

~~31~~ THE
AVNCIENT
ECCLESIASTICAL
HISTORIES OF THE FIRST SIX
HVNDRED YEARES AFTER CHRIST,

written in the Greeke tongue by three learned Historiogra-
phers, Eusebius, Socrates, and Euagrius.

EUSEBIUS PAMPHILVS Bishop of Casarea in Palestina wrote 10. bookes.

SOCRATES SCHOLASTICVS of Constantinople wrote 7. bookes.

EVAGRIUS SCHOLASTICVS of Antioch wrote 6. bookes. Whereunto
is annexed DOROTHEVS Bishop of Tyrus, of the lives and ends
of the Prophets, Apostles, and 70. Disciples.

All which Authors are faithfully translated out of the Greeke tongue
by MEREDITH HANMER Doctor of Divinitie.

Last of all, herein is contained a briefe CHRONOGRAPHIE collected by the said Translator,
with a copious INDEX of the principall matters throughout all the Histories.

The third Edition, corrected and amended.



LONDON,
Printed by RICHARD FIELD, dwelling in the Blackfriars.
1607.





TO THE RIGHT
HONORABLE, ROBERT EARLE
OF LEICESTER, BARON OF DENBIGH,
LORD HIGH STEWARD OF HER MAIESTIES HOVSEHOLD,
Knight of the most noble order of the GARTER, Maister of her
Maiesties horse, Chanceler of the famous Vniuersitie of Oxford, and
one of her Hignesse most honorable priuie Counsell.

MEREDITH HAMMER *wisbeth increase of honour, continuance of godly
zeale, perfection of wisdom, and health in Christ Iesus.*



HERE are two things (right Honorable) the one mouing, the
other emboldening me to commend vnto your Honour these
Ancient histories. The first is the great goodnesse proceeding
from your right noble disposition, heretofore shewed towards
me, calling for thankfulness: The second is the fauor and zeale
you beare to learning and professours of the same, leading to
hope of acceptance, and alacritie of mind. *Eusebius* (my first
author) was a reuerend Father of great credite with *Con-
stantinus Magnus* the Emperour: *Socrates* was of Constantino-
ple, in great fauour for his profound skill: *Euagrius* was Lieutenant of Antioch in the
time of two Emperours, and as he testifieth of himselfe, preferred by them to two other
honorable offices. *Dionysius* Bishop of Alexandria writing a booke of Repentance, sent
it to *Conon* Bishop of Hermopolis, who by repentance had renounced the idolatrie of
Pagans, and zealously cleaued to the Christian profession, as a fit reader of so worthie a
theame. *Origen* writing of Martyrs, sent his treatise vnto *Ambrose* and *Proctetus* mini-
sters of Cæsarea, such as had endured great affliction vnder *Decius* the Emperour, where
they might haue a view of their valiant and inuincible courage. The Philosophers of
Alexandria and *Ægypt*, such as in those dayes excelled in prophane literature, wrote
great volumes of their profound skill, and sent them vnto the famous Philosopher and
Christian doctor *Origen* the great clerk of Alexandria. Of mine owne part, not attribu-
ting vnto my selfe anie such excellencie of wit and singularity of gifts as raigned in the
aforesaid writers, when I had translated and compiled into one volume these reuerend,
learned and honorable writers, I thought good also to dedicate them vnto one no lesse
reuerend for graue and sage counsell, no lesse learned for studie and reading, and no
lesse honorable for faithfull and profitable seruice in his countrey and commonweale.
Howsoeuer it stand with my inferiour condition, be it lawfull for me (though not of

The Epistle Dedicatorie.

worthinesse, at least wise of fauour) to direct vnto your Honour the liues of the Apostles and Disciples of our Sauour: the martyrdome of Saints and such as serued God in truth and vpright conuersation: the inuincible courage and constancie of zealous Christians: the godly sayings and sentences of true professours: the wise and politike gouernement of Common weales by Catholicke Emperours and Christian Princes: the carefull ouersight of the flocke of Christ by reuerend Bishops and learned Prelates: the confutation and ouerthrow of heretickes, with the confirmation of the truth by holy Councils and sacred Assemblies, and to say the whole in one word, as the principall drift of mine Epistle, to present vnto your Lordship these ancient Ecclesiasticall Historiographers, to wit, *Eusebius*, *Socrates*, *Euagrius*, and *Dorotheus*. Whose histories are so replenished with such godly doctrine, that I may verie well say of them all, as a learned writer reporteth of *Eusebius*, that they are able to perswade anie man be his minde neuer so farre alienated from the truth, to become a zealous Christian. Wherefore (my good Lord) seeing that as *Plato* saith, running wittes are delighted with Poetrie, as *Aristotle* writeth, effeminate persons are rauished with musicke, and as *Socrates* telleth vs, histories agree best with stayed heads: I present vnto your Honour these Histories, agreeing verie well with your disposition, and being the frutes of my trauell and studie. *Ruffinus* saith, that he wrote his historie to delight the Reader, to occupie the time, and to remoue the remembrance of the calamities (meaning the persecution which then lately had happened. As for Christian pleasure and godly delights, what can be more pleasant then the reading of the Ecclesiasticall histories? Touching the time, I know it full well you spend it as it beseemeth your calling: to speake of calamitie (vnlesse we behold the miserie and lamentable estate of other Realmes and dominions) presently there is giuen no such occasion. For it cannot be remembered that the subiects within this Realme of England had the Gospell so freely preached, Clerkes so profoundly learned, Nobilitie so wise and politicke, all successes so prosperous, as in this happie raigne of our most vertuous and noble Princeesse Queene *Elizabeth*, and therefore are we greatly bound to praise God for it. Yet if ye call to memorie the corruption of late dayes, the blindnesse of such as would be called Gods people, the lamentable persecution of the English Church, then may ye reade them after calamitie. But notwithstanding the premises it is not my drift to salue such sores, neither to provide medicines for such maladies. God of his prouidence hath continually bene so carefull ouer his Church, that his seruants were neuer left desolate. Though *Elias* complained that he was left alone, yet were there thousands which bowed not their knees to *Baal*. *S. Paule* telleth vs there is of Israel a remnant left. Our Sauour speaking of his Church, though it be not of the greatest multitudes, yet is it according vnto his Epitheton, a little flocke. And sure I am there may be found a righteous *Abraham* in Chaldaea, a iust *Lot* in Sodome, a godly *Daniel* in Babylon, a deuour *Tobias* in Nineue, a patient *Job* in Huffle, and a zealous *Nehemias* in Damasco. There is found wheate among tares, graine in the huske, corne among chaffe, a kernell within the shale, marrowe within the bone, a Pearle within the Cockle, and a Rose among thornes. There was a *Ionathas* in the Court of *Saul* to fauour *Dauid*: there was an *Obadia* in the Court of *Achab* to entertaine the Prophets: there was an *Abedmelech* in the Court of *Sedechias* to intreate for *Jeremie*: and in the Court of *Diocletian* there were manie young Gentlemen, namely *Petrus*, *Dorotheus*, *Gorgonius* with manie others which embraced the Christians, and suffered death for the testimonie of Christ, as your Honour may reade in these Ecclesiasticall histories, which I haue not therefore commended vnto you for the remembrance of anie calamitie at all. But as for the Court of our most gracious

Queene

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Queene (a sight both ioyfull and comfortable) where there resorts so many learned Clerkes, so manie godly persons, so many graue Matrons, so manie vertuous Ladies, so many honorable personages, hauing so noble a head to gouerne them withall: There the Christian is no rare Phoenix, the godly is no blacke Swan, for the Gospell is freely preached, and the professors thereof had in honour and estimation. Wherefore in so godly a place, to be so vertuously disposed at vacant times, as to reade these or such like ancient histories, will be a commendation vnto your Honour, an increase of knowledge, a confirmation of faith, a maintenance of zeale, and a liuely beholding of Christ Iesus in his members. Here you may see the right Christian disposition of noble personages, whereof some haue bid Court farewell and all worldly dignities, in the quarell of our Sauour: other some in campe haue refused souldiers pay and throwne away sword and girdle signes of warfare, rather then sweare against Christ: others againe haue written friendly letters in the behalfe of the afflicted Christians, and thereby mitigated the fury and rage of persecuting Tyrants: and others moreouer with their owne hands haue buried the Martyrs, and both laide their neckes to the blocke and their bodies to the fire, rather then they would shrink one iote from the faith. Here you may behold the modestie and shamefastnesse of Christian maidens, the constancie of zealous women, the chaste mindes of graue Matrones, the godly disposition and wise gouernment of Queenes and Empresses. Here your Lordship shall find zealous prayers, sorowfull lamentations, godly Epistles, Christian decrees and constitutions. The father admonishing the sonne, the mother her daughter, the Bishop his clergie, the Prince his subiects, one Christian confirming another, and God comforting vs all. Manie now a daies had rather reade the Diall of Princes, where there is much good matter: the Monke of Bury, full of good stories: the tales of Chaucer, where there is excellent wit, great reading, and good decorum obserued: the life of *Marcus Aurelius*, where there are many good Morall precepts: the familiar and golden Epistles of *Anthonie Gwennarra*, where there is both golden wit and good penning: the stories of King *Arthur*: the monstrous fables of *Garagantua*: the Pallace of pleasure, though there follow neuer so much displeasure after: *Reinard the Foxe*: *Bevis of Hampton*: the hundred merrie tales: *Skoggan*: *Fortunatus*: with many other infortunate treatises, and amorous toyes written in English, Latine, French, Italian, Spanish, but as for bookes of Diuinitie, to edifie the soule and instruct the inward man, it is the least part of their care, nay they will flatly answer, it belongeth not to their calling to occupie their heads with anie such kinde of matters. It is to be wished, if not all, at least wise that some part of the time which is spent in reading of such bookes (although manie of them containe notable matter) were bestowed in reading of holy Scripture, or other such writings as dispose the minde to spirituall contemplation. *Cacilia* a Romaine maiden of right noble parentage caried alwayes about her the New testament. *Cyprian* Bishop of Carthage would not suffer one day to passe without reading of *Tertullian*. *Alfredus* though a King of England, compiled Psalmes and Prayers into one booke, and called it a Manuel, which alwayes he had about him. *Alfonsus* had alwayes in his bosome the Commentaries of *Cesar*, he was also so much delighted with the historie of *Titus Liuius*, that on a time he commanded certaine Musicians (yea verie skilfull) to depart, saying: he heard a more pleasant harmonie out of *Liuius*. Wherefore seeing you haue obtained honour with them that be present, fame for the time to come, riches for your posteritie, an estate for your successours, reputation among strangers, credite amongst your owne, gladnesse for your friends, and that which passeth all, a sure affiance in the goodnesse of God: thinke it not amisse seeing it agreeth with my vocation, that I exhort your

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Lordship, as you haue begun well, and now hitherto continued, that you go on still in well doing, accepting this my humble dutie and simple remembrance. Let your ver-
tuous disposition and right honorable calling be a protection and defence, that these
ancient Histories be not blemished in the hands of *Zoylus* sycophants, which as *Socra-
tes* saith, being obscure persons, and such as haue no pith or substance in them,
go about most commonly to purchase vnto themselues fame and cre-
dite by dispraising of others. God send your Lordship
many ioyfull yeares. From Shordich the
15. of December. 1584.

Your Honors most humble at commandement,

MEREDITH HANMER.

THE



THE TRANSLATOR VNTO THE
CHRISTIAN READER, AS TOVCHING
THE TRANSLATION OF THESE
ANCIENT HISTORIES.



AS I am giuen to vnderstand (good Christian Reader) there haue bene diuerse which attempted to translate these ancient Ecclesiasticall histories, yet haue giuen ouer their purpose, partly being discouraged with the diuersitie and corruption of Greeke copies, and partly being dismayed with the crookednesse of Eusebius style, which is by reason of his vnperfect allegations, and last of all, being wholly ouercome with the tedious studie and infinite toyle and labour. The occasion that moued me to take so great an enterprize in hand was, that I read them in Greeke vnto an honorable Ladie of this land, and hauing some leysure besides the lecture and other exercises agreeable vnto my calling, I thought good to turne the priuate commoditie vnto a publike profite, and to make the Christian Reader of this my natie countrey partaker also of these learned, zealous, and pleasant histories. When I tooke pen in hand, and considered with my selfe all the circumstances of these Histories, and found in them certaine things which the authors peradventure might haue left vnwritten, but the interpreter in no wise vntranslated, I remembred the saying of Augustine, Diuinitatis est non errare, It belongeth to the Diuinitie, or to God himselfe not to erre, and that these Historiographers were but men, yet rare and singular persons. Daily experience teacheth vs, there is no garden without some weeds, no meadow without some vnseasonable flowers, no forest without some vnfruitfull trees, no countrey without some barren land, no wheate without some tares, no day without a cloud, no writer without some blemish, or that escapeth the reprehension of all men. I am sure there is no Reader so foolish as to build vpon the antiquitie and authoritie of these Histories as if they were holy Scripture: there is an historicall Faith which is not in the compasse of our Creed, and if you happen to light vpon any storie that sauoreth of superstition, or that seemeth vnpossible, penes authorem sit fides, referre it to the Author, take it as cheape as ye find it, remember that the holy Ghost saith, omnis homo mendax. If so, peradventure the Reader to, then let the one beare with the other. Where the places did require, lest the Reader should be snared in error, I haue layd downe Censures of another letter then the text is of, where the Author was obscure, I haue opened him with notes in the margine, where I found the storie vnperfect, I haue noted it with a starre, and signified withall what my pen directed me vnto. Many Latine writers haue employed great diligence and labour about these Greeke Historiographers, one translating one peece, another another peece, one interpreting one of the Authors, another translating almost all, one perusing, another correcting. Ierome turned Eusebius into Latine, but it is not extant. Ruffinus tooke vpon him to translate Eusebius. Of him Ierome writeth in this sort: Ecclesiasticam pulchre Eusebius historiam texuit, quid ergo de interprete sentiendum, liberum fit iam cuique iudicium. Eusebius hath very well compiled the Ecclesiasticall historie, but as for the interpreter, every man hath to thinke of him what him list. Beatus Rhenanus, a man of great iudgement, saith thus of Ruffinus: In libris à se versis parum laudis meruit, quod ex industria non verba

Hierome.
Ruffinus.

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vel sensum authoris quem vertendum suscepit appendat, sed vel minus vel plusculum
 tanquam paraphrases, non velut interpretes pro sua libidine plerumque referat. Ruffinus
 deserued but small praise for his translations, because of purpose he tooke no heede vnto the
 words and meaning of the Author which he tooke vpon him to translate, but interpreted for
 the most part at his pleasure, by adding and diminishing, more like a Paraphrast then a trans-
 lator. I finde by perusing of him that he uttered in few wordes, that which Eusebius wrote as
 large: that he is tedious where Eusebius is brieft: that he is obscure where Eusebius is plaine:
 that he hath omitted where Eusebius is darke, words, and sentences, and pages, and Epistles,
 and in maner whole bookes. Halfe the eight booke of Eusebius (so hath Musculus to) and in
 maner all the tenth booke, he hath not once touched. Ruffinus wrote the historie of his time in
 two bookes, and erred fowly in certaine things, as Socrates doth report of him. Epiphanius
 Scholasticus translated the Tripartite historie. Ioachimus Camerarius giueth of him this
 iudgement: Tantam deprehendi in translatione non modo barbariem sed etiam insci-
 tiam ac somnolentiam istius Epiphaniij, vt mirarer vlli Græcorum non adeo alienam
 linguam Latinam, sed ignoratam suam esse potuisse. I found in the translation of this
 Epiphanius, not onely such barbarous phrased, but also ignorance and palpable error, that I can
 not chuse but maruell how any Grecian could be vnskilfull, not so much in the strange Latine
 tongue, as ignorant in his owne language. Wolfgangus Musculus a learned interpreter, hath
 translated the histories of Eusebius, yet Edwardus Godsfalfus giueth of him this censure:
 Hic autem satis correctis exemplaribus, vt credibile est destitutus, innumeris locis tur-
 pissimè labitur. Est porro adeo obscurus vt interpretes cgeat interprete, adeo salebrosus
 vt lector identidem inhæreat, adeo lacunosus vt authores ipsi Græci historiæ suæ sen-
 tentias non fuisse expletas grauitè conquerantur. This Musculus as it is very like, wan-
 ting perfect copies, erred fowly in infinite places. Moreouer, he is so obscure that the Transla-
 tor hath need of an interpreter, so intricate that the Reader is now and then grauelled, so brieft
 that the Greeke Authors themselves do grievously complaine, that the sentences in their Histo-
 ries were not fully expressed. Though the reporter be partiall, being of a contrary religion, yet
 herein I find his iudgement to be true, and specially in his translation of the tenth booke of Eu-
 sebius. Yet not I onely, but others haue found it. Iacobus Grynæus a learned man, corrected
 many faults, explicated many places, printed in the margine many notes, yet after all this his
 labour which deserueth great commendation, there are found infinite escapes, and for triall
 thereof, I report me vnto the Reader. Christophorson (as for his religion I referre it to God
 and to himselfe, who by this time knoweth whether he did well or no) was a great Clarke, and
 a learned interpreter, he hath translated passing well, yet sometimes doth he addiect himselfe
 very much to the Latine phrase, and is caried away with the sound and weight thereof. If anie
 of the former writers had done well, what needed the later interpreters to take so much paines?
 I would haue all the premisses, and whatsoeuer hath bene spoken of these Latine Translators by
 me (although one of them chargeth another) to be taken, not that I accuse them of mine owne
 head, but by beholding their doings, to excuse the faults that might escape in this English
 translation. I found the Greeke copie of Eusebius in many places wonderfull crabbed, his Hi-
 storie is full of allegations, sayings, and sentences, and Epistles, and the selfe same authoritie of-
 tentimes alledged to the confirmation of sundrie matters, that the words are short, the sense ob-
 scure and hard to be translated. Yet the learning of the man, the authoritie of his person, and
 the antiquitie of his time will cause whatsoeuer may be thought amisse to be well taken. Socra-
 tes who followed Eusebius about an hundred and fortie yeares after, and continued the Histo-
 rie, wrote an eloquent and an artificiall style, he vseth to alledge whole Epistles, perfect senten-
 ces, and hath deliuered the Historie very plaine. His words are sweete, his veine pleasant, and
 his inuention very wittie. Though the historie be large, his bookes long, and the labour great
 in

The Translator vnto the Reader.

in writing of them, yet was I very much recreated with the sweetnesse of the worke. *Euagrius* *Euagrius.*
 who began where Socrates left, and continued his pen vnto the end of the first sixe hundred
 yeares after Christ, is full of Dialects, and therefore in Greeke not so pleasant as Socrates. He
 hath many superstitious stories, which might very well haue bene spared. But in perusing of
 him I would haue the Reader to note the great change that was in his time more then in the
 dayes of the former writers, and thereafter to consider of the times following, the difference
 that is in these our dayes betweene the Church and the Apostolike times. The increase, augmen-
 tation, and daily adding of ceremonies to ceremonies, seruice vpon seruice, with other Ec-
 cleasticall rites and decrees, is not the increase of pietie and the perfection of godlinesse: for
 our Sauour telleth vs in the Gospell, that towards the later dayes lone shall waxe cold, and ini- *Matth. 24.*
 quitie shall abound: but the malice and spite of the diuell, who with the change of time altereth
 (as much as he may) the state of the Ecclesiastical affaires, and thrusteth daily into the Church
 one mischiefe vpon another. Moreouer Euagrius being a temporall man, stuffeth his Historie
 with prophane stories of warres and warlike engines, of battels and bloudshed, of barbarians
 and heathen nations. In describing the situation of any soile, the erection of buildings, and
 vertues of some proper person, he doth excell. *Dorotheus* *Dorotheus.* Bishop of Tyrus and Martyr, whom
 I haue annexed vnto these former Historiographers, being well seene in the Hebrew tongue, and
 a great Antiquarie, wrote briefly the lines of the Prophets, Apostles, and seuentie Disciples of
 our Sauour. The faults that are therein, I attribute them rather vnto the corrupt copies, then
 to any want of knowledge in him. Such things as are to be noted in him, I haue layed them in
 the Preface before his booke. After all these translations (gentle Reader) notwithstanding my
 great trauell and studie, I haue gathered a brieue Chronographie, with a supputation of the *A Chrono-*
 yeares of the world from Adam to Christ, beginning with Eusebius, and ending with Eua- *graphie.*
 grius, and there thou mayest see the yeares of the Incarnation, the raigne of the Emperours,
 the famous men and Martyrs, the Kings of Iudaea, and High priests of the Iewes in Ierusa-
 salem, from the birth of Christ vnto the ouerthrow of the Citie, the Councels, the Bishops of
 Ierusalem, Antioch, Rome, Alexandria, and all the heresies within the first sixe hundred
 yeares after Christ, deuided into columnes, where the yeare of the Lord stands right ouer against
 euery one. The profite that riseth by reading of these Histories, I am not able in few wordes to
 declare. Besides the workes of the Authors themselues, they haue brought forth vnto vs Sen-
 tences, Epistles, Orations, Chapters and Bookes of ancient writers, such as wrote immediatly
 after the Apostles, and are not at this day extant sane in them. Namely of Papias Bishop of
 Hierapolis, Polycarpus Bishop of Smyrna, Polycrates Bishop of Ephesus, Dionysius Bishop
 of Corinth, Apollinarius Bishop of Hierapolis, Dionysius Bishop of Alexandria, Melito Bi-
 shop of Sardis, Serapion Bishop of Antioch, Irenæus Bishop of Lyons, Alexander Bishop of
 Ierusalem, Theoctistus Bishop of Cesarea, Anatolius Bishop of Laodicea, Phileas Bishop of
 Thmuis, Alexander Bishop of Alexandria, Eusebius Bishop of Nicomedia, Theognis Bishop
 of Nice, Athanasius Bishop of Alexandria, Gregorie Bishop of Nazianzum, Cyril Bishop of
 Alexandria, Eusebius Bishop of Dorileum, Peter Bishop of Alexandria, Gregorie Bishop of
 Antioch, Of Gaius, Cornelius, Iulius, Liberius, Bishops of Rome. Of the Councels, as the
 Synod in Palestina and Antioch, the Councell of Nice, Ariminum, Ephesus, Chalcedon and
 Constantinople. Of learned writers, as Quadratus, Rhodon, Africanus, Miltiades, Apol-
 lonius, Maximus, Macarius, Origen, Euagrius, and Symeon. If we be disposed to see the
 Emperours, their Decrees, Epistles, Constitutions and Edicts, we may soone find them, euen
 from Iulius Cæsar the first, vnto Mauricius the last within the first sixe hundred yeares,
 namely, Augustus, Tiberius, Caligula, Claudius, Nero, Galba, Otho, Vitellius, Vef-
 pasian, Titus, Domitian, Nerua, Traian, Adrianus, Antoninus Pius, Verus, Commo-
 dus, Pertinax, Didius Iulianus, Seuerus, Caracalla, Macrinus, Heliogabalus, Alexander,

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Maximinus, Gordianus, Philip, Decius, Gallus, Æmilianus, Valerianus, Claudius, Quintilius, Aurelianus, Tacitus, Florianus, Carus, Diocletian and Maximianus, Constantius and Maximinus, Constantinus Magnus and Licinius, Constantinus the younger, Constantius and Constans, Iulian the Apostata, Iouian, Valentinianus and Valens, Gratian, Valentinianus the younger and Theodosius Magnus, Arcadius and Honorius, Theodosius iunior, Martianus, Leo, Zeno, Anastasius, Iustinus, Iustinianus, Iustinus the second, Tiberius and Mauricius. We may see the Bishops how they gouerned, Ministers how they taught, Synodes what they decreed, Ceremonies how they crept into the Church, Heresies how they arose and were rooted out. If we stand vpon the Theater of Martyrs, and there behold the valiant wraстlers, and inuincible champions of Christ Iesu, how can we chuse but be rauished with Zeale, when we see the professors of the truth torne in peeces of wilde beasts, crucified, beheaded, stoned, stifled, beaten to death with cudgels, fried to the bones, flaine alive, burned to ashes, hanged on gibettes, drowned, brained, scourged, maimed, quartered, their neckes broken, their legges sawed off, their tongues cut, their eyes pulled out, and the emptie place seared with scalding iron, the wrapping of them in oxe hides with dogges and snakes, and drowned in the sea, the enioyning of them to kill one another, the gelding of Christians, the paring of their flesh with sharpe razors, the renting of their sides with the lash of the whip, the pricking of their veines with bodkins, and famishing of them to death in deepe and noysome dungeons. It is a wonder to see the zeale of their prayers, their charitie towards all men, their constancie in torment, and their confidence in Christ Iesus. These be they whom Saint Iohn in his Apocalypse sawe in a vision vnder the altar, that were Martyred for the word of God and the testimonie of Christ Iesus, which cried with a loud voice, saying: How long tarieest thou Lord, holy and true, to iudge and to auenge our blood on them that dwell on the earth? And long white garments were giuen vnto euery one of them, and it was said vnto them, that they should rest yet for a little season, untill their fellow seruantes and their brethren that should be killed as they were, were fulfilled. The Angell telleth him who they were that were arrayed in long white garments, and whence they came, saying: These are they which came out of great tribulation, and haue washed their long robes, and made them white by the blood of the Lambe, therefore are they in the presence of the throne of God, and serue him day and night in his temple: and he that sitteth in the throne will dwell among them. They shall hunger no more, neither thirst, and God shall wipe away all teares from their eyes. Very comfortable wordes. But the executioners, the tyrantes, and tormentours hearts were so hardened, that neither voices from aboue, nor signes in the aire threatning vengeance and the wrath of God to light vpon them, neither the sweating of stones, nor the monsters that the earth brought forth, could mollifie their stonie mindes. The sea ouerflowed the land: the earth opened and left dangerous gulphes: earthquakes ouerthrew their Townes and Cities: fire burned their houses, yet would they not leaue off their furie. They were as Saint Paule saith, turned into a reprobate sense, they left no villanie vnpraetised, in the ende many of them fell into frensie and madnesse, they ranne themselves vpon naked swordes, they brake their owne neckes, they hanged themselves, they tumbled themselves headlong into riuers, they cut their owne throates, and diuersly dispatched themselves. This is the viall full of the wrath of God, which the Angell in the Reuelation powred vpon the waters, and the voice that followed after may verie well be spoken of them: O Lord which art, and wast, thou art righteous and holy, because thou hast giuen such iudgements, for they haue shed out the blood of Saints and Prophets, and therefore hast thou giuen them blood to drinke, for they haue deserued it. The foresaid Martyrs gaue forth godly sayings, diuine precepts for the posterity, they sealed their doctrine with their owne blood, they spared not their liues vnto the

Apoc. 6.9.

Apoc. 16.

The Translator vnto the Reader.

the death: they are gone before, they shewed vs the way to follow after: these (good Christian Reader) with other things are to be seene throughout these Histories. The Chapters in the Greeke were in many places verie small; if I should haue followed the Greeke diuision, then had I left much wast paper: I haue sometimes ioyned two or three together, some other times taken them as they lay, yet where I altered the diuision, I noted in the margent the number of the Greeke Chapters. There is no raigne of any Emperour, no storie almost worthie the noting, but thou hast in the margent the yeare of the Lord for the better understanding thereof. Whatsoeuer I found in the Greeke, were it good or bad, that haue I faithfully, without any partialitie at all, layd downe in English. Wherefore if ought be well done, giue the praise vnto God. Let the paines be mine, and the profite the Readers.

PSAL. 115.

Non nobis Domine, non nobis, sed nomini tuo da gloriam.



THE LIFE OF EVSEBIUS
PAMPHILUS, OF SAINT
IEROME.

Besides the works within named, Eusebius wrote foure bookes of the life of Constantine: against Hierocles 8. bookes: against fatall destinie one booke: all which I haue seene. Moreouer Socrat. lib. 2. Eccles. hist. cap. 16. 17 saith he wrote three bookes against Marcellus, & there he alledgeth some peece thereof.



EVSEBIUS Bishop of Cæsarea in Palæstina, one that was very studious in holy Scripture, and a diligent searcher together with *Pamphilus* Martyr of the diuine Librarie, wrote infinite volumes, and amongst others these which follow. Of Euangelicall preparation, 15. bookes, as preparatiues for such as were to learne the doctrine of the Gospell. Of Euangelicall demonstration, 20. bookes, where he proueth and confirmeth the doctrine of the new Testament, with a confutation of the aduersarie. Of diuine apparition, five bookes. Of the Ecclesiasticall historie, ten bookes. Of Chronicall Canons a generall recitall, with an Epitome therof. Of the disagreeing of the Euangelists. Ten books vpon the Prophet *Esay*. Against *Porphyrus* who wrote then in Sicilia (as some do thinke) thirtie bookes, whereof onely twentie came to my hands. One booke of *Topiks*. An Apologie or defence of *Origen*, in fixe bookes. The life of *Pamphilus*, in three bookes. Of Martyrs certaine other bookes. Vpon the 150. Psalmes verie learned commentaries, with sundrie other works. He flourished chiefly vnder the Emperour *Constantinus Magnus*, and *Constantius* his sonne, and for his familiaritie with *Pamphilus* Martyr, he was called *Eusebius Pamphilus*. So farre *Ierome*.



THE FIRST BOOKE OF THE ECCLESIASTICAL HISTORIE OF EUSEBIUS

PAMPHILVS, BISHOP OF CAESAREA IN PALESTINA.

The Proeme of Eusebius to his Historie.



IN the successions of the holy Apostles, together with the times from our Saviour vnto vs hitherto continued, and those things which are said to be done according vnto the Ecclesiasticall historie, what they are, how great, and who decently have governed the Church, specially in the most famous Provinces: also who in all ages haue set forth the heavenly doctrine, either by preaching or by writing: and againe, what men, how many, and when, through desire of noveltie & error, falling into extremities, haue published themselves authours of knowledge, falsely so called, and cruelly rent asunder as ravening wolues the flocke of Christ: moreover, what evils forthwith haue saue vpon the whole nation of the Iewes, because of their conspiracy against our Saviour: and againe, by what and how many meanes, and in what times the word hath bin of the Gentiles impugned, and what singular men in all times haue passed through bitter conflicts for his names sake, even by shedding of their blood, and suffering of torments: and besides all this, the martyrdomes done in our time: together with the merciful and comfortable aide of our Saviour towards every one lovingly exhibited. I determining to publish the same in writing, will not take my entrance from any other place, then from the first dispensation of our Saviour and Lord Iesus Christ. But truly the circumstance it selfe even in the beginning craveth pardon, being greater then our strength can sustaine. I confesse indeed that which we promise, to be absolute, and that which we promise to omit nothing, to be a thing incomprehensible: for we first taking this argument in hand, endeavouring to tread a solitary and untroden way, praying that God may be our guide, and the power of our Lord and Saviour our present helper and aider: yet can we no where find as much as the bare steps of such as haue passed the same path before vs, having onely small shewes and tokens wherewith divers here and there in their severall times haue left vnto vs particular declarations as it were certaine sparkles, whilst that they lifting their voices from farre and from abone, from whence crying as out of a certaine watch-tower do direct vs what way we ought to go, and how without error and danger to order our talke. Whatsoever things therefore we thinke profitable for this present argument, choosing those things which of them are here and there mentioned, and as it were culling and gathering the commodious and fit sentences of such as haue written of old, as flowers out of meadowes bedecked with reason, we will endeavour in shewing the way of history to compact the same as it were into one body: being also desirous to preserve from oblivion the successions, although not of all, yet of the most famous Apostles of our Saviour, according vnto the Churches most notable and memorablen. I suppose verily that I have taken in hand an argument very necessary, because I have not found any Ecclesiasticall writer which vnto this day hath in this behalfe employed any diligence. I hope also it will be a very profitable work for the studious, who intend to know the vtilitie of this historie. And of these things heretofore, when that I compiled certaine Chronicall Canons, I wrote an Epitome; but the more ample declaration thereof, I thought good to reserve vntill this present. And the beginning (as I said) will I take from the dispensation & divinity of our Saviour Christ, higher and deeper to be considered, then that which concernes his humanity. For it is requisite for him that committeth to writing an Ecclesiastical history, thence to begin, even from the chiefe dispensation of Christ, diviner then it seemeth to many, inasmuch that of him we are termed Christians.

The argument of this Ecclesiastical Historie.

Where Eusebius beginneth his historie. The difficulty thereof.

The necessity

The vtilitie.

The Ecclesiasticall historie

CHAP. I.

*A summarie recitall of things concerning the diuinitie and humantie
of our Lord and Saviour Iesus Christ.*

BEcause therfore the maner of the consideration in Christ is twofold, the one consisting as a head on the body, by the which he is understood to be God; the other rightly compared to the soete, by the which he hath put on man, like vnto vs, subject to passions for our saluations sake: we shall make a right rehearsall of those things which follow, if we beginne the declaration of the whole historie from these two heads, which are the principall and most proper pillars of this doctrine. In the meane space the auncientry and dignitie of Christian antiquitie shall be declared, against them which suppose this Religion new, strange, of late, and neuer heard of before: but to declare the generation, dignitie, essence, and nature of Christ, no speech can sufficiently serue, sithens that that the holy Ghost in the Prophets hath testified: His generation who shall be able to declare? For the Father no man hath knowne but the Sonne, neither at any time hath any knowne the Sonne but the Father alone which begat him. This light going before the world and all worlds, the intellectuall and essentiall wise dome, and the liuing Word of God being in the beginning with the Father, who but the Father alone hath rightly knowne which is before every creature and workmanship both of visible and invisible things, the first and onely Sonne of God, chiefe captaine of the celestiall, rationall and immortall host, the Angell of the great counsell, and executoz of the secret will of the Father, maker and worker of all things together with the Father, which after the Father is cause and author of all things, the true and onely begotten Sonne of God, Lord, God and King of all things which are created, receiuing dominion and rule of the Father by the same diuinitie, power and glozy. For according to the mystical theologie of the Scriptures concerning him: In the beginning was the Word, and the Word was with God, and God was the Word. The same was in the beginning with God. All things were made by it, and without it nothing was made that was made. The same doth Moses the most auncient of all the Prophets testifie: for describing by inspiration of the holy spirit the substance and disposition of the vniuersall world, he sheweth the framer and workman of all things, to wit, God to haue granted to Christ himselfe and none other, that is his diuine and onely begotten Word, the framing of these inferiour things. For vnto him, conferring about the creation of man, God said (sayth he) Let vs make man after our owne image and likenesse. And with this saying agreeth another Prophet, thus speaking of God in hymnes, and saying: He spake, and they were made: he commaunded, and they were created. By which words he bringeth in the Father a maker, commanding as vniuersal captain with his kingly becke: but the Word of God next to him (not another from that which is preached amongst vs) obseruing in all things his fathers ordinances. As many therefore from the first originall of mankind as appeared iust, godly, vertuous, and honest liners, either about the time of Moses that great worshipper of the great God, or before him, as Abraham and his sonnes, or as many in the times following as were accounted iust, and the Prophets also which conceived of God with the clenfed eyes of the mind, haue knowne him, and haue worshipped him as the Sonne of God with conuenient and due honoz: but he not degenerating from his Fathers holinesse, is appointed a teacher of his Fathers knowledge vnto all men.

CHAP. II.

That the Sonne of God appeared to the fathers in the old Testament, and was present with the eternal Father at the creation of the world, he proueth by the testimonies of the holy Scriptures: and sheweth his diuinitie as well by his apparitions, as by creating of the world.

The Lord God therefore appeared as a common man vnto Abraham as he sate in the oke-grone of Mambre. But he forthwith falling downe vpon his face (although with outward eye he beheld but man) worshipped him as God, and made supplication vnto him as Lord. With the same words he confesseth that he knew him, when he sayd: O Lord which iudgeth the whole earth, wilt not thou iudge rightly? For if no reason permit the unbegotten and immutable essence of the Almighty to transfoyme himselfe into the likenesse of man, neither

Esa. 53.

Math. 11. 27.

Esa. 9.

John 1.

Gen. 1.

Psal. 32.

Gen. 18.

neither again the imagination of any begotten suffer to seduce the sights of them that see, neither the Scriptures to faine such things falsely: the Lord God which iudgeth the whole earth, and executeth iudgement, being seene in the shape of man, what other should be praised (if it be lawful for me to mention the authoꝝ of all things) then his onely pꝛesistent woꝝd: of whom it is sayd in the Psalmes: He sent forth his Word and healed them, and deliuered them out of all their distresse. The same Woꝝd next after the Father Moses plainly setteth foꝝth, saying: The Lord rained brimstone and fire from the Lord out of heauen vpon Sodom and Gomorrah. The same both the sacred Scripture call God, appearing againe vnto *Iacob* in the figure of man, and saying vnto *Iacob*: Thy name shall no more be *Iacob*, but *Israel* shall be thy name, because thou hast wrestled and preuailed with God. At what time *Iacob* termed that place the vision of God: saying: I haue seene God face to face, and my life is pꝛeserued. Neither is it lawfull once to surmise that the apparitions of God in the Scriptures may be attributed to the inferiour Angels and ministers of God: for neither both the Scripture, if at any time any of them appeared vnto men, conceale the same, calling them neither God noꝝ Lord, but Angels oꝝ messengers, which may easily be tried by innumerable testimonies. This same also both *Iesus* the successor of *Moses* call grand captaine of the great power of the Lord, being as pꝛince of all supernaturall powers, and of celestiaall Angels and Archangels, and the famous power and wise dome of the Father, to whom secondarily all things concerning rule and reigne are committed, when as he beheld him in no other foꝝme oꝝ figure then of man: for thus it is wꝛitten: And it happened when *Iosua* was in *Iericho*, he lifted vp his eyes, and beheld a man standing ouer against him, hauing a naked sword in his hand: and *Iosua* comming vnto him, said, Art thou on our side, or on our aduersaries? And he said vnto him: I am chiefe captaine of the hoast of the Lord, and now am come hither. And *Iosua* fell on his face to the earth, and said vnto him: Lord what commaundest thou thy seruant? And the captaine of the Lords hoast said vnto *Iosua*: Loose thy shooe from off thy foote, for the place where thou standest is an holy place, and the ground is holy. By these woꝝds thou mayst perceiue the very selfe same, not to differ from him with talked with *Moses*, for there also the Scripture vseth the same woꝝds: When the Lord saw that he came for to see, God called him out of the middest of the bush, and said, *Moses, Moses*. And he answered, What is it? And he said, come not hither, put thy shooes off thy feete, for the place where thou standest is holy ground. And he said vnto him: I am the God of thy father, the God of *Abraham*, the God of *Isaac*, and the God of *Iacob*. And that it is a certaine essence liuing and subsisting with the Father, and the God of all things befoꝝe the foundations of the woꝝld were layed, ministring vnto him at the creation of all creatures, termed the Woꝝd, and the wise dome of God; beside these demonstrations, wise dome her selfe, in her proper person by *Salomon* Prouerb. 8: plainly and pithily speaking, is to be heard: I (sayth *Wisedome*) haue fixed a tabernacle. Counsell, knowledge, and vnderstanding, I haue by calling allured vnto me. Through me Kings do raigne, and Potentates put in practise iust lawes. Through me mightie men and Princes are made much of. Through me Princes beare rule on earth. To this she addeth: The Lord himselfe fashioned me the beginning of his wayes, for the accomplishing of his workes. I haue bene ordained before the foundations of the world were layed, and from the beginning, or euer the earth was made, before the wel-springs flowed out, before the foundations of the mountaines were firmly set, and before all hilles begat he me. When he spread and prepared the heauens, I was present: and when he bound in due order the depth vnder heauen, I was by. I was she wherewith he dayly delighted; reioycing continually when he reioyced at the perfect finishing of the world. That he was befoꝝe all things, and to whom (though not to all men) the heauenly woꝝd was declared, it folloꝝeth that in few woꝝds we intreate.

CHAP. III.

Why before the incarnation the word was not preached and published among all people, and knowne of all, as after the incarnation?

For what cause therefore the woꝝd was not pꝛeachd of old, vnto all men, and vnto all nations, as it is now, thus it shall evidently appeare. That old and auncient age of man could not attaine vnto this most wise and absolute doctrine of *Chꝛist*. For the first man being careles of the commandement of God, fell immediatly from this happy estate into this

mortall and fraile life, and changed those heavenly delights and pleasures of old for this cursed earth. And consequently his posteritie, when they had replenished the whole world, and appeared farre worse (one or two excepted,) embraced certaine savage and brutish manners with this sorrowfull life, and regarded neither citie, common-weale, arts nor sciences, and retained amongst them not so much as the name either of lawes or iudgements; and to be short, neither of vertue nor philosophie: but living savagely in wildernesses, they spent their time in feeding of cattell, corrupting the reasonable understanding agreeable with nature, and the reasonable seedes of mans mind, with their wilfull malice, yielding themselves wholly to all abominations: so that in the end they infected each other, and slue each other, and sometimes they devoured mans flesh. They presumed also to wage battell with God, like Giants, determining and imagining in their minde to wall heaven and earth in one: and being moved through the madness of their minde they went about to conquer God the governour of all things, whereby they incensed him against themselves, in this manner: God the overseer and ruler of all things, came vpon them with floods and fiery flames, as if they had bene a certaine wilde thicket, overspreading the whole earth: also with famine and continuall plagues, with battell and thunderbolts from above he cut them off, and subdued that wicked and most outrageous maladie of their soules, by restraining them with more sharpe punishments and imprisonmentes. When this malice was now come to the height, and had spread it selfe over all, overshadowing and darkening the mindes of mortall men, as it were a certaine sinking slumber of drunkenness, that first begotten wisdomme of God, and the same Word that was in the beginning with God, by his superabundant loving kindnesse, appeared vnto the inhabiteurs on earth, sometimes by vision of Angels, sometimes by himselfe, as the helping power of God, vnto some one or other of the auncient worshippers of God, in no other forme or figure then of man, for otherwise their capacity could not haue comprehended the same. After that now by them the seede of piety was sowne & scattered amidst the multitude of men, and the whole nations which from the Hebrewes lineally descended, had now purposed to preferre godlinesse vpon earth: he deliuered vnto them of old by his seruant Moses, after strait institutions, certaine figures and formes of a mysticall Sabaoth and circumcision, and entrances vnto other spiritual contemplations, but not the perfect and plaine mysteries thereof. When as the law was published and set forth as a swete sound vnto all men, then many of the Gentiles through the calme wisdomme of the lawmakers and philosophers, changed their rude & brutish savagenesse into meeke and mild natures, so that thereby there ensued amongst them perfect peace, familiarity and freindschip. When againe to all men, and to the Gentils throughout al the world, as it were now in this behalfe holpen & fitted to receiue the knowledge of his father, the same schoolmaster of vertue, his fathers minister in al godnes, the diuine and celestial word of God, by man, with corporall substance not different from ours, shewed himselfe about the beginning of the Romaine empire, wrought and suffered such things as were consonant with holy Scripture, which foreshewed there should be borne such a one as should be both God and man, a mighty worker of miracles, an instructor of the Gentils in his fathers piety, and that his wonderfull birth should be declared, his new doctrine, his wonderfull workes, besides this the manner of his death, his resurrection from the dead, and above al, his diuine restitution into the heavens. The Prophet Daniel beholding his kingdome in the spirit to be in the latter age of the world, though somewhere diuinely, yet here more after the manner of man, describeth the vision of God: I beheld (sayth he) vntill the thrones were placed, and the auncient of dayes sate thereon, his garments were as the white snowe, the haire of his head as pure wooll, his throne a flame of fire, his chariots burning fire, a fiery streame flied before his face, a thousand thousandes ministred vnto him, the iudgement was set, and the bookes were opened, &c. Againe: And againe, after this I beheld (sayth he) and behold one comming in the clouds like the Sonne of man, and he came vnto the auncient of daies, and he was brought before him, and to him was giuen principalitie, and honour, and rule; and all people, tribes, and tongues shall serue him, his power is an euerlasting power which shall not passe, his kingdome shall neuer be destroyed. These things truly may be referred to none other then to our Saviour, God that was the Word, being in the beginning with the Father, and named the Sonne of man by reason of his incarnation in the latter times. And because we haue in our commentaries compiled propheticall

Gen. 11.

The kingdome of Christ.
Daniel. 7.

pheticall expositions touching our Lord Iesus Christ, and therein haue shewed evidently those things which concerne him, at this present we will be content with the premises.

CHAP. IIII.

That Iesus and the very name of Christ from the beginning was both knowne and honored among the diuine Prophets: that Christ was both a King, an high Priest, and a Prophet.

That the name both of Iesus & also of Christ, among the holy prophets of old was honored it is now time to declare. Moses first of all knowing the name of Christ to be of great reuerence & glorious, delivering types of heavenly things, and pledges & mystical formes, according vnto the commandement prescribed, saying vnto him, See thou do al things after the fashion that was shewed thee in the mount: naming man (as he lawfully might) an highpriest of God, called the same Christ; and to this dignity of highpriesthood, although by a certain prerogative excellling all others among men, yet because of honor & glory he put to the name of Christ. So then he deemed Christ to be a certaine diuine thing. The same Moses also, when (being inspired with the holy Ghost) he had well foresene the name of Iesu, indged the same worthy of singular prerogative: for this name of Iesu was not manifest among men afore it was knowne by Moses. And this name he gaue to him first, & to him alone whom he knew very well by type & figurative signe to receiue the vniuersall principality after his death. His successor therefore before that time not called Iesu, but otherwise, to wit, *Ause*, the which name his parents had giuen him: he was called Iesu, thereby attributing to that name singular honour far passing all princely scepters, because that the same Iesus Name was to beare the figure of our Saviour, and also alone after Moses to accomplish the figurative service committed vnto him, and thought worthy to begin the true and most sincere worship. Moses to two men after him surpassing all people in vertue and honor, attributed for great honour the name of our Saviour Iesus Christ, to the one as high priest, to the other as principal ruler after him. After this the Prophets plainly haue prophesied, and namely of Christ, and of the penitish practise of the Jewish people against him, and of the calling of the Gentiles by him. *Jeremie* sayd thus: The spirit before our face, Christ our Lord is taken in their nets, of whom we spake before, Vnder the shadow of his wings we shall be preserued alieue among the heathen. *David* also being amazed because of his name, expostulateth the matter thus: Why (sayth he) haue the Gentiles raged, and the people imagined vaine things? The Kings of the earth stood forth, and the Princes assembled together against the Lord and against his Christ. To these he addeth in the person of Christ, saying: The Lord sayd vnto me, Thou art my Sonne, this day haue I begotten thee. Aske of me, and I shall giue thee the Heathen for thine inheritance, and the ends of the earth for thy possession. The name of Christ therefore among the Hebrewes hath not only honored those that were adozned with the highpriesthood, annointed with figurative oyle prepared for that purpose; but also Princes, whom the Prophets by the precept of God haue annointed and made figurative Christs: because they figuratiuely resembled the diuine word of God, and the regall and princely power of the onely and true Christ governing all things. And moreouer we haue learned, certaine of the Prophets typically by their annointing to haue bene termed Christs. All they had a relation vnto the true Christ, the diuine and heavenly word, the onely Highpriest of all, the King of all creatures, and the chiefe Prophet of the Father ouer all other Prophets. The p^rose hereof is plaine: for none euer of all them that typically were annointed, were they Princes, or priests, or Prophets, haue purchased vnto themselves such diuine power and vertue as our Saviour and Lord Iesus Christ alone hath shewed. None of them, how famous soener they were found among their owne, throughout many ages, by reason of their dignity and honour, haue bestowed this benefite vpon their subiects, that by their imaginative appellation of Christ, they should by name be consecrated Christians indeed. Neither hath the honour of adozation bene exhibited by their subiects vnto any of them: neither after their death hath there bene any such affection, that for their sakes any prepared themselves to die for the maintenance of their honour: neither hath there bene any tumult among the Gentiles throughout the world for any of them: the power of the shadow was not of such efficacy in them as the p^resence of the verity by our Saviour declared, which resembled neither the forme nor figure of any: neither lineally descended according vnto the flesh from the priests: neither was exalted by the might of men vnto his kingdom:

Exod. 28.

in this place I suppose to be corrupted: commonly in the greeke it is red Navi: the Hebrewes call him Iehoschua ben Nun, that is, the sonne of Nun.

Num. 11.

and 14.

Deut. 1.

Iosuah 24.

* The testi-

monies of

the Prophets

touching

Christ.

Iam. 4.

Psal. 2.

Psal. 2.

* Kings, priests

and Prophets

among the

Hebrewes

because of

their an-

nointing

were called

Christs.

The types

and shadowes

of Christ,

being Priest,

King, and

Prophet.

Esay. 61.

Psal. 44.

Psal. 110.

Gen. 1. 4.

Heb. 4. 7

The office
of Christ
proued by
the consent
and seruice
of the faith-
full Saints.

neither prophesied after the maner of the auncient Prophets: neither obtained any preheminence or prerogative among the Jewes: yet for all this, *Christ* being by the diuine spirit adorned with all these dignities, though not in types, yet in truth it selfe, and enioying al the gifts of those men (whereof mention is made) he hath bin moze published and preached, and hath powred vpon vs the perfect ornature of his most reuerend and holy name, not leauing henceforth vnto types and shadowes such as serue him, but vnto the naked truth, the heauenly life, and vndoubted doctrine of verity. His anointing was not corporall, but spiritual, by participation of the vnbegotten deitie of the Father, the which thing *Esai* declareth, when as in the person of *Christ* he breaketh out into these words: The spirit of the Lord vpon me, wherefore he annointed me to preach glad tidings vnto the poore, he sent me to cure the contrite in heart, to preach deliuerance vnto the captiues, and sight vnto the blind. Not *Esai* alone, but *David* also touching the person of *Christ* listeth by his voice, and saith: Thy throne (O God) lasteth for aye, the scepter of thy kingdome is a right scepter, thou hast loued righteousness and hated iniquitie, wherefore God, euen thy God hath annointed thee with the oyle of gladnesse about thy fellowes. Of the which the first verse termeth *Christ*, God, the second honoreth him with regall scepter: thence consequently passing vnto the rest, he sheweth *Christ* to be annointed, not with oyle of corporall substance, but of diuine, that is of gladnes, whereby he signifieth his prerogatives and surpassing excellency and difference, seuering him from them which with corporall and typicall oyle haue bin annointed. And in another place, *David* declaring his dignitie saith: The Lord said vnto my Lord, sit thou on my right hand, vntill I make thine enemies thy foot stoole. And, Out of my wombe before the day starre haue I begotten thee. The Lord sware, neither will it repent him, thou art a Priest for euer after the order of *Melchisedech*. This *Melchisedech* in the sacred Scriptures is sayd to be the Priest of the most high God, so consecrated and ordained neither by any oyle prepared of man for that purpose, neither by succession of kindred attayning vnto the priesthood, as the manner was among the *Hebrewes*. Wherefore our Saviour according vnto that order, not of them which receiued signes and shadowes, is published by an oath, *Christ* and *Priest*. So that the history deliuereth him vnto vs neither corporally annointed among the Jewes, nor borne of the priestly tribe, but of God himselfe before the day starre, that is, being in essence before the constitution of al worldly creatures, immortall, possessing a priesthood that neuer perisheth by reason of age, but lasteth world without end. Yet this is a great and an apparent argument of his incorporeall and diuine power, that alone of all men that euer were, and now are, among all the wights in the world, *Christ* is preached, confessed, testified, and euery where among the Grecians and Barbarians, mentioned by this name, and hitherto among all his followers honored as King, had in admiration above a Prophet, glorified as the true and onely high priest of God, surpassing all creatures, as the word of God, consisting in essence before all worlds, receiuing honor and worship of the Father, and honored as God himselfe, and which of al other is most to be marvelled at, that we which are dedicated vnto him honour him not with tongue onely, and garrulous talke of whispering words, but with the whole affections of the mind, so that willingly we preferre before our lines, the testimony of his truth.

CHAP. V.

That the Christian Religion is neither new nor strange.

In the greek
both these
chapters
were one.

The Christi-
an nation

Esay. 66.

These things therefore haue bin necessarily placed by me in the beginning of this history, lest that any should surmise our Saviour and Lord *Jesus Christ* to be a new vpstart by reason of the time of his being in the flesh. Now againe lest any should deme his doctrine new-found and strange, deliuered by one so thought of, and nothing differing from other mens doctrines; let vs in few words debate hereof. It is most certaine, when as the coming of our Saviour *Christ* was now fresh in the minds of all men, that a new nation neither small, nor weake, neither such as was conuersant and situate in corners of fountaines and well springs, but of all other most populous and most religious, secure as touching danger, and of inuincible mind, ayded continually by the deuine power of God, at ceraine secret seasons suddenly appeared, the same I say being beautified among al men by the title and name of *Christ*: the which one of the Prophets foreseeing to come to passe, with the single eye of the deuine spirit, being astonished spake thus: Who hath heard such things? or who hath spoken

spoken after this maner? hath the earth traveling brought forth in one day? hath any nation sprong vp suddenly and at one time? In another place also he hath signified the same to come to passe, where he saith: They that serue me shalbe called after a new name, which shalbe blessed on earth. Although presently we plainly appeare to be bpstarts, and this name of Christians of late to haue bin notified vnto all nations: yet that the life and conuersation of Christians is neither new found, neither the inuention of our owne bpayne, but from the auncient creation of mankind, and as I may say rectified by the naturall cogitations and wisdom of the auncient godly men, we will thus by godly examples make manifest vnto the world. The nation of the Hebrewes, is no new nation, but famous among all people for their antiquity, and knowne of all. They haue booke and monuments in writing containing auncient men. Though their nation were rare, and in number few, yet they excelled in piety, and righteousness, and all kind of vertues, some notable and excellent before the flood, and after the flood others, as the sonnes and pephewes of Noe, as *Atar* and *Abraham*, in whom the children of the Hebrewes do glozy as their cheife guide and fozefather. If any affirme these famous men set forth by the testimony of righteousness, though not in name, yet in dede to haue bin Christians, he shall not erre therein: for he that will expresse the name of a Christian, must be such a man as excelleth thzough the knowledge of Christ and his doctrine, in modesty and righteousness of mind, in continency of life, in vertuous fortitude, and in confession of sincere piety towards the one and the only vniuersall God. They of old had no lesse care of this then we: neither cared they for the cozpozall circumcision, no moze do we, neither for the obseruation of Sabaoths, no moze do we, neither for the abstinence from certaine meates, and the distinction of other things which *Moses* first of all instituted and deliuered in signes and figures to be obserued; no moze do Christians the same now: but they perceiued plainly the very Christ of God to haue appeared to *Abraham*, to haue answered *Isaac*, and reasoned with *Israel*, that he communed with *Moses*, and afterwards with the Prophets, as we haue shewed before. Whereby thou maist find, the godly of old to haue taken vnto themselves the surname of Christ, according vnto that saying: See that ye touch not my Christ, neither deale peruersly with my Prophets. It is manifest that the same service of God, inuented by the godly of old about the time of *Abraham*, and published of late vnto all the Gentiles, by the preaching of the doctrine of Christ, is the first, the eldest, and the auncientest of all. But if they object, that *Abraham* a long time after receiued the commandement of Circumcision, yet afore the receit thereof by the testimony of his faith he was accounted righteous, the Scripture declaring thus of him: *Abraham* beleued God, and it was imputed vnto him for righteousness, and being the same before circumcision heard the voyce of God, which also appeared vnto him. The same Christ then, the word of God, promised vnto the posterity folowing, that they should be iustified after the manner of *Abraham*'s iustification, saying: And all the tribes of the earth shal be blessed in thee. Againe, Thou shalt be a great and a populous nation, and all the nations on earth shal be blessed in thee. This is manifest, in somuch that it is fulfilled in vs: for he thzough faith in the word of God, and Christ which appeared vnto him, was iustified, when as he fozsoke the superstition of his natie countrey, and the erroz of his fozmer life, and confessed the onely God of all, and wo2shipped him with vertuous wo2ks, and not with the Posaical ceremonies of the law which afterwards ensued. Vnto him in this case it was said: In thee shal al the tribes and all the nations of the earth be blessed. The same manner of sanctimony was made euident by *Abraham* in wo2kes, far excelling the wo2ds vsually exercised among Christians alone thzoughout the world. What then hindzeth, but that we may confesse the sole & the same conuersation of life, the same maner of service to be common vnto vs (after the time of Christ) with them which haue sincerely serued God of old; so that we shew the same to be neither new, noz strange, but (if it be lawfull to testifie the truth) the auncientest, the onely, and the right re-
stauracion of piety, deliuered vnto vs by the doctrine of Christ. Of these things thus farre.

CHAP. VI.

Of the time of our Sauours comming into the world.

NOW that we haue conveniently propounded hitherto by way of pzeface this our Ecclesiasticall hysto2y, it remaineth that we begin after a compendious sozt from the coming of our Sauoor Christ in the flesh. And that this may take effect, we pray God

Jesus Christ
was borne
the 3970.
yeare of the
world, in the
3. yeare of
the 134. O
lympiade, the
42. yeare of
Augustus, the
34. of Herod.
Luke 2.
Iosephus,
Ant. 5.
Iosephus an-
tiquit. lib. 18.
cap. 1.

Ioseph lib. 2.
Iudaic bell.
cap. 7. calleth
this Galilean
Simon, & not
Iudas as Eu-
sebius doth.

Christ was
borne when
as the scepter
taken from
Iuda was
held of He-
rod the I-
dumæan.
Genes. 49.

Herod An-
tipater the
father of He-
rod Ascalo-
nites.

Judges.

Kings.

*Jesus other-
wise called
Iehosua.
Priester.
Pompey.

Aristobulus.

the father of the word and the revealed Jesus Christ our Lord & Saviour, the heavenly word of God, to be our helper & laborer with vs in the setting forth of the true declaration thereof. It was the two and fiftieth yeare of the raigne of *Augustus* the Emperour, and the eight and twentieth yeare after the subduing of *Egypt*, and the death of *Antonius* and *Cleopatra*, when last of all the *Ptolomees* in *Egypt* ceased to beare rule, when our Saviour and Lord Jesus Christ, at the time of the first taring (*Cyrenius* then President of Syria) was borne in Bethlem a city of Iudea, according vnto the prophecies in that behalfe premised. The time of which taring vnder *Cyrenius*, *Flavius Iosephus* an ancient hystoriographer among the Hebrewes maketh mention of, adding therunto another hystory of the heresy of the Galilæans, which sprang vp about the same time, wherof amongst vs also *Luke* in the Acts of the Apostles mentioneth, writing thus: After this man started vp one *Iudas* of Galilee in the dayes of tribute, & drew away many of the people after him, he also himselfe perished and as many as obeyed him were scattered abroad. The same doth *Iosephus* (before mentioned) in his 18. booke of Antiquities confirme thus, word by word: *Cyrenius* (of the number of Consuls which enioyed other principalities, and by the consent of all men so preuailed, that he was thought worthy of the Consulship, and counted great by reason of other dignities) came with a few into Syria, sent for this purpose by *Cesar*, that he should haue there the iurisdiction of the Gentiles, and be Censor of their substance. And a litle after: *Iudas* (saith he) *Gaulanites* a man of the city *Gamala*, hauing taken vnto him one *Sadochus* a Pharisee, became a rebell, and affirmed together with this Pharisee, that the taxing of this tribute inferred nothing but manifest seruitude, and exhorted the Gentils to set their helping hand to the maintenance of their libertie. And in his second booke of the warres of the Iewes, he writeth thus of him: About that time a certaine Galilæan, by name *Iudas*, seduced the people of that region, misliking with this, to wit, that they sustained the paiment of tribute vnto the Romane empire, and vnder God that they suffered mortal men to beare rule ouer them. So farre *Iosephus*.

CHAP. VII.

That according vnto the prescript times foresheved by the Prophets, the Princes of the Iewes which vnto that time by succession held the principalltie, surceased, and that Herod the first of the aliens became their King.

When *Herod* the first of them which vnto Israel are counted strangers, receined rule ouer the Iewish nation, the prophesie written by *Moses* in that behalfe was fulfilled, which said: There shall not want a Prince in Iuda, neither a leader faile of his loines, vntill he come for whom it was kept and reserued, whom he pronounced to be the expectation of the Gentils. When were not those things come to an end which concerned this prophesy, at what time it was lawfull for this nation to be gouerned by their owne Princes which lasted by line of succession, euen from *Moses* vnto the raigne of *Augustus* the Emperour, vnder whom *Herod* the foreiner became ruler ouer the Iewes, being granted vnto him by the Romanes, who as *Iosephus* writeth, was by father an Idumæan, by mother an Arabian; and as *Aphricanus*, one not of the vulgar sort of Hystoriographers writeth, by report of them which diligently haue read his work, the sonne of *Antipater*, and the same to be the father of one *Herod Ascalonites*, one of them which ministred in the temple of *Apollo*. This *Antipater* being a child was taken by Idumæan theues, among whom he remained, because his father being poore was not able to redeme him, and being bred and brought vp in their maners, he became very familiar with *Hircanus* the high priest of the Iewes. This *Antipater* had then a son called *Herod*, which rained in the time of our Saviour. The principallty of the Iewes being at this stay, then was the expectation of the Gentils present, according vnto the rule of prophesy, when as their Princes by succession from *Moses*, ceased to beare rule and to raigne ouer the people. Before they were taken captiues, & led into Babylon, their Kings raigned, beginning from *Saul* who was the first, & from *Danid* which followed. Before their Kings, princes bare rule, whom they called Judges, beginning the gouernement after *Moses* and his successor *Jesus*. After their returne from Babylon, there wanted not those which gouerned the people, wherein the best ruled, and those few in number. Priests had the preheminance vntill that *Pompey* the Romane captaine had by maine force besieged and ransacked Ierusalem, polluted the holy places, by entring into the sanctuaries of the Temple, and sending him which had continued the succession of Kinges from his progenitors vnto that time (*Aristobulus* by name) Prince and Priest,

Priest, captive, together with his sonnes to Rome, committed the office of high Priesthood *Hircanus* vnto his brother *Hircanus*, so that from that time forth the Jewes became tributaries vnto the Romanes. Anon after that *Hircanus* (vnto whome the succession of the high Priesthood befell) was taken of the Parthians, *Herod* the first sayrener (as I said befoze) toke of the Romane Senate and the Emperour *Augustus* the gouernement of the Iewish nation, vnder whom when as the presence of Christ was apparent, the saluation of the Gentiles long looked for, toke effect, & their calling consequently followed according vnto the prophesy in that behalfe promised: since which time the Princes and Rulers of Iuda ceasing to beare rule, the state of high Priesthood (which among them by order of succession, after the decease of the former befell vnto the next of blood) was forthwith confounded. Hereof thou hast *Iosephus* a witness worthy of credit, declaring how that *Herod*, after that he had receiued of the Romanes the rule ouer the Jewes, assigned them no more Priests which were of the priestly rase, but certaine base and obscure personages; the like did his sonne *Archelaus*, and after him the Romanes bearing rule, did the same things against the priestly order. The said *Iosephus* declareth, how that *Herod* first sent by vnder his owne seale the holy robe of the high Priest, not permitting the high Priests to retaine it in their proper custody. So after him *Archelaus*, and after *Archelaus* the Romanes did the like. To this end are these things spoken of by vs, that we may shew what effect (touching the prophesy of the coming of our Saviour Christ Iesu) ensued. But most plainly of all other, the prophesy of *Daniel*, describing the number of certaine wakes, by name vnto Christ the ruler (whereof we haue in another place intreated) sheweth, that after the end and terme of those wakes, the Iewish annointing should be abolished. This is plainly proued to haue bin fulfilled at the coming of our Saviour Iesus Christ in the flesh. These things I suppose to haue bin necessarily obserued of vs, for the triall of the truth touching the times.

CHAP. VIII.

Of the disagreeing imagined to be among the Euangelists about the genealogie of Christ.

As so much as *Mathew* and *Luke* committing the Gospel to writing, haue diuersly deliuered vnto vs the genealogie of Christ, and of diuers are thought to disagree among themselves, so that almost every one of the faithfull, though their ignorance in the truth, endeavour to comment vpon those places: let vs rehearse a certaine history which came to our hands concerning the premises, the which *Aphricanus* (of whom we mentioned a little befoze) remembered in an Epistle to *Aristides*, writing of the concordance of the genealogie of Christ, set forth in the Gospels, making therewith all, a report of the worsted and false opinions of others. The historie after his order of discourse, he hath in these words deliuered to the posterity. The name of the kindreds in Israel are numbred, either after the line of nature, or after the rule limited in the Law. After the line of nature, as by succession of the naturall seed; after the rule in the Law, as by his succession which gaue seed vnto his barren brother deceased. *For as yet the hope of the resurrection being not made manifest, they imitated the promise to come with mortall resurrection, *left the name of the deceased with his death should be quite cut off. For, of them which came in by this kind of generation, some succeeded their fathers as naturall children, some begotten by others haue after others bin called; yet of both mention is made, as well of them which were begotten truly, as of them which were onely by name. Thus neither of the Gospels is found false, howsoeuer it doth number, be it according vnto nature, or the custome of the Law. The kindred of *Salomon* and of *Nathan* is so knit together, by reuining of the deceased without issue, by second mariages, by raising of seed, so that not without cause, the same persons are posted ouer to diuerse fathers, whereof some were imagined, and some others were their fathers indeede, both the allegations being properly true, though in *Ioseph* diuersly, yet exactly by descent determined. And that that which I go about to proue may plainly appeare, I will declare the orderly succession of this genealogy, making a recitall from *David* by *Salomon*. The third from the end is *Matthan* found, which begate *Jacob* the father of *Ioseph*, but from *Nathan* the Sonne of *David* descending according vnto the Gospell of *Luke*, the third from the end is *Melchib*, whose sonne is *Heli*, the father of *Ioseph*. For *Ioseph* is the Sonne of *Heli*, the Sonne of *Melchib*. *Ioseph* being the proposed marke to shoote at, we must shew howe either is termed his

*Chap. 7. after the greeke.
Aphricanus epist. ad Aristides, he liued in the time of Origen.
Euseb. lib. 6. chap. 30.
*Sonnes by nature, and Sonnes by the Law.
*An argument of the resurrection.

Matthan and
Melchi hus-
bands to one
wife, begat
seuerall sonns.
to wit: Mat-
than begate
Iacob: and
Melchi his
sonne Heli.
Iacob bro-
ther to Heli
on his sister
the wife of
Heli begat
Ioseph.
Mat. 1.
Mat. 1.
Luk. 3.

Herod bur-
ned the ge-
nealogies of
the Hebrews
to make him
selfe a gen-
tleman.

Διονύσιος.
Dominici.

Paralip.

Aphricanus
epistad Ari-
stidem.

father, deriuing the pedegree of *Iacob* from *Salomon*, of *Heli* from *Nathan*. And first how *Iacob* and *Heli* being two brethren, then their fathers, *Matthan* and *Melchi*, borne of diuers kindreds, may be proued grandfathers to *Ioseph*. *Matthan* therefore and *Melchi*, marrying the same wife, begat brethren by the same mother, the law not forbidding a widdow, either dismissed from her husband, or after the death of her husband, to be coupled vnto another man. First therefore *Matthan* descending from *Salomon*, begat *Iacob* of *Estha*, for that is said to be her name. After the death of *Matthan*, *Melchi* (which is said to haue descended from *Nathan*) being of the same Tribe, but of another race, hauing married this widdow to his wife, begat *Heli* his sonne. Thus do we find *Iacob* and *Heli* of a different race, but by the same mother to haue bin brethren. Of the which, *Iacob* taking to wife his sister the wife of *Heli*, his brother being deceased without issue, begat on her the third, to wit, *Ioseph*, by nature and the order of generation vnto himselfe: whereupon it is written, *Iacob* begate *Ioseph*, by the Law vnto his brother *Heli* deceased, whose sonne *Ioseph* was. For *Iacob* being his brother, raised seede vnto him: wherefore neither that genealogie which concerneth him is to be abolished, the which *Mattheu* the Euangelist reciting, sayth, *Iacob* begate *Ioseph*, and *Luke* on the other side, Which was the sonne (sayth he) as it was supposed (for he addeth this withall) of *Ioseph*, which was the sonne of *Heli*, which was the sonne of *Melchi*. And the word of begetting he ouerskipped with silence vnto the end, with such a recitall of sonnes, making relation vnto *Adam* which was of God: neither is this hard to be proued, or to small purpose proposed. The kinsmen of Christ according vnto the flesh, either making apparant, or simply instructing, yet altogether teaching that which is true, haue deliuered these things vnto vs, how that the Idumæan thecues inuading the citie Ascalon in Palæstina, tooke captiue together with other spoiles out of the Temple of *Apollo* adioyning vnto the walles, *Antipater*, sonne to one *Herod* that was Minister in that Temple. When the Priest was not able to pay rancome for his sonne, this *Antipater* was brought vp after the manner of the Idumæans, and became very familiar with *Hyrannus* the high priest of the Iewes. And hauing bene in embassage with *Pompey* in *Hyrannus* stead, he restored vnto him the kingdome which was taken from his brother *Aristobulus*, assigned himselfe gouernour of Palæstina, and proceeded forwards in felicitie. When this *Antipater* was enuied for his great felicitie, and was traitterously slaine, there succeeded him his sonne *Herod*, which at length of *Antonius* and *Augustus* by decree of the Senate receiued rule ouer the Iewes, whose sonnes were *Herod*, and the other Tetrarches. These things are common among the Greeke histories. And when as vnto that time the genealogies of the Hebrewes, yea of them also lineally descending of Proselytes, as *Achior* the Ammonite, and *Ruth* the Moabite, likewise as many as escaped out of *Egypt*, and mixt with the Israelites, were recozded among their auncient monuments: *Herod* (whom the Israeliticall genealogie anayled nothing) being pricked in minde with the basenesse of his birth, burned their auncient recozded genealogies, supposing thereby to deriue himselfe of noble parentage, if none other (holpen by publike recozds) were able to proue their pedegrees from the Patriarches, or Proselytes, or such as were strangers bozne, and mingled of old among the Israelites. Very few studious in this behalfe do glorie that they haue got vnto themselves proper pedegrees or remembrances of their names, or other wise recozds of them, for the retaining of their auncient stocke in memorie, which these men mentioned of befoze haue attained vnto, being called because of their affinity and kindred with our Saviour after the name of the Lord, and travelling from the *Nazarites* and *Cochaba*, castles of the Iewes, into other regions, they expounded the aforesayd genealogie out of the booke of *Chronicles*, as farre forth as it extendeth. Whosoener then the case stand, either thus or otherwise, no man (in my iudgement) can find a plainer exposition. Whosoener therefore he be that ruleth himselfe aright, he will be carefull also of the selfe same with vs, although yet he want proue to preferre a better and a truer exposition. The Gospel in all respects uttereth most true things. About the end of the same epistle he hath these wordes: *Matthan* descending of *Salomon* begate *Iacob*. *Matthan* deceased, *Melchi* which descended of *Nathan*, on the same woman begat *Heli*: then were *Heli* and *Iacob* brethren by the mothers side. *Heli* dying without issue, *Iacob* raised vnto him seede by begetting of *Ioseph* his owne sonne by nature; but *Heli* his sonne by the law. Thus was *Ioseph* sonne to both. So farre *Aphricanus*. Withens that the genealogie of *Ioseph* is thus recited, after the same maner, *Mary* is termed to be of the same tribe together with him. For by the law of *Moses*, the mingling of

of tribes was not permitted, which commaundeth that matching in marriage be made with one of the people and family, lest the lot of inheritance due to the kindred be tolled from tribe to tribe. Of these things thus much.

CHAP. 12.

Of the slaughter of the Infants by Herod, and the lamentable tragedie touching the terme and end of his life.

Chap. 8. after the Greeke.

When Christ was borne in Bethlechem of Iewrie, according vnto the prophecies, and in the times foretold, Herod (because of the wise men which came from the East, enquiring where the King of the Iewes should be borne, they hauing seen his starre, and therefore had taken so great a Iourney in hand, to the end they might worship God which was borne) being not a little moued, supposing his principallitie to be in perill, and his rule to go to wracke and ruine: he enquired of the Doctors of the Law among the Iewes, where they looked that Christ should be borne. But when he vnderstood the prophecy of Michas, foretelling the birth of Christ to be in Bethlechem, by and by he commaundeth the sucking babes in Bethlechem, and in all the borders thereof, as many as were two yeares old and vnder (according vnto the time that he had exactly enquired and knowne of the wise men) to be slaine, supposing thereby (as it was very likely) to destroy Iesu in the same perill, with his equals of the same age. But the babe Iesu presented this deceitfull presence of his, being conueyed into Egypt his parents also being forewarned by the appearing of an Angell of that which should come to passe: this the holy Ghost doth declare. Moreover, I thinke not amisse to let the world vnderstand how that vengeance from aboue with all speed fell vpon Herod, because of his bold enterprizes against Christ & the infants, while breath was yet in his body, shewing as it were by certaine preambles what was like to befall him after his death. And how he stained his princely affaires (which in his owne censure seemed glorious) by his interchangeable domesticall calamities, that is, by the cruell slaughter of his wife, of his children, of his nearest kinsfolkes, and of his most familiar friends: so that it is impossible to repeate the whole. The matter it selfe was so shamefull, that it exceeded euery tragicall action. The which Iosephus hath prosecuted at large in his histories, how that for his conspiracy and craftie counsell which he intended against Christ and the other infants, an heauy scourge from aboue apprehended him, vbering him to the death. It wil seme pertinent to the purpose, presently to heare the words of the Historiographer himselfe in the 17. booke of the Antiquities of the Iewes, describing the lamentable end of his life, in these words: Herods disease vexed him more and more, God executing iustice on him for the things which he had impiously committed. It was a slow or slacke fire, yet yeelding not so great inflammation outwardly to the beholders, as vexation inwardly to the intervall parts: he had a vehement desire, greedily set to take something, yet was there nothing that sufficed him. Moreover inward rotting of the bowels, and specially a grievous fluxe in the fundament, a moist and running humour about his feet; and the like maladie vexed him about his bladder. His priuie members putrified, ingendring wormes which swarmed out. He had a short and vsauorie breath; he had a great paine in breathing: hauing throughout all the parts of his bodie such a crampe, as strength was not able to endure. It was reported by them which were inspired from aboue, and to whom the gift of diuination was graunted, that God enioyned the Prince this punishment for his great impietie. These things the aforesayd Iosephus in his Commentaries hath made manifest vnto vs: and in the second part of his histories, the like he noteth vnto vs, writing thus: From that time forth, sickness invaded his whole bodie, and brought him subiect to diuers passions. It was a hote burning feuer, an intollerable itch ouerrunning the outward parts of his bodie, a continuall paine in the fundament, hydropicall swellings in the feete, an inflammation of the bladder, putrification of the priuities, which ingendred swarmes of lice. Besides this, often & difficult drawing of breath, with the crampe, contracting the sinewes throughout all the members of his bodie: so that the wise men reported these diseases to be nothing else but sure and certaine plagues or punishments. He, although struggling with so many sores, yet for all that, wholly set to saue his life, hoped for health, and sought after remedies. Passing ouer Iordan, hee vsed for helpe the hote bathes neare Calliroe, which runne vnto the lake Asphaltitis, which also by reason of their sweetnesse are

Herod commaundeth the infants to be slaine, anno Christi 3. Augusti 44. Eusebius in Chronic. Math. 2. The domesticall tragedies and crueltie of Herod.

Ioseph. Antiq. Iud. lib. 17. ca. 8. 9. Anno Christi 6. Augusti 47. Euseb. Chronic.

Ioseph. bel. Iud. lib. 1. cap. 21.

* In the greek
he writeth
δραχμῶν
valeyng fixe
halfe pence
a peece, the
hundreth part
of an Atticke
pound.

* Antipater
slaine by the
commande-
ment of his
father Herod.
The death
of Herod.
Math. 2.

Chap. 9. after
the Greeke.

Herod.
Archelaus.
An. Christi 7.
Augusti 48.
Euseb. Chro.
Philip.
Herod fil.
Lysanias.
Ioseph. Antiq.
Iud. lib. 8. ca. 7.
* The drea-
ming fantasies
of certaine
heathen
confuted.
* Pilate began
to rule the
28. yeare after
the birth of
Christ. Func.
Chron.

are potable. The Physicians there thought good that his whole bodie should be supplied with hote oyle; and he being put into a vessell full of hote oyle, his eyes so dazled and dissolued themselves, that he came out as dead. When the seruants, by reason of these circumstances were sore troubled, he remembered his plague, and despaired thencefoorth of any recouerie at all, commaunding withall fiftie * peeces of siluer to be deuided among his souldiers; but his chiefe captaines and most familiar friends to receiue great summes of money. And taking his iourney thence, he came to Hiericho, all madde, by reason of melancholie that abounded in him; for he grew to that passe, that he threatned to kill himselfe, and went about to practise an horrible offence: for gathering together the famous men in every village throughout all Iewrie, he commaunded them to be shut vp into one place called Hippodromus, calling vnto him withall his sister Salome and her husband Alexander: I know (sayth he) the Iewes will merrily celebrate as holy dayn the day of my death; yet may I be lamented of others, and so haue a glorious Epitaph, and solemne funerall; if that you will execute mine aduice. Those men therefore which are kept in close prison (souldiers being circumspectly set on every side) see that you immediately slay, as soone as breath departeth out of my bodie, so that thereby all Iewrie, and every house, will they, will they, may rewe, mourne and lament my death. And againe, a little after he sayth. When as through want of nourishment, and griping cough ioyned withall, his sicknesse sore increased, and now being quite overcome, he coniectured that his fatall course was then to be finished. For taking an apple in his hand; he called for a knife (for he was accustomed to pare, and so to eate) then beholding on every side whether any was readie to hinder his enterprize, lifted vp his right hand to do himselfe violence. Besides this, the same Historiographer writeth, * that a third sonne of his, besides the couple before slaine, afoze the end of his life, by his commaundement was put to death; so that Herod left not this life without extreme paine. Such was the tragicall end of Herod, suffering iust punishment for the babes destroyed in Bethlechem, praised purposely for our Saviours sake: after whose death, an Angell came to Ioseph in sleepe as he remained in Egypt, and commaunded that he should returne together with the child and his mother into Iewrie, inasmuch as they were dead which sought the childs life. Vnto these the Euangelist addeth, saying: When that he heard that Archelaus raigned in Iudæa in his fathers stead, he feared to go thither; and being admonished in his sleepe from aboue, he departed into the parts of Galilee.

CHAP. X.

What successors Archelaus left behind him, when that he had raigned ten yeares after his father Herod. How that Christ suffered not the seventh yeare of Tiberius, as some did write, for Pilate then did not gouerne Iudæa.

How that Archelaus was placed in the kingdome of his father Herod, the aforesayd Historiographer doth testifie, describing the manner: that by the testament of Herod his father (by the censure of Augustus Caesar) he toke to his charge the gouernement of the Iewes: also how that ten yeares after he lost the sayd principalltie, and that his brethren Philip and the yonger Herod, together with Lysanias, gouerned their senerall Tetrarchies. The same Iosephus in his 18. booke of Iudaicall Antiquities declareth, that about the twelfth yeare of the raigne of Tiberius, (after the senen and fiftith yeare of the raigne of Augustus) Pontius Pilate was appointed President of Iewrie, in the which he continued wel nigh ten whole yeares, vnto the death of Tiberius. * When manifestly is the falshood of them reprehended, which of late haue published lewd commentaries against our Saviour, where even in the beginning, the time after their supputation layd downe, and being well noted, confuteth the falshood of these glosing soles. These commentaries do comprehend those things, which against the passion of Christ were presumptuously practised of the Iewes, within the fourth Consulship of Tiberius, the seventh yeare of his raigne, at which time it is shewed, that Pilate was not gouerner of Iudæa, if the testimony of Iosephus be true, which plainely sheweth in his aforesayd histories * that Pilate was appointed Procurator of Iudæa the twelfth yeare of Tiberius his raigne.

CHAP. XI.

When Christ was baptized, and began to preach, what high Priests there were in his time.

Chap. 10. after the greeke.

ABout these times then, according unto the Euangelist, the fifteenth of Tiberius Caesar, the fourth of the procuratorship of Pontius Pilas, Herod, Lysanias and Philip ruling the rest of Iudaea in their Tetrarchies, the Saviour, and our God, Jesus the anointed of God, beginning to be about thirty yeares of age, came to the baptisme of Iohn, and began the preaching of the Gospell. The sacred Scripture doth declare, that he finished the full time of his teaching vnder the high priesthood of Annas and Caiphas, signifying, that within the yeeres of their publique ministry he ended the course of his doctrine. For he began about the high priesthood of Annas, and continued vnto the principality of Caiphas; yet in this space, there were not foure yeares fully expired: for the legall rites by his edict being in manner abrogated, it followed, that the succession of progenitors, by age and line vnto that time vsually obserued, should thenceforth be of no force. Neither were those things, which concerned diuine worship, with due administration executed: for diuerse severally, executing the office of high priesthood vnder Romaine princes, continued not in the same above one yeare. Iosephus, somewhere in his books of Antiquities, writeth foure high priestes by succession to haue bene after Annas vnto the time of Caiphas, saying thus: Valerius Gratus (Annanus being remoued) ordained Ismael the sonne of Baphus, high priest. And the same Ismael, not long after being depoted, he appointed Eleazar the son of Annanus high priest in his place. The yeare after, this Eleazar being reiected, he committed the office of high priesthood to Simon the son of Camithus. And him (who enioyed this honor, no longer then on yeare) Iosephus, (which was also called Caiphas) succeeded. The whole time of our Saviours preaching, is shewed to haue bene comprised within the compasse of foure yeares. Foure high priests also in the same foure yeares to haue bene from Annas to Caiphas, executing the administration of the yearely ministry. The Gospell doth very well set forth Caiphas to be high priest that yeare in the which the passion of our Saviour Christ was finished, that the time of Christs preaching might not seeme to repugne with this obseruation. Our Saviour and Lord Jesus Christ, not long after the beginning of his preaching, chose twelue Apostles, whom of all the rest of his discples, by a certaine singular prerogative, he called Apostles. Afterwards he appointed other Seventy, whom he enioyned by two and by two, to passe vnto euery place and city where he himselfe should come.

Luk 3.
Christ being 30. yeares old was baptized and beganne to preach. Christ did not preach full 4 yeares.

Ioseph lib. 18. Antiq. cap. 4.
Annas.
Ismael.
Eleazar.

Simon.
Caiphas.

12. Apostles.
70. Disciples.
Math. 10.
Luk. 10.

CHAP. XII.

Of the life, doctrine, baptisme, and martyrdom of Iohn Baptist. The testimony of Iosephus touching Christ.

Now long after, the holy Gospell reporteth the beheading of Iohn Baptist: where withall Iosephus by name accordeth, making mention of Herodias, with whom Herod married (being his brothers wife) putting away his owne wife lawfully married, which was the daughter of Aretas King of the Arabians. But Herodias being separated from her husband which was alive, Herod (who for her sake slue Iohn) warred against Aretas, hauing ignominiously reiected his daughter. In the which battell (then being fought) Iosephus reporteth, all Herods host to haue vtterly perished, and these things to haue chaunced vnto him, for the death of Iohn, maliciously executed. The same Iosephus when he had confessed Iohn Baptist, to be a very iust man, testifieth also, those things which are recorded of him in the Gospell. He writeth further, that Herod was depriued of his kingdome for Herodias, and together with her, condemned, and banished into Vienna a city of France, and he further declareth in his eighteenth booke of Iudaicall Antiquities, where of Iohn Baptist he writeth thus, "Certaine of the Iewes were persuaded, that the host of Herod was vtterly foiled, because that God had iustly plagued him with this punishment, reuenging the death of Iohn, commonly called the Baptist: for Herod had slaine him being a iust man. This Iohn commanded the Iewes to embrace vertue, to execute iustice, one towards another, to serue God in piety, reconciling men by baptisme, vnto vntity. For after this sort, baptisme seemed vnto him a thing acceptable, if it were vsed not for the remission of certaine sins, but for the purifying of the body, the soule (I say) being cleansed before by righteousness: & when diuers flocked together (for they were greatly delighted in hearing of him) Herod fearing lest that so forcible a power of perswading which was in him, should lead the people into a certaine rebellion, he supposed it farre better to bereaue him of his life afore any novelty were by him put in vre,

Math. 14.

*This battell is mentioned of Iosephus. Antiq. Iud. lib. 18. cap. 9. Cap. 11. after the greeke.

Iosephus Antiq. iud. lib. 18. cap. 6. testifieth thus of Iesus Christ.

then that change, with danger, being come in place, he should repent him & say: Had I wist. Thus *John* because of *Herods* suspicion, was sent bound to *Machabrous* the ward (mentioned of before) and there beheaded. When he had thus spoken of *John* in the same history, he writeth of our Saviour in this sorte: There was at that time one *Iesus*, a wise man, if it be lawfull to call him a man, a worker of miracles, a teacher of them which embraced the truth with gladnesse. He drew after him many, as well of the *Iewes*, as *Gentiles*. This same was *Christ*. And though *Pilate*, by the iudgment of the chiefe rulers, amongst vs, deliuered him to be crucified: yet there wanted not them which from the beginning loued him. He appeared vnto them alieue the third day after his passion; as the holy Prophets haue foretolde. Not onely these, but innumerable more maruelous things of him; and to this day the *Christian* people, which of him borrow their names, cease not to encrease. Now when as this *Hystoriographer*, by blood an *Hebrue* boyme, hath of old deliuered in writing these and the like thinges, concerning *John Baptist*, and our Saviour *Christ*, what refuge or shift, now haue they, but that they be condemned for impudent persons, which of their owne bzaime, haue fained commentaries, contrary to these allegations? And of these things also thus much.

CHAP. XIII.

Of the disciples of our Saviour: that there were more then 12. Apostles, and 70. disciples.

Cap. 13. after the greeke.

The catologe of the 70. disciples is to be seene in the end of this volume, written by *Dorotheus* in greeke, & translated to English, but in *Eusebius* time not extant.
Galat. 2.
1. Corinth. 1.
Clemens.
Galat. 2.
Act. 1.
Barnabas.
Softhenes.
Cephas.
Matthias.
Barsabas.
Thaddzus.
1. Corinth. 15.

The names of the Apostles are apparent vnto euery one out of the holy Euangelists, but the catalogue of the 70. disciples is no where to be found. *Barnabas* is sayd to be one of the number whom the *Actes* of the Apostles remembred, and no lesse did *S. Paul* remember him, writing to the *Galathians*. Among these they number also *Softhenes*, which together with *Paule* wrote to the *Corinthians*. The history also of *Clemens Alexandrinus*, in the first of his *Hypotyposes* confirmeth *Cephas* to be one of the 70. of whom *Paule* said: When as *Cephas* came to *Antioch*, I withstood him to his face, because he was culpable. This *Cephas* was of the same name with the Apostle. And *Matthias* who of the Apostles was elected in the roome of *Iudas* the traitor, and *Barsabas* also, who is said by the same lot to haue bene worthely preferred to be of the number of the 70. disciples, also *Thaddzus* whom *Thomas* by the commandement of *Iesu* sent to cure *Agbarus*, is counted one of the number, concerning whom I wil forthwith declare a certaine history which came to my hands. Thou shalt find by diligent obseruation, that there were more then 70. disciples of our Saviour, for p^{ro}ofe whereof thou maist vse the testimony of *Paule*, which sayth: that after *Christ*s resurrection from the dead, He appeared first to *Cephas*, then to the twelue, after them to more then fife hundred brethren at once, whereof (he sayth) some to haue fallen a sleepe, but more to haue remained alieue, at that time when he wrote those thinges. Afterwards to haue appeared to *James*, which was of the disciples, and one of the brethren of *Christ*. Last of all, as though besides these, there were more Apostles after the manner of the twelue (such as *Paule* himselfe was) he addeth saying: He was seene of all the Apostles. But of this so farre.

The Translator touching the doubt rising about him whom *Paul* reprehended at *Antioch*; whether he was *Peter* the Apostle, or *Cephas*, one of the seuentie.

Whereas *Eusebius* in the former chapter, affirmed *Cephas*, to be one of the number of the 70. disciples and the same to be reprehended by *S. Paule* at *Antioch*, it seemeth repugnant to the plaine words of the holy Scripture, deliuered vnto vs by the holy Ghost. The aduersaries of the truth, thought better to erre with *Eusebius*, by saying that *Cephas* was rebuked by *Paule*, and not *Peter*, rather then they would graunt *Peter* (whom they terme the Prince of the Apostles) to be controlled of *Paule*, supposing hereby a president to ensue against the primacie of the Pope, or liking of this opinion as a bare shift to stop the scandalous mouth of *Porphyrius*, which here tooke occasion to reprehend the Christians for their sedition. But let vs confesse the truth, and shew the denill. The words of Saint *Paule* are these: ὅτι δὲ ἵλας Πέτρος ἐν Ἀντιόχεια κατὰ πρόσωπον αὐτῷ ἀντίστην. when *Peter* came to *Antioch*, I withstood him to his face. And a litle after: εἰπὼν τῷ Πέτρῳ ὡς πρόβητον κτήν. I sayd vnto *Peter* in the presence of them all. *Augustine*, and *Ierome* had great contention about the interpretation of this place, but neither of them denieth the partie to be *Peter*, let vs giue vnto

Galat. 2.

to the Historiographer the credit due unto him, he might call Peter Cephas, as our Saviour said in the Gospell, unto Peter: Thou shalt be called Cephas, which is a Syrian word, sounding in Greeke, or Latine, nothing else but Peter; or Petra a rocke. In that he calleth him another from the Apostle, I do not see how it can stand. Ierome denyeth any other Cephas knowne of vs, saving Peter. The conclusion is this: Eusebius calleth the person reprehended by Paule, Cephas: the holy Ghost in the Scripture calleth him Peter. Eusebius sayth, he was another from the Apostle: the holy Ghost in discourse, calleth him Peter the Apostle, (in the same chapter) to whom the Apostleship of Circumcision was committed, and most like to be the Apostle for there (that is at Antioch) he was first placed Bishop.

CHAP. xiiii.

The history concerning the Prince of the Edesseans. The Epistle of Agbarus unto Christ, and the Epistle of Christ unto him againe.

Chap 13. after the greeke.

The history touching Thaddaeus (of whom we spake before) was after this sort. After that the diuinitie of our Lord and Saviour Iesus Christ, was made manifest unto all men, through the working of miracles, he drew unto him an innumerable sort of strangers, farre distant from Iudaea, affected with sundry diseases, and every sort of maladies, hoping to recover their health, of which number king Agbarus, gouernour of the famous nations inhabiting beyond the riuer Euphrates, grievously diseased in body, intirable by mans cunning, bearing the renowned fame of Iesu, and the wonderfull workes which he wrought agreeable unto the same, published of all men, made petition unto him by letters, requiring deliuerance from his disease. Iesus (though not presently) yielding unto his petition, vouchsafed to answer him by an epistle, that shortly he would send one of his disciples which should cure his disease, promising withall, that he should not onely cure his disease, but as many as belonged unto him, which promise not long after he performed. For after his resurrection from the dead, and ascension into heauen, Thomas one of the twelue Apostles, sent his brother Thaddaeus, accompted among the seuentie disciples of Christ, by diuine inspiration, into the city Edessa, to be a preacher and Euangelist of the doctrine of Christ, by whom all things, which concerned the promise of our Saviour, were performed. The reader hath an approved testimony of these things in writing, taken out of the recorded monuments, of the princely cite Edessa: for there are found enrolled in their publike registry, things of Antiquity, and which were done about Agbarus time, yea and preserved unto this day. There is no reason to the contrary, but that we may heare the letters themselves, copied out of their registry, and translated by vs, out of the Syrian tongue in this manner.

The fame of Christ went throughout the whole world. Agbarus.

Thomas the Apostle sent Thaddaeus into Edessa.

The Epistle of Agbarus unto our Saviour.

Agbarus gouernour of Edessa, unto Iesu the good Saviour, shewing himselfe in Ierusalem, sendeth greeting. I haue heard of thee, and thy cures which thou hast done, without medicines, and herbes. For as the report goeth, thou makest the blind to see, the lame to go, the lepers thou cleansest, foule spirites and deuils thou castest out: the long diseased thou restorest to health, and raisest the dead to life. When that I heard these things of thee, I imagined with my selfe one of these two things: either that thou art God come from heauen, and doest these things: or the Sonne of God, that bringest such things to passe. Wherefore by these my letters I beseech thee, to take the paines to come vnto me, and that thou wilt cure this my grievous malady, wherewith I am sore vexed. I haue heard moreover, that the Iewes murmur against thee, and go about to mischief thee, I haue here a little city and an honest, which will suffice for both. These things he wrote after this manner, being a little lightened from above, I think it also not amisse to heare the letters of Iesu, sent backe to Agbarus by the same bearer.

Agbarus writeth to Christ.

What Agbarus gathered by miracles.

The Epistle of our Saviour unto Agbarus, though brieft, yet pithy.

Agbarus, blessed art thou, because thou hast beleueed in me when thou sawest me not; for it is written of me, that they which see me shall not beleue in me, that they which see me not may beleue, and be saued. Concerning that thou wrotest vnto me, that I should

Christ writeth to Agbarus.

come vnto thee, I let thee vnderstand, that all things touching my message are here to be fulfilled, and after the fulfilling thereof I am to returne againe vnto him that sent me. But after my assumption I will send one of my disciples vnto thee, which shall cure thy maladie, and restore life to thee, and them that be with thee. **Unto these Epistles, there were also these things added in the Syrian tongue:** When *Iesus* was taken vp, *Iudas* (which also is called *Thomas*) sent vnto him *Thaddæus* the Apostle, one of the seuentie, who, when he came, remained with one *Tobias*, the sonne of *Tobias*. When that the fame was spread of him, and that he was made manifest by the miracles which he wrought, it was signified vnto *Agbarus*, and said: the Apostle of *Iesus* come, of whom he wrote vnto thee. *Thaddæus* by that time began, through the power of God, to cure euery sore and sicknesse, so that all men greatly marvelled. *Agbarus* hearing of the weighty and wonderfull workes which he wrought, that he cured in the name and power of *Iesu*, forthwith suspected the same to be he, of whom *Iesus* had written, saying: After my ascension I will send one of my disciples vnto thee, which shall cure thy malady. And when he had called vnto him *Tobias* where *Thaddæus* hosted, he sayd vnto him: I heare say, that a certaine mighty man come from Ierusalem, is lodged with thee, and cureth many in the name of *Iesu*. Who made answer, and sayd: Yea Lord, there came a certaine stranger and hosted at my house, which hath done wonderfull things. To whom the King said: Bring him vnto me. *Tobias* returning vnto *Thaddæus*, sayd vnto him: *Agbarus* the gouernour sent for me, and commanded that I should bring thee vnto him that thou mayest cure his disease. *Thaddæus* answered: I go, for it is for his sake that I am sent thus mightily to worke. *Tobias* stirring betimes the next day, tooke with him *Thaddæus*, and came to *Agbarus*. As he came, euen at his entrance, there appeared vnto *Agbarus* in the presence of his chiefe men, a great & strange show in the countenance of *Thaddæus* the Apostle, at which sight *Agbarus* did reuerence vnto *Thaddæus*, so that all they which were present marvelled. None of them saw the sight saue *Agbarus* alone, which questioned with *Thaddæus*, and sayd: Art thou of a truth a disciple of *Iesus* the sonne of God, which made me this promise: I will send vnto thee one of my disciples, which shall cure thy disease, and shew life vnto thee, and all thine? To whom *Thaddæus* made answer: Because thou hast greatly beleueed in the Lord *Iesu* which sent me, therefore am I sent vnto thee, but in case that thou beleuee in him as yet, thy heartie petitions according vnto thy faith thou shalt obtaine. To whom *Agbarus* sayd: I haue continued so beleueing in him, that I could haue found in my heart mightily to destroy the Iewes which crucified him, were not the Romaine Empire a let vnto my purpose. *Thaddæus* sayd againe: Our Lord and God *Iesu Christ* fulfilled the will of his Father, which being finished, he is ascended vnto him. *Agbarus* answered: And I haue beleueed in him and in his Father. To whom *Thaddæus* replied: Therefore in the name of the selfe same Lord *Iesu* I lay my hand vpon thee. Which when he had done, he was forthwith cured of his malady, and deliuered of the paine that pressed him sore. *Agbarus* marvelled at this, that euen as it was reported vnto him of *Iesu*, so in truth by his disciple and Apostle *Thaddæus*, without Apothecarie stuffe and vertue of herbes he was cured. And not onely he, but also *Abdus* the sonne of *Abdus* griued with the goutte, and falling at the feete of *Thaddæus*, recovered his former health by the laying on of his hands. He cured also many other of his fellow citizens, working marvellous and miraculous things, and preaching the word of God. To whom *Agbarus* sayd againe: Thou *Thaddæus* through the power of God doest these things, and we haue thee in admiration, I pray thee moreouer that thou expound vnto me the comming of *Iesu*, how he was made man, his might, and by what power he brought such things as we heard to passe. To whom *Thaddæus*: At this season (saith he) I wil be silent, though I am sent to preach this word, but to morrow call together to my sermō al thy people and fellow citizens; then wil I shew vnto them the word of God, and sow the word of life, and teach the maner of his coming, how he was made man, of his message, and to what end he came, being sent from the Father. Moreouer of his Miracles and mysteries vttered in this world, and power in bringing things to passe. Besides this, his new preaching, and how base, slender and humble he seemed in outward appearance. How he humbled himselfe, & died, & abated his diuinity, what great things he suffered of the Iewes, how he was crucified, and descended into hel, and rent that hedge and mid-wal neuer seucted before, and raised the dead that of long time had slept: how that he descended alone, but ascended vnto the Father accompanied with many: how that he sitteth in glory at the right hand of God the Father in heauē, and last of al how he shal come againe with glory & power to iudge both the quick & dead. When the morning was come, *Agbarus* commanded his citizens to be gathered together, to heare the sermō

The conference which
Thaddæus
had with
Agbarus.

Agbarus is
cured by
Thaddæus.

Abdus is healed of the
goutte.

mon of Thaddæus. Which being ended, he charged that gold coyned and vncoynd should be giuen him. But he receiued it not, saying: In so much that we haue forsaken our owne, how can we receiue other mens? These things were done the thre and fortith yeare: which being translated word for word out of the Syrian tongue, we thought not amisse to declare in this place.

The censure of the Translator, touching the aforesayd Epistles.

BE it true or be it false, that there were such epistles, it forceth not greatly: as the effect and contents thereof is not to be preferred before all other writing in truth, so on the contrary, it is not to be reiected for falshood and forged stuffe. Ierome with other graue writers, affirmeth such circumstances to haue bene. Eusebius whose credit herein is not small, reporteth the same to haue bene taken out of their records in the city of Edessa, registred there in the Syrian tongue, and by him translated out of the Syrian into the Greeke tongue. Isidorus and Gelasius the first of that name, Bishop of Rome, about the yeare of our Lord 494. together with 70. other Bishops, decreed, that the church of God should receiue the same epistles for no other then Apochrypha. One thing I may not here runne ouer with silence, but admonish the Reader of, how that late writers, namely Damascenus, and that fabulous Historiographer Nicephorus haue added vnto this history fabulous reports, how that Agbarus, gouernour of Edessa, sent his letter vnto Iesu, and withall a certaine painter which might view him well, and bring vnto him backe againe the liuely picture of Iesu, the which painter (as they report) being not able (for the glorious brightnesse of his gracious countenance) to bring his purpose to effect, our Saviour himselfe tooke an handkercher, and laid it to his diuine and liuely face, and by the wiping of his face, his picture was therein impressed, the which he sent to Agbarus. Nicephorus patcheth other fables thereunto: first he sayth, that the King of Persia sent a painter vnto Iesu, which brought vnto him the picture of Iesu, and also of Mary his mother. Again, that the Edessians in the time of Iustinianus the Emperour, being besieged and brought to such a narrow strait that there remained no hope of deliuerance, but a present foyle and ouerthrow, in the same lamentable plight to haue runne vnto his picture for refuge, where (as they say) they found present remedy. Beleue it who will. Eusebius, who searched their records, who laid downe the copie of the Epistles, who translated faithfully all that he found there touching Christ, neither saw, neither heard of any such thing: for he promised in the preface to his history, to omit nothing that should seeme pertinent. If the other writers found it, why did not Eusebius find it? If the other writers thought expedient to publish the same, why did Eusebius omit it? Nay it was not there found at all, but forged. Therefore recount them for fables. The first that reported them, was an hundred yeares after Eusebius.

The end of the first booke.



THE SECOND BOOKE OF THE ECCLESIASTICAL HISTORIE OF EVSEBIUS

PAMPHILVS BISHOP OF CÆSAREA IN PALÆSTINA.

CHAP. I.

Of the ordaining of Disciples, after the ascension of Christ.



In the former booke (by way of proeme to our Ecclesiasticall historie) we haue briefly intreated of the ancient principles of our doctrine, of the antiquitie of Euangelicall policie among Christians, of the diuinitie of the word of saluation, of his late appearing among men, of his passion, and of the election of his Apostles. Now it remaineth that we looke into those things which ensued after his assumption: which we may note, partly out of the sacred Scriptures, and partly out of pro-

Act. 1.
Mathias cho-
sen to be an
Apostle.
Act. 6.
7. Deacons.
Act. 7.
Stephen fig-
nifieth a
crowne.
Matth. 1.
James the
first bishop
of Ierusalem.
Clemens lib.
6.

Clemens lib.
7.

James bi-
shop of Ieru-
salem throwne
downe from
a pinnacle of
the temple,
and brained.
Act. 12.

The persecu-
tion of the A-
postles by
the Iewes.
Act. 8.
The disper-
sion of the
disciples.
Paul a perfe-
ctor.
Act. 8.
Philip prea-
cheth in Sa-
maria.
Act. 8.
Simon Ma-
gus a force-
rer.
Simoniani.

Simonia.

Act. 8.

An Ethiopi-
an Eunuch.

phane histories, knitting to our historie those things which we haue committed to memory. First of all the Apostleship is allotted vnto *Matthias*, in the room of *Indas* the traytor, which (as it is manifest) was one of the disciples of the Lord. There were also seuen appointed men ordained Deacons, through prayer and imposition of the Apostles hands, for the publique administration of the Churches affaires ioyned with *Stephen*, which first after the Lord, as sone as he was ordained (as though he were appointed for this purpose) is stoned vnto death by them which slay the Lord; and for this cause, as the first of the triumphing Martyrs of Christ, according to his name, he beareth a crowne. After him followed *James*, called the brother of Christ, and counted the sonne of *Ioseph*. This *Ioseph* was thought to be the father of Christ, to whom the virgin was betrothed, who before they came together, was conceiued by the holy Ghost, as the holy Gospell declareth. This *James* (who of old for his vertue, was surnamed *Iustus*) is sayd to be the first which occupied the bishops See at Ierusalem. *Clemens*, in the sixth of his Hypotyposeon writeth thus: *Peter* (sayth he) and *James*, and *John*, after the assumption of our Sauour, though they were preferred by the Lord, yet challenged they not this prerogative vnto themselves, but appointed *James* the Iust Bishop of Ierusalem. The same *Clemens* in the seventh of his Hypotyposeon, also maketh mention of him thus: The Lord after his resurrection, endued with knowledge *James* the Iust, *John*, and *Peter*. They deliuered the same vnto the rest of the Apostles, the Apostles afterwards vnto the seuentie disciples, of which number was *Barnabas*. There were two *Jameses*, the one termed *Iust*, which was throwne downe headlong from the pinnacle, and brained with a fullers club, the other beheaded. Of him that was called *Iust*, *Paule* made mention, saying: I saw none of the Apostles save *James* the brother of the Lord. Those things, which the Lord promised the King of the Osroenians, then were performed. *Thomas* by diuine inspiration sent *Thaddaeus* vnto the city *Edessa*, to be their preacher, and an Euangelist of the doctrine of Christ, as a little before out of the records we haue alledged. But he after his coming, hauing cured *Agbarus*, by the word of God, and astonished all them with his strange miracles and workes which he wrought, brought them to the worshipping of the diuine power of Christ, and ordained disciples of the doctrine of our Sauour. From that time vnto this day, the whole city of the *Edessians* being addicted vnto the name of Christ, shew forth no small argument of the great goodness of our Sauour towards them. But these things may suffice, taken out of their auncient historicall records. Now let vs returne vnto the sacred Scripture. The first and the greatest persecution being raised of the Iewes against the Church at Ierusalem, about the time of the martyrdom of *Stephen*, and all the disciples, the twelue onely excepted, being dispersed throughout *Iudaea* and *Samaria*, certaine of them, as the holy Scripture beareth witnesse, came vnto *Phanices*, and *Cyprus*, and *Antioch*: but these as yet durst not deliuer vnto the Gentiles the word of faith, but shewed it onely vnto the Iewes. At that time also *Paule* raged against the Church, entring into the severall houses of the faithfull, and giuing forth precepts, that both men and women should be imprisoned. And *Philip* one of the ordained Deacons with *Stephen*, and of the dispersed, came to *Samaria*, and being plenteous as touching the diuine power, first of all preached vnto the inhabitants there the word of God. The grace of God so mightily preuailed with him, that he drew vnto him by his preaching *Simon Magus* with many more. *Simon* at that time was so famous, holding in awe them that were bewitched with his sorcery, that they supposed him to be the great power of God. He was then so amazed with the miracles which *Philip* wrought by diuine power, that he came and grew so farre forwards to mens seeming, that he dissembled euen vnto the baptism that is through faith in Christ. Which dissembling at this day is wonderfull in them that now wallowing in that most detestable heresie, tread the trace of their sordfather, inroaching vpon the Church, as a pestilent and noisome disease, infecting them which cannot thoroughly discern the incurable and intractable venime, lying hid within them. But diuerse of them (there impiety being revealed) were thoroughly known and reiected, of which number *Simon* himselfe, being apprehended of *Peter*, receiued the sentence of damnation due to his desert. When that the preaching of the Gospell dayly proceeded with increase, it came to passe by reason of some domestical affaires, that there came from the land of the *Ethiopians*, the chiefe gouernour of the Queene, which after the custome of their countrey held the kingdom: for as yet the people of that countrey haue to their Prince a Queene. He was the first of the Gentiles, which obtained of *Philip* the holy mysteries by the inspiration

of the heavenly word; he was made the first fruites of the faithfull throughout the world, and as it is reported after his returne vnto his native soyle, he preached the knowledge of the vniuersall God, which giueth life vnto men, and the comming of our Saviour: whereby the prophecy was fulfilled which said: Ethiopia shall stretch her hand before vnto God. About this time Paule the chosen vessell, is declared an Apottle not of men, neither by men, but by reuelation of Iesus Christ, and God the father which raised him from the dead, and obtained this vocation, by a vision, and a voice reuealed from heauen.

The Eunuch
couerted by
Philip, pre-
acheth the
Gospell to
the Ethio-
pians.
Psal. 68.
Act. 9.
Galat. 3.

CHAP. II.

The report of Pilate, the censure of Tiberius the Emperour, and the Romane Senate, concerning Christ.

When as the wonderfull resurrection of our Saviour, and his assumption into the heauens, was now made manifest vnto many, and the ancient maner among the heathen Princes had so preuailed, that if any nouelty by any were enterprised, the same forthwith should be signified vnto him that held the princely scepter, lest that he should be ignorant of any thing which was done: it came to passe that Pilate made Tiberius the Emperour priuy of those things, which concerned the resurrection of our Saviour Iesu, and were published throughout Palastina, adding thereunto his maruelous works, wherof he was credibly informed, and how that now after his resurrection, he was of many taken for a God. The report goeth, that Tiberius made relation therof vnto the Senate, which reiected his saying, for no other cause, but for that they had not first approued the same, the auncient custome obserued, that none should be accounted of the Romanes among the number of Gods, vnlesse he were canonized by the sentence and decre of the Senate, which no doubt was done for this end, that the wholesome doctrine of the diuine preaching, should not neede the approbation and commendation of men. Though this matter touching our Saviour was reiected of the Romane Senate, after it was dilated vnto them, yet Tiberius, reseruing vnto himselfe his former opinion, conceived no absurdity prejudiciall vnto the doctrine of Christ. These things Tertullian, a man well experienced in the Romane lawes, and besides famous among them which flourished at Rome, in his Apologie which he wrote for the Christians in the Romane tongue, and by translation writeth thus: And that we may reason touching the original of these lawes, it was an auncient decree: that no God should be consecrated by the Emperour, vnlesse it were first agreed vpon by the Senate. The like did Marcus Amilius practise, concerning a certaine Idol of Alburnus, and this maketh for vs, that the deitie is wayed amongst you after mans will and iudgement. Vnlesse that God please man, he is not made God. So that by this decree, man must be gracious and fauourable vnto God. Tiberius then, in whose time the Christian name was spread abroad in the world, when this doctrine was signified vnto him out of Palastina, (where it first sprang) communicated the same vnto the Senate, declaring withall, that this doctrine pleased him right well. The Senate reiected it, because they had not allowed the same. But he persevered in his opinion, threatening them death, that would accuse the Christians. This was the wisdom of the diuine prouidence lightning his mind, that the preaching of the Gospell should passe at the beginning throughout the world without let or hinderance.

Tiberius
would haue
had Christ
canonized
in the num-
ber of the
Gods.
The wise-
dome of God
in this be-
halfe.

Tertull.in
Apolog. ad-
uers. gentes.
cap. 3.

CHAP. III.

How that in short space the Gospell was published throughout the world.

By the diuine power, & helping hand of God, the wholsom doctrine, as it were sun-beams, sodainly shined throughout the world, & forthwith (according vnto the sacred Scripture) the sound of the holy Euangelists & Apostles passed throughout the whole earth, & their words vnto the ends of the world. So that throughout all cities & villages (after the maner of barne floures replenished) forthwith very many, & the same very populous Churches were established: & they which by ancient succession were blinded, through old errors, & the rooted disease of superstitious Idolatry, now at length through the power of Christ, by the doctrine of his disciples, together with the wonderfull works wrought by them, were at liberty fro their cruell Lords, & loosed out of their lothsome fetters, wholly abandoning the Idolatricall wor-

Psal. 19.

Cornelius
the Centuri-
on is couer-
ted vnto the
faith.
A^d. 10.
The Antio-
chians were
first called
Christians.
A^d. 11.

ship of many Gods, confessing one and the alone God, the worker of all things, and worship-
ping him with the rites of true piety, through diuine and pure religion, grafted in the heart
of man by our Saviour himselfe. But the diuine goodnesse, and grace of God spread it selfe
broad among other nations, and first of all, *Cornelius* of Caesarea in Palastina, with all his hou-
hold, by a diuine vision, and ministry of *Peter*, embraced the faith of Christ, and many Gra-
cians of Antioch, heard the preaching of those which dispersed themselves at the stoning of
Stephen, when as at this time the Church of Antioch flourished and multiplied exceedingly,
and many Prophets of Ierusalem (with whom were *Paule* and *Barnabas*) frequented thither;
and besides them, there was another multitude of brethren there, so that the Christian name
there sprang first, as of a fresh and fertile soile, and *Agabus* one of the Prophets then present,
foresetold them of the famine to come. *Paule* and *Barnabas* were chosen messengers for the mi-
nistry by the brethren.

CHAP. IIII.

*How that Caius Caligula, exiling Herod with perpetuall banishment, created Agrippa
king of the Iewes. The commendation of Philo Iudaeus.*

Anno Chri-
sti 39.40.
Caius Cali-
gula.
Herod the
Tetrarch ex-
iled with his
harlot Hero-
dias.
Herod A-
grippa King
of the Iewes
Ioseph. Anti.
lib. 18. cap. 14.
Philo Iudaeus.

Tiberius when he had reigned about two and twentie yeares died: *Caius* succeeding him,
presently committed the principalltie of the Iewes vnto *Agrippa*: and beside that king-
dome, he gaue him the Tetrarchies of *Philip* and *Lysanias*, and not long after also the Te-
trarchie of *Herod*, which *Herod* together with *Herodias* being condemned for diuerse crimes
and enmities, was committed to perpetuall banishment. The same *Herod* was he which
liued about the passion of Christ: these things *Iosephus* doth witnesse. About this time *Philo*
did flourish, a man not onely excelling our owne men, but also such as passed in prophane
knowledge. He was by lineall descent an Hebrue borne, inferiour to none of them which excel-
led at Alexandria. But what labour and industrie he hath employed in diuine discipline, and
the profit of his native countrey, his works now extant plainly do declare: and how farre
forth he preuailed in philosophicall, and liberall artes of prophane knowledge, I suppose it
not very needfull to reapeate. But imitating the doctrine of *Plato* and *Pythagoras*, he is sayd
to haue excelled all the learned of his time.

CHAP. V.

*How Philo behaued himselfe being sent in Embassage for the Iewes
vnto Caius the Emperour.*

Ioseph. Anti.
lib. 18. cap. 18.
Apion.

Philo.

What befell vnto the Iewes vnder *Caius*, this *Philo* hath written in five booke:
wherin he setteth forth the madnesse of *Caius*, how he proclaimed himselfe God,
and besides dealt spitefully innumerable sortes of wayes. Moreover what cala-
mities happened vnto the Iewes in his time, though *Philo* himselfe was sent in Embassage for
his owne nation which inhabited Alexandria, vnto the city of Rome, and how that he plea-
ding for the lawes of his countrey people, gayned nothing but gibes and iestes, returning
with great hazard of his life. *Iosephus* made mention of these things, in the eighteenth booke of
his Iudaicall Antiquities, thus writing word for word. When dissention arose among the Iewes
and Gracians inhabiting Alexandria, both parties seuerally sent three legates vnto *Caius*, whereof
Apion one of the legates for the Gracians of Alexandria, shamefully intreated the Iewes, with
many opprobrious and blasphemous termes, adding this withall, that they despised the maiestie of
Cesar. And when as all they which were tributaries to the Romaines, dedicated altars and tem-
ples vnto *Caius*, and esteemed of him in all other respects as God; these Iewes onely disdain-
fully withstood this honour done vnto him of men, and accustomed to prophane his name.
After that *Apion* had thus spoken many and grieuous things, to the ende he might incense
Caius against them (as it was very like,) *Philo* one of the Iewes legates drew nigh, a man
excelling in all things, and brother of *Alexander Alabarchus*, not ignorant in Philosophie,
and of abilitie sufficient to answer the opprobrious crimes laide to their charge. But *Caius*
excluded him, commanding him forthwith to departe, and because he was thoroughly mo-
ued, he seemed as though he went about to practise some mischief towards him. *Philo* being
reuiled, went forth, and vnto the Iewes which were with him in company, he sayd: We ought
to be of good cheare: for by right God should take out part, sith *Caius* is angry with vs.

Thus

Thus farre Iosephus. And Philo himselfe declareth at large, in his written Embassie, the things which then were done. Whereof omitting many things, I will presently touch that where by it may evidently appeare vnto the Reader, what evils not long after happened vnto the Iewes, for those things which they rashly enterprised against Christ. First of all, Seianus in the city of Rome vnder Tiberius, in great credit with the King, endeouored with all might possible to destroy all the Iewish nation. And Pilate in Iudæa, vnder whom that villany was committed against Christ, practised against the temple which stood at Ierusalem, that which seemed vnto the Iewes vnlawfull and intollerable, whereby he grievously vexed them.

Seianus an enemy vnto the Iewes. Pilate vexed the Iewes.

CHAP. VI.

What miseries happened vnto the Iewes, after that hainous offence which they committed against Christ.

Philo doth write, that after the death of Tiberius, Caius hauing obtained the empire, vexed many with manifold and innumerable afflictions, but chiefly the nation of the Iewes, which by few of his words may be gathered, writing thus: So grieuous (sayth he) was the dealing of Caius Caligula towards all men, but specially against the nation of the Iewes, with whom he was greatly displeased, that among other cities, beginning at Alexandria, he claimed vnto himselfe their praier, & set vp his owne picture euery where, (for he that succeedeth others who are reiected, doth greatly aduance himselfe) and dedicated the temple in the holy city (vntill that time vndefiled, and free euery way,) vnto himselfe and his proper vse, translating and consecrating the name to new Caius as a famous God. And infinite moze mischiefes which cannot be told, the same Philo reporteth, to haue happened vnto the Iewes at Alexandria, in his second booke of Vertues. And Iosephus agreeth with him, who likewise declareth all the miseries of these men, to haue had their originall from the time of Pilate, and their rash enterprise against Christ. Heare then what he sheweth in the second booke of the Iudaicall warres, thus writing by word: Pilate being sent from Tiberius, as Lieutenant into Iudæa, couertly conueyed by night into Ierusalem, the vayled pictures of Cesar, which they call his Armes: which thing, when day appeared, moued the Iewes not a little. For they which were nearest vnto them, at the sight thereof, stamped them with their feete, as if they had bene abrogated lawes. They iudged it an hainous offence, that any carued Image should be erected in the city. But if thou compare these with the truth in the Gospell, thou shalt easily perceiue, how that not long after, the voyce took hold of them which they pronounced before Pilate, saying: We haue no other King but Cesar. Whereouer the same hystoriographer reporteth an other calamity to haue ensued the former, saying: After this he raised another tumult; for their holy treasure which they call Corbon, was watted vpon a conduite, reaching the space of three hundred furlongs. This was the cause of the commotion among the Iewes, and when Pilate was present at Ierusalem, they came about him, crying out vnto him. But he foreseeing their tumult, assigned certaine armed souldiers, in outward shew of apparrell like vnto the common people, which he mingled with the multitude, commanding that no sword should be vsed, but such of the multitude as clamorously murmured (a signe being giuen from the tribunall seate) he caused to be beaten to death with clubs. The Iewes being thus foyled, many perished of their wounds, and many in their flight being troden vnder foote of their fellow citizens, died. At this lamentable slaughter the multitude being discouraged, was silent. Whereouer Iosephus declareth innumerable more inuouations to haue happened at Ierusalem, teaching how that froe that time, seditions, warres, and often practises of mischiefes incessantly did bere not onely the city, but all Iudæa, vntill at length the better soyle (by their besieging vnder Vespasian) layd hold on them. Thus hath vengeance lighted vpon the Iewes, for their horrible fact committed against Christ.

Philo Iudæus.

The cruelty of Caius Caligula.

Ioseph. bell. Iud. lib. 2. cap. 8.

Ioh. 19.

Ioseph. bell. Iud. lib. 2. cap. 8.

Pilate plagued the Iewes.

CHAP. VII.

How Pilate slue himselfe.

It is necessary to know this also, how the same Pilate that was President in the time of Christ vnder Caius, of whose time we made mention before, fell into such misery, that necessity constrained him to vse violence vpon himself, and became his owne murderer,

The death of Pilate.

the iustice of God, as it seemeth best vnto his wisdom, not long winking at his wickednesse. Hereof the Grecians are witnesses, which commit to memory in their histories the Olympiads of times.

CHAP. VIII.

Of the famine in the time of Claudius.

Act. 11.
Claudij An-
no. 4. Christi.
Anno. 45.
1. Corinth. 16.
2. Corinth. 9.
Galat. 2.

When as *Caius* had held the royall scepter not fully the space of foure yeares, *Claudius* the Emperour, succeeded him, vnder whom a great famine afflicted the whole world. The same also haue they deliuered in their commentaries vnto vs which farre dissent from our doctrine. And the prophecy of *Agabus* the Prophet, foreshewing in the Actes of the Apostles, the famine that should ouerspyed the world, came thus to passe. Like in the Actes signifieth this famine to be vnder *Claudius*, saying: that the brethren of the Church of Antioch sent reliefe (euery one after his ability) vnto the faithful inhabiting Iudæa, by the hands of *Paul* and *Barnabas*.

CHAP. IX.

Of the martyrdom of Iames the Apostle.

Act. 12.
Clemens. lib.
7. Hypot.

The tormen-
tor of Iames
suffred mar-
tyrdom
with him.
Act. 12.

About that time (that is vnder *Claudius*) *Herod* the king stretched forth his hand to vex certain of the Church, and slue *Iames* the brother of *Iohn* with the sword. Of this *Iames*, *Clemens* in the seventh of his Hypotyposeon, reporteth a certaine history worthy of memory, which he receiued by relation of his predecessors, saying: He truly which drew him before the tribunall seate, when he saw that he would willingly suffer martyrdom, was therewith moued, and voluntarily confessed himselfe to be a Christian. Then were they both brought together, but he in the way requested *Iames* the Apostle to pardon him, which after he had paused a little vpon the matter, turning vnto him, answered: Peace be vnto thee, and kissed him, and so they were both beheaded together. Then *Herod*, as the holy Ghost witnesseth, perceiuing the death of *Iames* to haue pleased the Iewes, layed waite for *Peter*, whom, when he had taken, he cast into prison, whose death he had procured, had not the Angel of the Lord by diuine apparition assisted him by night, miraculously loosing his fetters, and restoring him to the office of preaching.

CHAP. X.

How that Agrippa otherwise called Herod, persecuting the Apostles, and extolling himselfe, felt the heauy hand of God, to his destruction.

Act. 12.

Ioseph Anti.
lib. 9. cap. 7.

The enterprizes of the king against the Apostles of Christ, passed not long vnperished. For immediatly after his priuy practises against the Apostles (as it is in the Actes) when he was in *Cæsarea*, vpon an high solemne day, arrayed in a gorgeous & princely robe, speaking vnto the people from his lofty tribunall seate, the plague of God (as messenger of iustice) apprehended him. And when as the whole assembly had shouted to his praise, that to their hearing the voice of God and not of man proceeded from him, the Angel of the Lord (as the Scripture witnesseth) smote him, so that he was consumed of worms, and miserably finished his mortal life. And that consent is worthy of memory which is found betwene holy Scripture in this miraculous fact, and the history of *Iosephus*, where he deliuereth vnto vs a manifest testimony of the truth, to wit, in the nineteenth booke of Iudaicall Antiquities, writing this miracle in these words: Now was the third yeare of his Lieutenanthip throughout all Iudæa come to an end, when he went to *Cæsarea*, which of old was called the tower of *Straton*. There he published spectacles, and stage playes in the honour of *Cæsar*, and ordained a solemne feast day, for his prosperous affaires. Vnto this feast frequented the whole multitude of those which were chiefe in that prouince, and aduanced to highest promotion and dignitie. The second day of these spectacles, the king putting on a robe of siluer wonderfully wrought, at the dawning of the day came to the theatre, where his siluer robe by reflexe of the sunne beames yeilded soe gorgeous a glistering to the eye, that the shining thereof seemed terrible, and intollerable to the beholders. Flatterers forthwith, one one thing and other an other thing, bolted out such sentences, as turned in the ende to his confusion, and saluting him as God,

they added therewithall, Be gracious; for though hitherto we haue feared thee as man, yet henceforth we confesse thee to be aboue mortall nature. These things the king rebuked not, neither repelled this impious flatterie. But when a little after he looked about, he beheld an Angell hanging ouer his head. The same forthwith he supposed to be a messenger of euill, who before was of goodnesse. Sodenly he felt himselfe pricked at the heart, with extreame and vehement paine in his bowels, and heauily beholding his friends, sayd: I which seeme to you a God, am now constrained to ende the race of this life: fatal destinie hath found fault with your fond flatteries, which of late you sounded to my prayse. I which was saluted immortall, am now to be carried away, and ready to yeeld vp the ghost. This destinie no doubt is to be borne withal, which God hath decreed. For we haue liued not miserably, but in that prosperous estate which is termed blessed. When he had vttered these wordes he sickned more and more. Then was he carefully, and circumspectly carried vnto the Pallace: but the ramour was spread abroad, ouer all the countrey, that without peraduenture he would die shortly. The multitude forthwith together with women, and children, couered with sackcloth, after their countrey manner, made supplication vnto God for their king, so that all sounded of sorrow and lamentation. The king lying in an high lodging, and beholding the people prostrate vpon their knees, could not refrain from teares. But after that he had bene vexed, the space of fise dayes with bitter gnawing of his bowels, he ended this life, being the fiftie and fourth yeare of his age, and the seuenth of his raigne. For the space of foure yeares he raigned vnder *Caius Caesar*, gouerning the Tetrarchie of *Philippi* three yeares, and the fourth yeare he gouerned that Tetrarchie which was *Herods*: the other three yeares, he passed vnder *Claudianus Caesar*. I wonder that *Iosephus* and others do alledge those things truly and agreeable to the diuine scriptures. But if any seeme to disagree among them selues touching the name of the king, the time it selfe, and the Acte done to declare him to be the same, so that either by the error of the writer, the name was changed, or that he had two names, as many others haue had.

This Angell in Iosephus is an Owle.

The oration of Herod Agrippa a little before his death.

If thou haddest liued well, no doubt thou shouldest haue died well: thy life was very ill thine end farre worse. Herod Agrippa king of the Iewes seuen yeares. He was called sometimes Herod, sometimes Agrippa.

The censure of the translator touching the doubt raised about the name of Herod, which was smitten of the Angell with mortalitie.

Eusebius in this former chapter seemeth to cleare a certaine doubt, which may rise about the name of this king, whether he were called Herod (as Luke writeth in the Actes of the Apostles) or Agrippa, as Iosephus euery where termeth him. Luke sayth: Herod the king stretched forth his hand &c. Act. 12. Againe, Luke sayth: Herod went downe from Iudaea to Casarea. Eusebius, and Iosephus do say, that Agrippa after he had continued three yeares in the kingdome of Iudaea, went downe to Casarea. Antiqu. lib. 19. cap. 7. Luke sayth: Vpon a day appointed, Herod arrayed himselfe in royall apparel, and sate on the iudgment seate, and made an oration vnto the people, and the people gaue a shout saying: The voyce of God, and not of man. Eusebius and Iosephus say: Agrippa the second day of these spectacles, or stage playes, putting on a robe of siluer which glistened &c. The flatterers saluted him for God, Luke sayth: The Angell of the Lord smote him. Eusebius sayth: He beheld an Angell hanging ouer his head. Iosephus sayth: he saw an Owle sit ouer his head, and forthwith he supposed her to be a messenger of ill lucke. Last of all Luke sayth: He was eaten of wormes and gaue vp the ghost. Eusebius and Iosephus say: that he was pricked at the hart with extreame paine, and bitter gnawing of the bowelles. All which circumstances tend to one effect. The greatest disagreement that I see, is in the name. By perusing the histories of Iosephus and Eusebius I cannot perceiue, that there were more Herods from the birth of Christ (which were kings of the Iewes) vnto the utter overthrow of Ierusalem; under Titus, and Vespasian, (when as their kings, and highpriests were quite cut of) then two: the first: Herod the Idumean, who slue the infants, called also Herod the the great. The second: Herod the Tetrarche, called Herodes minor, whose beginnings and endings, the reader may behold in the Chronographie printed in the ende of this present volume. Eusebius. (lib. 2. cap. 4. also in his chronicon, and Iosephus. Antiqu. lib. 18. cap. 11. & 14. & bell. Iud. lib. 1. cap. 10. 11.) do write: that (Agrippa touching whom this present doubt doth rise) being the sonne of Aristobulus, nephew to Herod the great, brother to Herodias came to Rome, the yeare before Tiberius died, and was a suter vnder the Emperour Tiberius, for some office or other. Tiberius vpon displeasure conceiued against him, clapt him in prison. This Agrippa after the death of Tiberius, grew in such fauour and credit with Caius Caligula (who succeeded

Tiberius) that hee accused Herod the Tetrarch before the Emperour of treason, for which crime Herod (being conuicted) together with Herodias was commaunded to perpetuall banishment, and he appointed King of the Iewes. This Agrippa was king seuen yeares, foure vnder Caius Caligula, and three vnder Claudius. Of Claudius he obtained, besides his other dominions as Iosephus doth witness (Antiqu. lib. 19. cap. 5.) the kingdom which Herod his grandfather had ouer Iudea and Samaria, and withall the Tetrarchy of Lysanias. His end and manner of death, Luke, Eusebius, and Iosephus haue bene described to be very lamentable. The time very well agreeth, his death to haue bene in the fourth yeare of Claudius, Anno. Christi. 46. though they differ in the name, Luke onely calleth him Herod, all other writers call him Agrippa. Yet in Iosephus (Antiqu. lib. 19. chap. 5.) I find, that this Agrippa had to his brother one Herod. Agrippa (sayth he) begged of Claudius, for his brother Herod, the kingdom of Chalcis. Againe Iosephus sayth, there met Agrippa certaine kings, Pariter & Herodes frater eius, qui & ipse Chalcidis habebat imperium: and withall his brother Herod, which also was king of Chalcis. lib. 19. Antiqu. cap. 7. Claudius wrote vnto the president of Alexandria, in the behalfe of the Iewes, supplicantibus sibi regibus, Agrippa, pariter & Herode, at the request of both Agrippa and Herod the kings. Antiqu. lib. 19. cap. 5. Againe in the same place Claudius himselfe in his edict sayth: Petentibus me regibus, Agrippa & Herode charissimis &c. libenter hoc præbui: When as Agrippa and Herod, our deare princes, made the petition vnto me, I willingly condescended therunto. I finde moreover mention made, that this Herod surruied his brother Agrippa. Iosephus writeth thus Antiqu. lib. 20. cap. 1. Herod the brother of the late deceased Agrippa, then king of Chalcis, requested of Claudius Cæsar, authority ouer the temple, the ordaining of Priestes, all which he obtained. A little after it followeth: Herod remoued Canthara from the highpriesthood, and substituted Ioseph the sonne of Camus. Moreover Ioseph sayth: Antiqu. lib. 19. cap. 7. that after the departure of his brother, he conspired the death of Syllas. This is all, that I find to haue bene done by this Herod. Finally he died in his bed, his end being come without any manifest or knownen disease. Iosephus sayeth: Defunctus est Herodes frater regis Agrippæ maioris, octauo anno Claudij principatus, cuius regnum, Claudius Agrippæ iuueni dedit. Herod the brother of king Agrippa the greater, died the eighth yeare of the raigne of Claudius, whose kingdom Claudius assigned vnto yong Agrippa, Antiqu. lib. 20. cap. 5. bell. Iud. lib. 1. cap. 10. 11. We may in no wise thinke that Luke erred herein, he might peraduenture meane this Herod, who had some doing in the temple, some dealing among the priests, some authority ouer the Iewes, who was carefull for them together with his brother Agrippa. But his end hath no affinity with that of Luke, if we may credit Iosephus, who no doubt (being a Iew then liuing) was most skilfull and best seene in the Iewish affaires. Wherefore to reconcile this disagreement, let vs call him Herod with Luke, and Agrippa with Eusebius and Iosephus. Nay lest that we seeme contrary to our selues, in taking contrary parts, let vs make them friends and ioyning their hands together, name the man Herod Agrippa, which Eusebius meant, when he gathered the summaries of his chapters, saying: ως Ἀγρίππας ὁ Ἡρόδης τῆς Ἀποστόλων διώξας, how that Agrippa and Herod persecuted the Apostles. Eusebius also in the latter end of the chapter, supposeth the name either to haue bene chaunged, by some error of the writer, or else that he was διόρυμος, called after two names. In as much as hitherto in this our censur together with the other writers, we haue layde downe the names of the kings which gouerned the Iewes since the birth of Christ: there remaneth yet one (which Eusebius lib. 2. cap. 19. toucheth) to be spoken of, that the reader may find the history, laid downe in an ample, and perfect manner. The same is Agrippa the yonger or lesser. After Herod the Idumaean the great which raigned thirtie seuen yeares (foure yeares after the birth of Christ) succeeded Archelaus, which continued king nine yeares. The third after the birth of Christ, was Herod the Tetrarch, who raigned foure and twentie yeares. The fourth was Agrippa maior (touching whose name this controuersie arose) who raigned seuen yeares. The fift and the last was Agrippa minor, sonne to the former Agrippa, whom the Angell stroke. This Agrippa raigned sixe and twentie yeares to the destruction of Ierusalem, and the vtter overthrow of the Iewes. Iosephus writeth of him (Antiqu. lib. 19. cap. 8.) that he was but 17 yeares old when his father died. This was he before whom Paule pleaded in the Actes of the Apostles, when he said: I thinke my selfe happy king Agrippa, because I shall answer thee this day before thee &c. because thou hast knowledge of all customes, and question of the prophets? I know that thou beleueest. Then Agrippa said vnto Paule: almost thou perswadest me to be a Christian, &c. When all was done, Agrippa said vnto Festus: this man might haue bene loosed, if he had not appealed vnto Cæsar. Act. 26. He began his raigne vnder Claudius, he continued the raigne of Nero, Galba, Otho, Vitellius, and part of the raigne of Vespasian, and his sonne Titus. Iosephus

Joseph commendeth him for diuers vertues, he exhorted the Iewes to cut off all sedition, and not to venture upon that most dangerous warre, with the Romanes: volens & Romanis conseruare Iudæos, & Iudæis templum atque patriam, willing or being desirous to saue for the Romanes the Iewes, and for the Iewes, the temple and their native soile. Bell. Iud. lib. 2. ca. 17. He entertained Vespasian, in the time of the warres at Tiberias. Ioseph. bell. Iud. lib. 3. cap. 16. Ioyning with Vespasian at the siege of Gamala, he is wounded in the arme with a stone out of a sling. Bell. Iud. lib. 4. cap. 1. He is sent to Rome by Vespasian (who then was generall capitaine) vnto Galba the Emperour, and bearing by the way that Galba was dead, and that he succeeded him, went on his iourney neuerthelesse. Bell. Iud. lib. 5. cap. 6. His last end I find nowhere written. But touching the kingdome, the rule, and the government of the Iewes, after the viter ruine, and ouerthrow of Ierusalem, with the confusion of the Iewes: Vespasian wrote vnto Tiberius Maximus lieutenant of Iudæa, that he should sell all the land of the Iewes, reseruing onely a place called Massada, vnto certaine souldiers. Ioseph. bell. Iud. lib. 7. cap. 26. Now (gentle reader) thou maist hereby see the wisdom and providence of God touching this wicked broode, that as Iosephus (Antiqu. lib. 18. cap. 26) writeth: Inter centum annorum spaciū, cuncta Herodis origo consumpta est, within the compass of one hundred yeares all the progeny of Herod was rooted out.

CHAP. XI.

Of Theudas the forcerer and his adherents.

As so much as Luke in the Actes, brought in Gamaliel, who (when consultation was about the repressing of the Apostles) said: that before that time there arose vp one Theudas, which came to nought, and as many as hearkned vnto him: now therefore let vs alledge the testimony of Iosephus concerning him. He writeth in the place afoze cited these words: When Fadus was Lieutenant of Iudæa, a certaine forcerer named Theudas, perswaded a great multitude to follow him vnto the riuer Iordan, bringing with them their whole substance. For he reported himselfe to be a Prophet, and that at his commandement the riuer should deuide it selfe parting in the midst, yeelding vnto them a free passage through, and in so saying he seduced many. But Fadus suffered not their folly to take effect, for he sent out a troope of horsemen, which apprehended them ynawares, slue many, and tooke many aliue: but Theudas himselfe being taken, they beheaded, and brought his head to Ierusalem. After this consequently Iosephus reporteth of the famine, which was vnder Claudius, in this manner.

CHAP. XII.

Of Helen queene of the Osroenians, and of Simon Magus.

After this there fell a great famine in Iudæa, where Queene Helen bought much corne of the Egyptians, and distributed to them that wanted. And these things accord with that in the Actes of the Apostles, how the disciples of Antioch, after their ability, sent for vnto the Saints inhabiting Iudæa: to be deliuered vnto the elders, by the hands of Barnabas and Paul. But of this Helen (whereof also this Historiographer mentioned) there remaine vnto this day certaine famous monuments, in the suburbs of Ely. It is said of old, that she was queene of the nation called Adiabeni. When that now the faith in our Saviour and Lord Jesus Christ was published among all people, the mortall enemie of mankind, endeavouring to withdraw the Regal title from the truth, conueyed thither Simon (whereof mention was made before) & furthering his diuelish enchantments, seduced many of them which dwelt at Rome. This Iustinus doth also declare, who a little after the Apostles time was famous as touching our doctrine: concerning whom, I will lay downe those things that seeme agréable vnto the time. This Iustinus in the former Apology, which he wrote in defence of our doctrine, saith thus.

CHAP. XIII.

Of Simon Magus, and Helena a certaine witch his yoke-fellow.

After the ascension of our Saviour into the heauens, the diuell brought forth certaine men which called themselues gods, who not onely suffered no vexation of you, but attained vnto honour amongst you, by name one Simon a Samaritan, borne in the village

Ab. 5.

Ioseph. Ant. lib. 20. cap. 4.

Ab. 11.

These Adiabeni were a nation dwelling beyond Euphrates. Ioseph. bell. Iud. lib. 6. cap. 7.

Iustinus Martyr in Apology.

This Helen
was a comon
harlot.
Irenæus lib. 1
cap. 20. cal-
leth this He-
len, Selen.

Simō the fa-
ther of here-
tiques.

Girton, who (vnder *Claudius Cesar*) by the art of diuels, through whom he dealt, wrought diue-
lish enchantments, was esteemed and counted in your Regal citie of Rome for a God, and
honoured of you as a God, with a picture betweene two bridges vpon the riuer Tiberis, hauing
this Romane superscription: *Simoni deo sancto*: To Simon the holie God. And in manner all the
Samaritans, and certaine also of other nations do worship him, acknowledging him for the chiefe
God. And together with him one *Helena*, who at that time wandered to and fro with him,
which first of all had her abiding in Tyrus a citie of Phœnicia at the receipt of custome, and was
termed of him The principall vnderstanding. Thus farre *Iustinus*. Agreeable vnto this is that
of *Irenæus* in his first booke against Heresies, where he writeth of this man, and of his impious
and damnable doctrine, which at this present I thinke superfluous to recite: in as much as
euery one that is disposed, may easily vnderstand the original, the liues, the fond arguments,
and the whole enterprizes of the grand heretikes of these later times, which of purpose are
largely published in the aforesaid worke of *Irenæus*. This *Simon* wee learne to haue bene the
first authoꝝ of all heresies, and they that of him hold this heresie vnto this day, saining
thzough poritie of life the chaste philosophie of Chzistians renoumed among all men, put in
bze againe the pestilent superstition of pictures, from the which they seemed once to be free,
falling prostrate befoze the pictures and carued Images of *Simon* and his gill *Helena* (menti-
oned befoze) worshipping them with incense, and sacrifices, and swete odours. They haue as
yet certaine moze detestable mysteries, which are said to amaze him that first heareth the
same, and they haue a written oracle among them, which bzingeth astonishment. These men
indeede are so full of astonishment, ecstasie, and mere madnesse, that not onely they may
not be committed to writing, neither also with modesty be vttered of chaste lippes, so much do
they overflow in filthinesse and obscenitie. For whatsoeuer may be imagined moze foule
then any filthinesse, the same hath their damnable heresie surpassed: and indeed they delude
poze wretched women with an heape of all kind of euils.

CHAP. IIII.

How *Simon Magnus* after his diuelish dealing in Iudea, got him to
Rome, where he was met of *Peter the Apostle*.

The combat
of light and
darknesse.

THe malicious power of *Sathan*, enemy to all honestie and foe to all humane saluati-
on, brought forth at that time this monster *Simon*, a father and woꝝker of all such mis-
chiefes, as a great aduersary vnto the mighty and holy Apostles. But the diuine, and su-
percelestiall grace so succoured her ministers, that by their pzeience the kindled flame of wic-
kednesse was quenched, and all pride by them abated and humbled, which did set it selfe
against the knowledge of God. Wherefoze neither the strining of *Simon*, neither of any other
that then started vp, was able to withstand those Apostolike times. For the brightnesse of
truth, and the diuine woꝝd, lately shining from aboue, pzeuailing on earth and woꝝking in
the Apostles, victoriously overcame, and mightily overgrewe all things. But the aforesayd
sorcerer (hauing the eies of his mind sodenly stricken as it were with some diuine illumina-
tion, when he was manifestly knowen to haue maliciously dealt against *Peter the Apostle*
in Iudæa) fled a long iourney by sea, from the East vnto the West, thinking by that flight
to linc afterwarres at his hearts ease. And comming into the citie of Rome, he was so ayded
by that power which pzeuaileth in this woꝝld, that in shoꝝt time he brought his purpose to
such a passe, that his picture was there placed with others, and he honoured as a God. But
this impiety did not long prosper: for incontinently vnder the raigne of *Claudius*, the great
prouidence of the God of all things louing to mankinde, guided vnto Rome *Peter* that great
and constant Apostle, chiefe of all the rest for courage, against this so great a cozruptoꝝ of
Chzistian life: who like a valiant Captaine (fenced with the diuine armour of God) transpor-
ted from East vnto West, the pzeious merchandise of spirittual brightnesse, the whole-
some doctrine, and light of soules, that is, the pzeaching of the glad tidings of the celestiall
kingdome.

Simō Magnus
commeth to
Rome.

Peter came
to Rome vn-
der *Claudius*

CHAP. XV.

The foyle of Simon, and mention of the Gospell written by S. Marke.

When the heavenly word came thither, immediately the power of Simon together with himselfe came to naught, but on the contrarie such a light of piety shined in the minds of such as heard Peter, that they were not sufficed with once hearing, neither satisfied with the unwritten doctrine that was deliuered, but earnestly besought Saint Marke (whose Gospell is now spread abroad) that he would leane in writing vnto them the doctrine which they had receiued by preaching; neither ceased they, vntill they had perswaded him, and so giuen an occasion of the Gospell to be written, which is now after Marke. It is reported, that the Apostle vnderstanding of this by inspiration of the holy spirit, was pleased with the motion of those men, and commaunded this Gospell now written to be read in the Churches. Clemens in the first of his Hypotypicon, reporteth this story. With him agreeth Papias Bishop of Hierapolis in Asia, who sayth, that of this Marke mention is made by Peter in his former Epistle, which he compiled being at Rome, and of him the cite of Rome figuratiuely to be called Babylon, the which is signified when he saith: The Church which is at Babylon, elected together with you, saluteth you and Marke my sonne.

These 2. cap. in the grecke were one.

The Romans request Saint Mark to write a Gospell.

Clemens.

1. Pet. 5. Rome figuratiuely called Babylon.

CHAP. XVI.

How that Marke first of all others, preached vnto the Egyptians the knowledge of Christ.

Cap. 15. after the grecke.

MArke is sayd first of all to haue bene sent into Egypt, and there to haue both preached the Gospell which he wrote, and first to haue settled the Churches of Alexandria: and so a great multitude of believers, both men and women at the first meeting, was gathered together, by a certain philosophicall and diligent exercise, so that Philo thought god to commit in writing vnto vs, their exercise, their conuenticles, their diet, and all the other trade of their life. It is reported that this Philo came to Rome vnder Claudius, and had conference with Peter, who then preached vnto the Romanes, neither is it vnlike. What Commentary, which we know to haue bene compiled by him in his latter dayes, containeth manifestly the Canons hitherto conserued in the Church. And in so much as curiously he hath described vnto vs the lines of our religious men, it is very like that he did not onely see those Apostolike men of his time, being by originall Hebrewes, and therefore obserued the ancient rites and ceremonies of the Iewes, but also allowed of them, as godly and honest.

Marke the first preacher of the Egyptians.

Cap. 6. in the grecke. Philo came to Rome vnder Claudius.

CHAP. XVII.

Eusebius reporteth out of Philo, the lines, the manners, the studies, the habitations, the assemblies, the iudgement of the interpretation of the Scriptures, of the religious men in Egypt and there about, flourishing in his time.

First of all this plainely appeareth, that Philo passed not the limits of veritie, in reporting those things which he wrote (either of himselfe or from others) in that booke by him entituled: Of the life contemplatiue, or Worshippers, saying: That the men and women were called worshippers, either because like cunning Whistians, they cured and healed such as came vnto them of their malicious passions: or els because that religiously they worshipped the celestial Godhead with pure and sincere worship. But whether he of himselfe gaue them this name for the aforesayd causes, or whether at the beginning they were so called, when as yet the name of Christians was not euery where published, I think it not needfull curiously to sift out. Yet first of all this he witnesseth: That they renounced their substance, and they which professed Philosophy abandoned their owne proper goods, and severed themselves from all the cares of this life: and forsaking the cities, they liued solitarily in fields and gardens: they accompted the companie of them which followed the contrarie trade of life, as vnpro-

Philo Iudges

All.

Philo of the
worshippers
in Egypt.Mansions.
Churches.
Religious
houses.Study of ho-
ly Scripture.Psalmes and
Hymnes.The contin-
cy of the wor-
shippers.
Abstinence.

Virgines.

To compell
some to vow
chastitie is
paganisme.

fitable and hurtfull vnto them; who then liued thus (as it was likely) to the end, that with earnest and feruent desire they might imitate them which led this propheticall life. For in the Actes of the Apostles, whence no doubt this is rehearsed, it is written that all the schollers of the Apostles sold their substance and possessions, distributing to euery one as neede required, so that none wanted among them. For as many (saith the text) as had lands or houses, sold them, and bringing the price thereof, layed it at the Apostles feete, to this purpose, that severally euery ones want and necessity might be supplied. The like doth the same Philo testifie, writing thus: In many places this kinde of people liueth, (for it behooueth as well the Grecians as the Barbarians, to be partakers of this absolute goodnesse) but in Egypt in euery prouince (so they terme them) they abound, and especially about Alexandria. From euery where the best withdrew themselves (as it were into their natiue country) into the soyle of these worshippers, as a most commodious place, adioyning to the lake of Marie in a lowe vale, very fit, both for the security, and temperature of the ayre. Afterwards describing the manner of their mansions, he writeth thus of the Churches of that region: In euery village there is a religious house, which they call Semnion, and a Monasterie, wherein they inhabiting do celebrate the mysteries of honest and holy life, carying thither nothing, neither meate nor drinke, neither any other thing necessarie for the sustentation of the body, but the lawes and the oracles of the Prophets, Hymnes, and such like, whereby knowledge and piety is encreased and consummated. And a little after he sayth: All the time that is from morning to euening, is of them spent in godly exercise; for reading the holy Scriptures, they meditate thereupon, handling allegoricallie the diuine philosophy of their natiue country. And they suppose those secret types which by figures are signified, to be made manifest by the exposition of the Scriptures. They haue certaine Commentaries of auncient writers, who being ringleaders of their opinions, haue left vnto their posteritie monuments of many things allegoricallie handled, which they vsing as patternes, do imitate the drift of their intent. These things seeme to haue bene vttered by this man, as though he had bene an auditor vnto their exposition of the Scriptures. It is also very like, that the Commentaries which he reporteth to haue bene among them, were the Gospels, and the workes of the Apostles, and certaine expositions of the auncient Prophets, such as partly that Epistle vnto the Hebrewes, and also the other Epistles of Paul do containe. To be shoyt, that they newly compiled and collected Psalmes, thus he writeth: They contemplate not onelie diuine things, but they make graue canticles, and hymnes vnto God in a more sacred rime, of euerie kind of meetre and verse. And many more things he declareth in that booke which we here mention. But those things seemed necessarily selected of him, which paint vnto vs the sure and certaine notes of their Ecclesiasticall conuersation. But if any man suppose these things now spoken of, not properly to appertaine vnto the policie of the Gospel, but to be applied vnto others besides these forementioned worshippers, let him at leastwise credit that, which out of his words we will alledge, and no doubt if he iudge indifferently, he shall finde an infallible testimonie. For thus he writeth: First of all, they place continencie in the mind, as a certaine foundation; next they build thereupon other vertues. Not one eateth, or drinketh before sunne set, adiudging the diuine meditating of wisdom, to be a worke of light, and the curious feeding of the carkasse, to be a worke of darkenesse, giuing vnto the one the day, vnto the other the lesser part of the night. Manie thinke not vpon meate, no not in whole three dayes, being rauished with a greater desire of knowledge then of foode. Manie are so delighted and enamoured with the foode of wisdom, which abundantly, copiously, and plentifully ministreth all kinde of learning, that they abstaine from meate twise as long, and scarce in six daies they receiue their necessarie foode. These words of Philo, in our opinion, concerne (without all contradiction) our men. But if any man as yet stilly gaine say, and loke to be further perswaded, let him credit more euident demonstrations, which he shall not find among any others, saue onely the Christians, who religiously rule themselves according vnto the Gospel; for he saith: Among them of whom we speake, there are women to be found, whereof diuers are elderly virgines, vowing chastitie, not by compulsion or necessitie, (as the guise and manner is of holy virgines among the Gentiles) but rather voluntarily, for the zeale and desire they haue to wisdom, with whose company, these women acquainting themselves, despise corporall lust, desirous not of mortall but immortall children, which soly the amiable and godly mind of it selfe begetteth. And afterwards he

he setteth forth the same more plainly, For the interpretations (saith he) of the sacred Scriptures, are among them Allegoricall and figuratiue. For vnto these men the whole Scripture seemeth like a living creature, so that the externall shew of words, resembleth the superficies of the bodie, and the hid sense, or vnderstanding of the words, seeme in place of the soule, which their religion began to contemplate, by the beholding of names, as it were in a glasse, obseruing a passing beautie with the bright beames of shining sentences. What neede we to adde vnto these, how that they assembled together, seuerally men, and seuerally women, and so had their conversation: and what exercise they practised among them? which as yet are in vse among vs, and especially, such as we haue bene accustomed to vse in our fastings, vigils, and reading of diuine Scripture about the festiuall day of the blessed passion, which the aforesaid author hath diligently noted, after the same manner as they are obserued among vs, and deliuered it in writing, but especially describing the vigils of that great feast, and the exercises thereof, with hymnes, as the manner is among vs. And how that one singing in verse, and the rest giuing diligent eare with silence, they all close in the end, and sing with him the last verse of the hymne. He hath written also, how that on the foresaid dayes, they lye on pallets, tasting at all neither wine, neither any living creature, but their drinke cleare water, and their fode bread with salt and Hyssope. He writeth moreover of their gouernment, I say of them to whom the Ecclesiasticall Liturgies are committed, of their Deaconships, and of the presidency of Bishops, placed aboue all. But if any man be desirous to know these things exactly, let him repaire vnto the history of the aforesaid author. Now that Philo writing of these things, intreated of the first preachers of the Gospell, and the rites deliuered them of the Apostles of old, it is manifest to euery man.

Allegoricall
interpretations.Synods.
Conference.

Fastings.

Vigils.

Beds made
of leaues,
chaffe, and
grasse.
Bread and
water.
Bishops,
Deacons.

CHAP. XVIII.

*The commendation of Philo, the catalogue of his workes, whereof many
are not extant.*

This Philo flowered in words, he was deepe of vnderstanding, high and profound in the contemplation of holy Scripture, he compiled a diuerse and variable exposition of the Scriptures, prosecuting after his order and manner, as well the tract of the booke of Genesis with the Allegories thereof, as the summe in the chapters contained, laying downe the questions incident and solutions to the same, intitling his booke: The questions and solutions throughout Genesis and Exodus. There are besides extant of his, seuerall tracts of his Problemes: namely, two bookes of husbandry, as many of drunkenesse, and certaine others, hauing their proper and peculiar title, whereof one is: What the sober mind prayeth or voweth? also Of the confusion of tongues, Of wandring and finding, Of Assemblies about discipline. Of that: Who can be heire of the goods of God? Of: What diuision can be of equals and contraries? Of the three vertues, whereof Moses with others hath written. Moreover: Of them whose names are changed, and why they were changed: where he witnesseth himselfe to haue written againe and againe of testaments. There is extant a volume of his, Of banishment, and Of the life of a perfect wise man, according vnto righteousnesse, Of vnwritten lawes. Again: Of Giants, Of: That the Godhead is not changed. Of dreames, which according vnto Moses, are giuen from aboue, five volumes. And thus much of them which he wrote on Genesis, that came to our hands. We haue also known vpon Exodus, five bookes of Questions, and Of the tabernacle and Of the ten commandments, and foure bookes of them which by nature of lawes may be referred vnto the ten commandments. Of the sacrifices of beasts, what kinds of sacrifices there be? of that: What rewardes are set forth vnto the good and godly, in the law: what punishments, and curses to the wicked. There are found also certaine seuerall bookes of his, as of Providence, and Of the Iewes, of Politicks, and Of Alexander, and concerning that: That brute beasts haue reason. Again: That he is a slave which is wicked, and there followeth another booke: That he is free which is godly. After these he wrote Of the life contemplatiue, or worshippers, whence we borrowed these things, which we alledged concerning the Apostelike mens lines: The interpretations of the Hebrue names in the law and Prophets, are attributed vnto his industry. This Philo comming to Rome in the time of Cains, wrote a booke of the Impiety of Cains,

Act. 18.

Anno Christi.
51.

wittily cloaking it with the title of vertue: which booke being read befoze the Roman Senate in the time of *Claudius*, was so well thought of, that his bookes were chayned in the publike library, as famous monuments. At the same time, when *Paule* had trauailed in compasse, from Ierusalem to Illyricum, *Claudius* vered the Iewes, when *Aquila* and *Priscilla* with certaine other Iewes were expelled Rome, and came to Asia, where they had their conuerlation together with *Paule*, who then confirmed the Churches whose foundations he had lately laid: whereof the holy Scripture in the Actes of the Apostles, sufficiently instructeth vs.

CHAP. XIX.

What calamity happened vnto the Iewes in Ierusalem vpon Easter day.

The iustice
of God for
contemning
his sonne.
Ioseph bell.
Iud. lib. 2. cap.
11.

When *Claudius* yet raigned, so great a sedition and stirre was raised in Ierusalem about the feast of Easter, that of them onely which were pressed to death in the porches of the temple, and troden vnderfoote, there were slaine thirty thousand Iewes; and that festiuall day was vnto the whole nation a day of mourning, lamentation being raised throughout all their dwelling places. And this *Iosephus* doth write word by word. *Claudius* assigned *Agrippa* (the sonne of *Agrippa*) King of the Iewes, sent *Felix* to be Licutenant of the whole prouince of Samaria, Galilee, and the region beyond Iordan; and when he had raigned thirteene yeares and eight moneths he died, leauing *Nero* to succeed him in the Empire.

CHAP. XX.

What calamity happened at Ierusalem vnder Nero: the sedition betweene priest and people. The death of Ionathas the highpriest.

Ioseph. Anti.
lib. 20. cap. 13

Vnder *Nero*, *Felix* being procurator of Iudaea, there was then raised a sedition betwene the Priests, which *Iosephus* in the twentieth booke of Antiquities describeth, thus: There arose dissention betwene the high priests, and inferior priests and chiefe of the people at Ierusalem. Every one gathering vnto him a company of Ruffians and cutters, played the capitaine, they skirmished among themselves, they vexed one another, they slinged one at another, but there was none to bridle them: and these things freely were done in the citie, as though there had bene no President. So impudent and past all shame were the high priests become, that they stucke not to send, and take away from the barne floores, the tythes due vnto the inferior priests, so that in the end it fell out, that the priests were seene to perish for pouerty; in such sort did the violence of these seditious persons preuaile beyond all right and reason. Againe the same Historiographer writeth, that at Ierusalem, about that time there arose a certaine multitude of thæues or robbers, which doe them by day that met them in the streets, and specially on the holy dayes, mingling themselves with the multitude, and carrying weapons conered vnder their garments, they wounded the chiefe men, and when the wounded fell downe, they drew themselves to them that were incensed against the thæues, & so brought to passe through the cloaking of their pranks, y they could not be apprehended. To be brieife, he writeth that *Ionathas* the highpriest was slaine of them first, & daily after him many, & the feare to haue bin greater the calamity it selfe, because that euery man euery houre looked for death, as in warre.

Ioseph. Anti.
lib. 20. cap. 11

CHAP. XXI.

Of the sedition that the Egyptian sorcerer moued, whereof the Actes make mention.

Ioseph. bell.
Iud. lib. 2. cap.
12.

Consequently after these he annexeth other things, saying: With a greater plague did the Egyptian, being a false Prophet, afflict the Iewes. For when he came vnto those parts, and being a sorcerer had gotten vnto himselfe the credit of a Prophet, he gathered together about thirty thousand seduced people, whom he guided from the wilderness vnto mount Oliuet, whence he might make an embushment vpon Ierusalem: and if he obtained his purpose, to exercise tyranny, partly vpon the Romane watch, and partly vpon the people: vsing to his wicked enterprise, the company of heady and wilfull swashbucklers. But *Felix* preuenting his violence,

lence, met him with armed souldiers that were Romans, with whom all the rest of the people conspired, ready to reuenge themselves of them. After their meeting, and assault giuen, the Egyptian with a few fled his way, and many of his adherents were soyled and taken ahue. Thus farre Iosephus, in the second booke of his histories. I thinke it also very expedient, to conferre with these that which is read in the Actes of the Apostles concerning this Egyptian, where it is sayd vnto Paule by the Tribune of the souldiers, (that was at Ierusalem, vnder Felix) when the multitude of the Iewes had raised a tumult against him: Art thou that Egyptian, which a few dayes ago, hast raised with thee foure thousand common theeves, and leddest them vnto the wilderness? And such were the things that happened vnder Felix.

CHAP. XXII.

The going of Paule vnto Rome, and his pleading there, with his Martyrdome.

Festus is sent by Nero to succede Felix, vnder whom Paule pleading for himselfe, is brought bound to Rome. There was with him Aristarchus, whom insly in some place of his Epistles, he calleth his fellow captiue, and Luke when he had finished the Actes of the Apostles, concluded his historie here, saying: That Paule liued peaceably at Rome two whole yeares, and preached the word of God without impediment. The which being expired, same goeth that the Apostle (after accompt made of his doctrine) returned vnto the office of preaching, and after wards when he came the second time vnto the city, vnder the same Empero, to haue bene crowned with martyrdome. When he lay in prison he wrote the latter Epistle vnto Timothie, instructing him both of the accompt of doctrine that he made in his former captivity, and also of his death appoaching nigh. Take hereof his owne testimony, for thus he writeth: At my former apparance none assisted me, for all forsooke me, I pray God that it be not laide to their charge. But the Lord assisted me, and strengthened me, that by me the preaching should be accomplished, and that all nations might heare. And I was deliuered out of the Lions mouth. By these words he plainly sheweth that he was before deliuered out of the Lions mouth (meaning as it appeareth Nero, because of his cruelty) that the preaching might be supplied by him. For he foresawing in the spirit that his death drew nigh, immediatly sayth: I haue bene deliuered out of the Lions mouth. And againe, the Lord will deliuer me from euerie euill worke, and reserue me vnto his heavenly kingdome: noting his martyrdome to draw nigh, the which moze evidently he foresheweth in the same Epistle saying: For I am now ready to be offred, and the time of my dissoluing is at hand. In the same latter Epistle to Timothie, he declared Luke alone to be with him, but in his former apparance and pleading, not one, no not Luke to be with him. Wherefore it is plaine that Luke wrote the Actes of the Apostles vnto that time, knitting vp his history with his absence from Paule. These things haue we spoken to this end, that we may warrant the martyrdome of Paule not to haue bene consummated when Luke finished his history, that is, when Paule came to Rome. It is very like that the apologie of Paule for his doctrine, might haue bin at the beginning sooner accepted, when Nero was somewhat milder in affection and dealing: but after that he fell vnto such outrageous wilfulnesse, he was quicke with others for the Apostles sake.

CHAP. XXIII.

Of the martyrdome of Iames called the brother of Christ.

When the Iewes were out of hope to accomplish their plot against Paule, who after his appeale vnto Caesar was sent by Festus vnto Rome, they turned themselves against Iames the brother of Christ, who was placed of the Apostles Bishop of Ierusalem. The like they practise against him, placing him in the midst, and requirring of him, that in presence of all the people, he would renounce the faith of Christ. When as he contrary to their expectation, freely and with greater audacity then they hoped, in presence of all the multitude, had confessed Iesus to be the sonne of God, our Saviour, and Lord, they could no longer abide his testimony, for he was counted of all most iust, for his excellent wisdom and piety which he shewed in life, but slue him, having gotten oportunitie to the accomplishing of this haynous fact, by the vacancy of the Regall seate. For Festus gouernour of Iudaea being

Egesippus
hb. 5.

Esay.
Sap. 2

Iosephus

dead, the pꝛouince wanted a Pꝛesident oꝝ Pꝛocuratoꝝ. But how *Iames* was slaine, the testimony of *Clemens* (heretofore of vs alledged) hath largely declared, that he being thrown down from a pinnacle of the temple, and brained with a fullers club, gaue vp the ghost. And *Egesippus* who immediately succeeded the Apostles, repeateth the circumstance hereof exquisitely in his first booke, after this manner: *Iames* the brother of Christ, tooke in hand the gouernment of the Church after the Apostles, termed a iust and perfect man of all men from the time of our Sauour vnto vs. For manie other were called *Iames* beside him, but this man was holy from his mothers wombe. He dranke neither wine, nor strong drinke, neither ate any creature wherein there was life. He was neither shauen, neither annointed, neither did he vse bath. Vnto him alone was it lawful to enter into the holy places; he vsed no wollen vesture, but wore a Sindone, & alone frequented he the temple, so that he was found prostrate on his knees, praying for the sinnes of the people. His knees were after the guise of a camels knee, benumbed and bereft of the sense of feeling by reason of his continuall kneeling in supplication to God, and petition for the people. For the excellency of his righteousness he was called *Iust*, and *Oblas*, which sounded by interpretation on the bulwarck or defence of the people in righteousness, as prophecies do go of him. When diuers asked him touching the heresies among the people, whereof we mentioned before, Which was the gate or doore of Iesu, he answered: the same to be the Sauour, by whose meanes they beleued *Iesus* to be Christ. But the aforesaid heresies acknowledge neither the resurrection, nor the comming of any iudge, which shall reward to euery one according to his works. For as many as beleued, they beleued by meanes of *Iames*. When many of the Princes were perswaded, there arose a tumult of the Iewes, Scribes, and Pharises, saying: It is very dangerous lest the whole people looke after this *Iesus*, as though he were *Christ*: and being gathered, together they said to *Iames*: We pray thee stay this people, for they erre in *Iesu*, as though he were true Christ. We pray thee perswade this people, which frequent to the feast of the Passecouer, concerning *Iesu*, for we all obey thee; yea we, and all the people, testifie of thee, that thou art iust, and respectest not the person of any man, perswade therefore this multitude, that they erre not in *Iesu*: for the whole multitude, and we, obey thee. Stand therefore vpon the pinnacle of the temple, that thou maist be scene aloft, and that thy word may be heard plainly of all the people; for because of this Passecouer all the tribes are met here together with the Gentiles. The aforesaid Scribes and Pharises placed *Iames* vpon the pinnacle of the temple, and shouted vnto him, and said: Thou iust man, at whose commandment we all are here, in so much as this people is seduced after *Iesus*, who was crucified, declare vnto vs, which is the doore or way of *Iesus* crucified? And he answered with a loude voyce: Why aske ye me of *Iesus*, the sonne of man, when as he sitteth at the right hand of the great power in heauen, and shall come in the clouds of the aire? When as he had perswaded many, so that they glorified God at the testimony of *Iames*, and said: *Hosanna* in the highest to the sonne of *Dauid*: then the Scribes, and Pharises said among themselues, We haue done very ill, in causing such a testimony of *Iesu* to be brought forth. But let vs clime vp and take him, to the end the people being stricken with feare may renounce his faith. And they shouted saying O, O, & the iust also is seduced, and they fulfilled the Scripture, which saith in *Esay*: Let vs remoue the iust, for he is a stumbling blocke vnto vs. Wherefore they shall gnaw the buddes of their owne works. They climed vp, and threw *Iustus* downe headlong, saying: let vs stone *Iames Iustus*. And they began to throw stones at him, for after his fall he was not fully dead, but remembring himselfe fell on his knees, saying: I beseech thee Lord God, and Father, forgieue them, for they wote not what they do. And as they were a stoning of him, one of the Priests, the son of *Rechab*, the sonne of *Charabim* (whose testimony is in *Ieremie* the Prophet) cried out: Cease, what do you? this iust man prayeth for you. And one of them that were present, taking a fullers club (with which they pounce and purge their clothes) stroke *Iustus* on the head, and brained him, and so he suffered martyrdom, whom they buried in that place. His pillar or picture as yet remaineth hard by the temple, grauen thus: This man was a true witnesse both to the Iewes and Gentiles, that *Iesus* was Christ. And *Vespasianus* immediatly, hauing ouerrunne Iudæa, subdued the Iewes. These things at large recorded by *Egesippus*, are correspondēt to those which *Clemens* wrote. This *Iames* was so famous and renowned among al men for his righteousness, that the wise among the Iewes, imputed the cause of this sodaine besieging of Ierusalem after his martyrdom (which no doubt therefore hapned vnto them) to be for the presumptuous offence practised against him. *Iosephus* liked not to testifie the same, in these wordes: These things happened vnto the Iewes in way of reuenging

uenging the death of *Iames the Iust*, which was the brother of *Iesu* whom they call *Christ*. For the Jewes slue him when he was a very iust man. The same *Iosephus* describeth his death in the twentieth booke of *Antiquities*, saying: *Cesar* hearing of the death of *Festus* sendeth *Albinus* Praefident into *Iudæa*. But *Ananus* the yonger, whom we reported before to haue taken vpon him the high priesthood, was a very presumptuous and heady cock-braine, he claue vnto the sect of the Sadduces, which were mercilesse in iudgment among all the Jewes, as we signified before. *Ananus* then being such a one, hauing gotten oportunitie to his mind, in so much that *Festus* was dead and *Albinus* not yet come, called vnto him a Councell, commanding the brother of *Iesu* called *Christ*, whose name was *Iames*, with certaine others to be brought forth, accusing them that they had transgressed the law, and deliuered them to be stoned. As many in the citie as were iust and due obseruers of the law, tooke this fact greiuously, sending priuily vnto the King, and beseeching him to write vnto *Ananus*, that thenceforth he should not attempt the like, in so much as his former fact was vnaduisedly, and impiouly committed. Certaine of them met *Albinus* as he came from *Alexandria*, and instructed him hereof, that it was not lawfull for *Ananus* to summon a Councell contrarie to his commandement. *Albinus* being thus perswaded, wrote angerly vnto *Ananus*, threatening reuengment vpon him for this fact. And king *Agrippa*, when he had gouerned the high priesthood three moneths, depriued him, placing in his roome *Iesus* the sonne of *Damasus*. Thus farre touching *Iames*, whose Epistle that is reported to be, which is the first among the vniuersal Epistles. Yet haue we to vnderstand, that the same is not boide of suspition, for many of the ancient wyters make no mention thereof, like as neither of that which is vnder the name of *Indas*, being one of the seven called vniuersal, yet notwithstanding we know them to be publicly read in most Churches.

Antiq. lib. 20
cap. 16.

The Translator for the remouing of all suspition, concerning the
canonicall Epistle of *Iames*.

Touching this *Iames* whose Epistle hath bin suspected, take this lesson of *Ierome* against *Helvidius*; Disce Scripturæ consuetudinem eundem hominem diuersis nominibus nuncupari, Learne the manner of the Scripture which calleth one and the same man after diuers names, he is called in *Matth. 10. Marke. 3. Actes. 1. Iacobus Alphaei*, and numbred among the 12. Apostles. Though *Ierome* lib. 5. cap. 17. vpon the Prophet *Esay*, call him *decimum tertium Apostolum*, and *Dorotheus Bishop* of *Tirus* do terme him one of the 70. Disciples. He is called *Iacobus frater Domini*, *Iames the brother of the Lord*, in *Matth. 13. 27. Marke 6. 15. Galat. 1.* and in this present history. But in what sence he might be called his brother, being his mothers sisters sonne, reade *Hierome* against *Helvidius*, which handleth that question purposely. He is called *Iacobus Iustus*, and *Oblis*, in the former chapter of *Eusebius*. This history reporteth him to haue bene placed by the Apostles Bishop of *Ierusalem*, and there to haue gouerned the Church the space of 30. yeares, for oft in the Scripture he is found at *Ierusalem*, as *Act. 1. 14. 21. 1. Corinth 15. Galat. 1. 2.* Concerning his Epistle, and other parcels of holy Scripture, that they were not generally receiued, no maruell at all, considering the malice of the diuell, in obscuring those things which proceed from the holy Ghost. *Eusebius* writeth, that besides the Epistle of *Iames*, the Epistle of *Iude*, the latter of *Peter*, the 2. and 3. of *Iohn*, with the *Reuelation*, were called into controuersie, so that some reiected them, some cleaued vnto them, tanquam certis & indubitatis Scripturis, as certaine and vndonbted Scriptures. *Ierome* in *Catolog. Eccles. Scrip.* of *Iames* writeth thus: Vnam tantum scripsit epistolam, quæ & ipsa, ab alio quodam sub nomina eius ædita asseritur. He wrote one epistle, which is thought to haue bene published by another, vnder his name. If this be the whole, no danger at all. The Canons commonly called the Apostles, *Canone. 84.* haue decreed this of the Epistle of *Iames* together with the other parcels of the holy Scripture, that it was to be receiued for canonicall. So hath the Councell of *Laodicea*, vnder *Damasus*, cap. 59. about the yeare of our Lord 371. And the third Councell of *Carthage*, vnder *Siricius*, about the yeare 417. cap. 47. *Innocentius* the first, about the yeare of our Lord 408 in his Epistle to *Exuperius*, cap. 7. and *Gelasius* the first, about the yeare 494 together with seuentie Bishops, haue receiued them for canonicall. Of this mind is *Ierome* ad *Paulinum*, & *Augustine* de doctrina Christiana, li. 2. ca. 8. So that from that time vnto this day, they were generally allowed, and receiued for Canonical Scripture. Thus much I thought good here to note, lest that the simple reader, snared by the subtilty of Satan, (which in these perillous dayes throweth in bones for the true Christians to gnaw vpon) should doubt of any part or parcell of holy Scripture, that might tend to his confusion.

Ierome.
Mat. 10.
Marke. 3.
Act. 1.
Dorotheus
in Synopsi.
Mat. 13. 27.
Marke. 6. 15.
Galat. 1.
Act. 1. 15. 21.
1. Corinth. 15.
Galat. 1. 2.
Euseb. Eccl.
hist. lib. 3. cap. 21.
Lib. 3. cap. 22.
Ierom. Cata.
Eccle. Script.
Canon. Apo.
canon. 84.
Concil. Lao-
dic. cap. 59.
Concil. Car-
thag. 3. ca. 47.
Innocen. epi.
ad *Euxperiu.*
cap. 7. *Gela. 1.*
Ierome ad
Paul. August.
de doctrina
Christ. lib. 2.
cap. 8.

How that after Marke, Anianus was appointed Bishop of Alexandria.

When Nero had reigned the space of eight yeares, first after *Marke* the Apostle and Euangelist, *Anianus* took the gouernement of the Church of Alexandria, a man both vertuous, and renowned in all respects.

Of the persecution which happened under Nero, when as Peter and Paule suffered martyrdome at Rome,

Tertul. in A-
polog. cap. 5.

Gaius.

Dionys. Bi-
shop of Co-
rinth.

Nero now settled in his seate, fell into abominable facts, and took armour against the service due vnto the vniuersall and almighty God. How detestable he was become, it is not for this present time to declare: for there be many that haue painted out his wilful malice: which may easily appeare, if we consider the furious madnes of that man, through the which, after that beyond all reason he had destroyed an innumerable company, he fell into such a sucking veine of slaughter, that he abstained not from his most deare and familiar friends: yea he tormented with diuers kinds of death, his owne mother, his brethren, his wife, and many of his nearest kinsfolkes, as if they had bene enemies and deadly foes vnto him. But it behoued vs to note this one thing of him aboue the rest, that he was counted the first enemy of all the Emperors vnto the service of God. Of him both *Tertullian* the Romane writeth thus: Reade your authors, there shall ye find *Nero* chiefly to haue first persecuted this doctrine at Rome: when the whole East was now subdued, he became cruell vnto all men. We boast and brag of such a famous persecutor. For they which knew him may easily perceiue, that this our doctrine had neuer bene condemned by *Nero*, had it not bene passing good. This enemy of God set vp himselfe to the destruction of the Apostles (wherein he was first discovered.) For they write that *Paule* was beheaded, and *Peter* crucified of him at Rome. And that maketh for the credit of our history which is commonly reported, that there be churchyards vnto this day, bearing the name of *Peter* and *Paule*. In like manner *Gaius* a Romane and an Ecclesiasticall person, and after *Zepherinus* Bishop of Rome, writing vnto *Proculus* captaine of the heretike which the Cataphrygians held, speaketh thus of the tombes wherein the Apostles were laid. I (saith he) am able to shew the banners of the Apostles. For if thou wilt walke vnto Vaticanum or the way Ostiensis, thou shalt find there victorious banners of such as haue builded this Church. And that they were both crowned with martyrdome at the same time, *Dionysius* bishop of Corinth affirmeth in his Epistle vnto the Romans: And you obtaining so goodly an admonition, haue coupled in one, the building of the Romane and Corinthian Churches, performed by *Peter* and *Paule*, for they both instructed vs, when they planted our Church of Corinth.

How the Iewes were wonderfully vexed at Ierusalem under Florus, and of the stirre in Syria raised against them.

Likewise such as taught together in Italy suffered martyrdome at the same time. And that this history may bring with it more credit, *Iosephus*, after he had declared many things of the miseries which happened vnto the nation of the Iewes, both set downe word for word, that among many others there were an innumerable company of Iewes of accompt whipped and crucified in the citie of Ierusalem, by the commandement of *Florus*. He writeth, that *Florus* was Lieutenant of Iudæa, when as the warres being begun of old, increased in the twelfth yeare of the raigne of *Nero*. Again, because of the rebellion of the Iewes throughout all Syria, there arose such a tumult, that the Gentiles without all compassion, as deadly foes destroyed the Iewes which inhabited the cities; so that the cities were filled with graues, and yong and old lay dead together; and women also were scene lying all along, hauing that vncouered which nature commanded to be kept secret, and the whole prouince miserably afflicted with vnspeakeable calamities. And greater was the feare (saith he) of that which was like to ensue, then the harme already committed. So saith *Iosephus*. Such was then the lamentable state of the Iewes.

The end of the second booke.

THE THIRD BOOKE OF THE ECCLESIASTICAL HISTORIE OF EVSEBIUS

PAMPHILVS BISHOP OF CÆSAREA IN PALESTINA.

CHAP. I.

In what countries the Apostles preached Christ.

When as the Jewish affaires stood as befoze is declared, the holy Apostles and Disciples of our Saviour were dispersed throughout the world: Thomas (as by tradition we receive) chose Parthia: Andrew, Scythia: John, Asia: where he made his abode, and died at Ephesus. Peter is reported to have preached to the dispersed Jewes throughout Pontus, Galatia, Bithynia, Cappadocia, and Asia, who about his latter time, tarrying at Rome, was crucified with his head downwards, which kind of death he himselfe desired. What shall I say of Paul, which from Jerusalem to Illyricum filled all places with the Gospel of Christ, and at the last suffered martyrdom at Rome under Nero? These things are manifestly, and word by word declared by Origen, in the third tome of his Commentaries upon Genesis;

CHAP. II.

Who was the first Bishop of Rome.

Linus first, after the martyrdom of Peter and Paul, was chosen Bishop of Rome. Paul in the end of his Epistle which he wrote unto Timothee from Rome, in the salutation, maketh mention of him, saying: Eubulus saluteth thee, and Pudens, and Linus, and Claudia.

CHAP. III.

Of the Epistles which the Apostles wrote.

The Epistle of Peter which is called the first, hath bene received without controuersie. The elders of old without any doubting, haue alledged this in their works: but the latter Epistle we haue learned not to be allowed. And yet because it seemed profitable, it was read of many amongst the rest of the Scriptures: but the Actes which are called Peters, and the Gospell vnder his name, and the preaching of his published vnder his name, with the Reuelation termed his, are no where received as canonical scripture: neither hath any ancient or late writer alledged testimonies out of them. But in the proceſse of our history, we thought good to signifye, together with the diligent annotations of successions: what ecclesiastical writers haue flourishd at several times: and what contrary allegations they bled: and what writings they lawfully received: and what they reiected. But of the writings attributed to Peter (whereof we acknowledge one Epistle lawfully received, and neuer doubted of among the ancient Fathers) thus much shall suffice. Fourteene Epistles of Paul are manifest and well knowne. But how that diuers reiected the Epistle which is vnto the Hebrews, alledging the contradiction of the Church of Rome, that it was not Pauls, I thinke it requisite for to know: and what our Predecessors hereof haue thought, I will lay down when occasion serueth. The Actes which go vnder the name of Paul, were neuer taken as vndoubted for his. And because the same Apostle in his Epistle vnto the Romanes saluteth certaine, and amongst other Hermes, therefore appoint they the booke called Pastor to be his, which hath bene gaineſaid of many, therefore not to be numbred among those books which are for certaine. Others thought this booke very necessary, especially vnto them that haue neede of an elementall introduction, but we haue known it to haue bene publickly read in the Church, and alledged of many ancient writers in their works. Let thus much be spoken of the holy Scriptures, as well of the generally received, as of the doubtfully reiected.

1. Pet. 1.
Peter the Apostle was martyred at Rome. Anno Christi. 70.
Rom. 15.
Paul beheaded at Rome vnder Nero.
The first of the 10. persecutions, vnder N.

Linus Anno Christi. 70.
2. Timoth. 4.

2. Epistles of Peter.

Forged writings published vnder the names of the Apostles.

14. Epistles of Paul.

The Epistle vnto the Hebrews.

The Actes of Pauls counterfeited.

Rom. 16.

The booke of Hermes.

called Pastor.

was wont to be read in the Church.

Rom. 15.
Acts from 14.
unto 17. chap.
1. Pet. 1.

Peter & Paul
had many fe-
low laborers.

Timothy the
first Bishop
of Ephesus.
Titus the first
Bishop of
Creta.
Luke wrote
a Gospell and
the Actes of
the Apostles.
Luk. 1.
2. Tim. 1.
Lucebius saith
Crescens was
sent into
France. Saint
Paul (1. Tim.
4) saith, he
sent him to
Galatia.
Hereby we
may gather
that the Epi-
stle to the Ga-
latians was
written by S.
Paul vnto
the Fréchemé.

Vespasian is
proclaimed
Emperour.
Anno Do. 72.

Stephen ston-
ed. Act. 7.
James behea-
ded. Act. 12.
James the
first Bishop
of Ierusalem
martyred.
The Apostles
persecuted.
Matth. 23.

That *Paul* preaching vnto the Gentiles, planted the Churches from Ierusalem vnto Il-lyricum, it is manifest, both by his owne words, and the testimony of *Luke* in the Actes. In what prouinces *Peter* preached vnto them of the circumcision, and delivered the doctrine of the new testament, it appeareth by his words, and also by the Epistle which of truth is said to be his, the which he wrote to the Hebrewes that were scattered throughout Pontus, Galatia Cappadocia, Asia, and Bythinia. But how many, and what sincere followers haue gouerned the Churches planted by the Apostles, it cannot be affirmed, but so far forth as may be gathered out of the words of *Paul*. He had many fellowe laborers, and companions as he called them, wherof diuers haue purchased immortall memozy, in as much as he maketh continual mention of them in his Epistles, and *Luke* in the Actes repeating the most famous, remembreth them by name. *Timothie* is reported to be the first Bishop of Ephesus, and *Titus* of the Churches in Creta. *Luke* by birth of Antioch, by profession a Pharisee, hauing his conuersation of purpose for the most part with *Paul* and the rest of the Apostles, left vs proofes of skill compizised in two volumes, medicinable for our soules health, & which he sought out among them. One of the Gospell, which he reporteth to haue published according as he receiued it of them which from the beginning were beholders and ministers of this doctrine, so that he searched all from the originall: the other of the Actes of the Apostles, where he compiled not onely the things he heard with his eares, but also the things which he sawe with his eyes. And of *Paul* they say, that he accustomed to mention the Gospell of *Luke* when he spake, as of his owne, saying: According vnto my Gospell. Among the other fellowes of *Paul*, *Crescens* is witnessed to haue bene sent by the Apostle himselfe into France. Touching *Linus* we spake befoze, that he was the first Bishop of Rome after *Peter*, whom he remembreth to haue bene with him at Rome, in his latter Epistle vnto *Timothie*. And *Clemens* the third Bishop of Rome, is proued by his testimony, to be *Paul*'s fellowe laborer and companion. Whereouer *Dionysius* the Arcopagite, whom *Luke* in the Actes reporteth to haue first beloued at the Sermon of *Paul* vnto the Athenians preached in Arcopagus, was the first Bishop of Athens. But an other *Dionysius* there was, Bishop of the Church of Corinth. In proceffe of our history, we will dilate of the successors of the Apostles, in their severall times succeding. Now let vs returne vnto that which consequently dependeth vpon the history.

CHAP. V.

Of the viter besieging of the Iewes after the passion and resurrection of Christ.

After that *Nero* had reigned thirtene yeares, *Osio* and *Galba* one yeare, and six monethes *Vespasianus* was counted a potent Prince in Iudæa, among the armies appointed against the Iewes, and being proclaimed Emperour of the world that was there, forthwith he is sent to Rome, committing vnto his sonne *Titus* the warres then in hand against the Iewes. Wherefoze after the ascension of our Saviour, becaule the Iewes, besides the heinous offence committed against Christ, had wrought also manifold mischiefes against his Apostles: first stoning *Stephen* to death, next beheading *James* the sonne of *Zebede* and the brother of *John* with the sword, and aboue all, *James* their first Bishop after the ascension of our Saviour, after the manner afoze mentioned: and driven out of Iudæa the rest of the Apostles, pursuing them to death with innumerable wyles, when as now they were sent by the power of Christ to preach vnto all nations, saying vnto them: Go teach all nations in my name: yea and the congregation of the faithfull in Ierusalem was commanded by an Oracle revealed vnto the best approued among them, that befoze the warres beganne, they should depart the citie, and inhabite a village beyond Iordan, called Pella; into the which, when the Christians leauing Ierusalem had entred, and the holy men had forsaken the princely and head citie of the Iewes, together with all the land of Iudæa, the heauie hand of God apprehended that wicked generation, vnto to rote them from among men, which had practised so presumptuously against Christ and his Apostles. But how many mischiefes happened at

at that time vnto this whole nation: and how they chiefly which inhabited Iudæa, were dri-
 ven to extreme misery: and how many millions of men throughout euery age, together
 with women and children, perished with the sword, with famine, and with infinite other
 kinds of death: and how many, and what cities of the Iewes were destroyed: to be short, how
 many calamities, and more then calamities they saw which fled vnto Ierusalem as the Me-
 tropolitane and best fortified citie. Moreover the state of the whole warre, and the severall
 actes thereof: and how at length the abomination of desolation foreshewed by the Prophets,
 was set vp in the temple of God, sometime famous, but now suffering al manner of destruction,
 was utterly ouerthrowne by fire: he that listeth to know, let him reape the history of Iosephus,
 where all these are diligently described. I thinke it necessary to note, how Iosephus writeth,
 that vpon the solemne dayes of Easter, there were gathered together at Ierusalem out of all
 Iudæa, to the number of thirty Myriads of men, and there shut vp as it were in a prison, say-
 ing: It was requisite that destruction due for their desert, drawing nigh by the iust iudgement of
 God, should apprehend them vpon those dales (being as it were shut vp in prison) in the which
 they before had drawne the Sauour and benefactor of all men, the annointed of God, vnto his
 passion. Omitting those things which particularly happened vnto them, either by sword, or
 by any other calamitie, I thinke it expedient to expresse their oneie miserie by famine, so
 that the reader may partly hereby coniecture, how that God not long after was reuenged on
 them, for their impiety practised against Christ. So to then; hauing our course againe vnto
 the first booke of the histories of Iosephus, let vs peruse their tragicall affaires.

Matth. 24.
 Daniel 9.

AMyriad is
 ten thousand.
 Iosephus, bell.
 Iud. lib. 7. cap.
 17. saith that
 the iust num-
 ber came to
 seuen and
 twenty hun-
 dred thou-
 sand.

CHAP. VI.

*Of the great famine that fell among the Iewes, and their
 miserable estates.*

For the rich men to abide in the Citie (saith Iosephus) was nothing but death. And vnder pre-
 sence of their trayterous flight vnto the enemy, they were slaine for their substance. The mad-
 nesse of these seditious men increased together with the famine, and both mischieses daylie
 as a double fire waxed hote. Food was no where openly to be found: they rushed into the hou-
 ses, and made search: if they found any, they beate them which denied it: if they found none, they
 tormented them as though they had with diligence hid it from them. The carcases of the poore
 wretches declared whether they had foode or no. They which were of strong bodies seemed to
 haue aboundance of meate, but such as pined away, were ouerskipped, for it was iudged an absurd
 thing to slay them which were ready to die for want of victuals. Many exchanged prively their
 wealth, the richer sort for a measure of wheate, the poorer sort for a measure of barley; then
 they hiding themselves in the inner and secret corners of their houses, some for meere pouerty,
 chewed the graynes of rawe wheate, some other sodde it, as necessitie and feare constrained
 them. There was no where any table couered. The meate as yet rawe, was snatched from the
 coales. The meate was miserable, the sight lamentable; the mightier sort abounded, the weaker
 sort lamented. Famine exceedeth any dolefull passion. For nothing sayeth in this case so much as
 shamefastnes; the thing otherwise reuerenced is here quite contemned; wiues from their husbands,
 children from their parents, and that which was most miserable, the mothers snatched the meate
 from their infants mouthes, and when their dearest friends pined away in their armes, they pitied
 them not so much, as to giue them one droppe of drinke to saue their liues. Neither yet escaped
 they thus miserably feeding. For on euery side they were beset with seditious persons, greedily
 bent vpon their spoile; where they espied any doore shut, they coniectured straight, that there was
 meate in preparing, and forthwith rushing in, with the breaking open of the dores, they violently
 tooke the bread euen out of their mouthes. The old men were buffeted, if that eagerly they ende-
 uored to retaine their victuals: the women were drawne by the haire of the head, if they hid ought
 of that they had in their hands. No compassion was had of the hoare headed, or of the tender suck-
 lings. But the infants together with their nourishment, whereat they hong and held fast, were lif-
 ted vp and throwne downe to be crushed against the pauement. Towards them which to pre-
 uent their assault, did eate their meate aforehand (which was preiudiciall to their rauening,)
 they vsed more cruelty, as if they had bene injured by them. They inuented cruell kindes of tor-
 ment for the searching out of victuals. They stopped vnto miserable men the passage of their

Iosephus, bel.
 Iud. lib. 6. cap.
 11.

The cruelty
 of seditious
 persons toge-
 ther with
 this famine
 vexed them
 fore.

Ioseph, bell.
Iud lib. 6.
cap. 14.

O tragical
tastes.

Tims sorrowed
at the mi-
serable sight
of the Iewes
that were
dead.
Ioseph^s with
griefe vtte-
red these
words, bell.
Iud lib. 6.
cap. 16.
Lib. 7. cap. 7.

Ioseph lib. 7.
Cap. 8.

priuy members with the graines of the herb Orobus: & pricked their fundamēts with sharp twigs
so that horrible things to be heard of, were exercised and suffered, for to extort the confessiō of one
loafe of bread, and knowledge of one handfull of meale: but the tormētors themselues tasted not of
hunger (that is euer lesse cruell which is of necessity,) but thus practising their rage, made prouision
against the daies folowing: and meeting them which in the night season crept out as far as the Ro-
mane watch, to gather pot-herbs and greene grasse, now being escaped the enemy, them they spoil-
ed. And when as they had often made supplication, and called the dreadfull name of God to help,
that at lestwise they might haue some portion of that which they had gotten with danger, nothing
was graunted; so that at length it seemed gratefull vnto them that were spoiled, that they peri-
shed not with their victuals. **Unto these things Iosephus addeth saying:** All hope of safety was de-
nied the Iewes, together with their passage excluded, and the famine increasing throughout their
houses and families, deuoured the people. The houses were full of carcases of women and chil-
dren, and the crosse-ways replenished with the carcases of old men. Children and yong men
wandering came to the market place like images, and euery one fel down where the fit tooke him.
The weake were not able to burie their kinsfolkes, and therefore waxed faint by reason of the
multitude of dead men. And because that euery one doubted of his owne life, many fell downe
dead vpon the carcases that they buried. Many seeing no way but one, went and layd them down
vpon the beeres, to welcome death. Neither was there lamentation or weeping in these calami-
ties, for famine suppressed euery ones passion. They which were very loth to die, beheld with drie
cheekes the death of those which hastened out of this life vnto rest. The citie was in deep silence,
the night ful of death, and theeuēs more intollerable then al these miseries. They digged vp houses
and tombes: they spoiled the dead: they tooke off the winding sheetes or couerings of the dead
carcases: in a mockage they tried the sharpnesse of their swordes vpon the dead bodies. They
launched certaine of them which lay along, and yet aliue, for the triall of their speares. Such as
praied them to exercise their might and crueltie vpon them, being wearie of their liues, them
they contemptuously reserued for famine. Euery one yeelding vp the Ghost, beheld the Temple
with immoueable and stedy countenance, sorowing that he left there behind seditious persons
aliue. They which first by commandement receiued reward out of the publike treasure to burie
the dead by reason of the intollerable stinck and greatnesse of the multitude, threw them in-
to a great trench or pit. When **Tims** passing by, saw the trench filled, and the noisome putre-
faction distilling and issuing out of the dead carcases, and running downe the sinkes, he sighed,
and stretched forth his hands, and called God to witnesse, that he was not the cause of this cala-
mitie. **Againe after a few lines he addeth, saying:** I cannot refraine my selfe, but that I breake
out, and signifie my griefe: If the Romanes were slack in ouercomming wicked persons, I thinke
verilie that the citie would either sinke at the gaping of the earth, or be drowned with a deluge;
or after the manner of Sodome, be ouerthrowne with fire. It brought forth a broode farre more
pernicious, then they are that suffer this: and for their impiety all this people walloweth in de-
struction. **And in the senenth booke he writeth thus, of them which perished by famine:** The
multitude was infinite, the afflictions which did fall on them cannot be vttered. In euery house,
where there appeared but a shadow or shew of meate there was variance, so that the dearest
friends stroue among themselues, one silly soule depriuing another of his daily sustenance and
prouision. And lest the dying should be thought to want, the theeuēs searched them that were rea-
dy to die, lest peradventure any had hid meate in his bosome, and therefore feigned himselfe
to die. They which greedily gaped by reason of their want, wandered and trotted like mad
dogges, falling vpon doores like mad men, rushing into the same houses twise and thrise in an
houre, as men bereft of their wits. Necessitie made all meate that came to the mouth, enduring
those things which were not fitt, no not for the vncleanest brute beastes. At length they
abstained not from girdles and shoes; they ate the leathern skins that couered their targets.
Many ate chopt hay, or minced grasse that was withered, other some gathered swept and scrap-
ed dust, and dounge, selling the lest measure thereof for soure pence. But why should I rehearse,
how famine spareth not things without life, vnlesse withall I declare this worke of her, whose like
was neuer reported to haue bin done among the Gentiles nor Barbarians, horrible to be spoken of,
but true to the hearer. I for mine owne part would gladly passe over this calamitie with silence, lest
I should seeme to lay forth mostrous lies vnto the world, vnlesse I had infinite witnesses in this be-
halfe. For otherwise I should recompence my country with cold thanke, if I should conceale the
rehearsall

rehearsall of such things as they smarted for. A certaine woman which dwelt beyond Jordan called *Marie*, the daughter of *Elenzar*, of the village *Bathzor*, which signifieth *Hyslope*, of good kindred and great wealth, fled with the rest of the multitude vnto *Ierusalem*, and there was besieged. Where part of her substance, which she had procured vnto her out of the region beyond Jordan, and caused to be caried into the citie, the tyrants tooke away: the rest that was left for prouision of foode, the catchpols rushing in dayly, snatched away. A certaine grienous indignation inuaded this silly woman, so that oftentimes she prouoked against her selfe (by railing and scolding) the cruell raueners. But when as none of them either moued with pittie, or prouoked with anger, flue her, and she labored about seeking victuals and could no longer finde any, and famine had entred into her bowels and inward parts, furious motions more then famine, inflamed her mind so, that she being led with the heate of anger, and pinching or pining necessity, offered violence vnto nature. For taking her sonne in her armes, which was a sucking, she said: O wretched infant, for whom shall I reserue thee in these warres, in this famine, in this seditious conspiracie? Among the Romanes, if so be that we shall liue vnder them, there shall be bondage: this bondage hath famine foregone: these seditious persons do afflict vs more grienously then both. Goto, be thou meate vnto me: a furie vnto these seditious men: a fable vnto the world: which yet alone hast not felt the Iewish calamities. And immediatly with these words, she flue her child, and boiled him: being boiled, she ate halfe, the rest she saved, and hid secretly. Anone the seditious company came in, stamping and staring, threatening present death vnto her vnlesse with speede she bring forth what meate she had prepared. She answered, that she reserued the better portion for them, bringing forth and shewing withall the remainder of her little child. A sodaine horror and extasie of mind so tooke them, that they were astonied at the sight thereof. But she said: This is my naturall sonne, and this is the worke of myne owne hands: Eat, for I haue eaten: be not you more tender then a woman, or proner to compassion then a mother. If you are so godly, and mislike this my sacrifice: I truly haue eaten in your name, and that which remaineth I reserue for my selfe. Which when she had said, they all trembled at this horrible fact, and scarce leauing this meate for the mother they departed with great feare. In a while after, this hainous offence was bruted ouer the whole citie, so that euery man beholding before his eies this affliction, was no lesse moued, then if the fact had bene committed against himselfe. But they that were pressed with famine, desired death earnestly, and happy were they accompted whom death so preuented, that they neither heard nor saw the great misery that happened. Such were the rewards of iniquitie, & impiety committed by the Iewes against *Christ* and *God*. But it is requisite to adde the true prophesie of our *Sauour*, declaring these things after this manner to be accomplished.

CHAP VII.

The prophesie of Christ, touching the destruction of Ierusalem.

Woe be to them which are with child and giue sucke in those dayes, (saith *Christ*) but pray that your flight be neither in winter, nor on the Sabaoth day, for then shall be great tribulation, such as was not from the beginning of the world vnto this time, neither shall be. When the *Hystoriographer* had collected the number of them that perished by sword, and famine, he reporteth that it amounted to "a hundred and ten Myriads. Besides the seditious and thieues, betrased one by another, and slaine after the winning of the citie: and yong men high of stature & comelines of body, that were reserued for their exercise in triumph; of the rest of the multitude, as many as passed the age of tenen: some were sent bound to bondage in *Egypt*, others were sent into the prouinces, that being brought on their theaters, they might perish either by sword or by wild beasts. Such as were vnder tenen yeares old, were brought vnto captivity, and sold; the number of these he reporteth to haue amounted to nine Myriads. These things happened after this manner, in the second yeare of the raigne of *Vespasian*, truly according vnto the foresheiwed prophesie of our Lord and *Sauour Iesus Christ*, which by his diuine power, as if they had bene then present, he foresaw, and with the shedding of teares, as the holy *Euangelists* testifie, he bewailed: who alledge these his words then vtte-

An horrible history.

A mother slayeth her owne childe to eate.

Iud. lib. 7. cap. 17.

Ioseph. (bel. lud. lib. 7. cap. 17.)

saith the number was 1000000.

Iosephus saith the number of the captiues was 97000.

*Anno Domini 73. forty yeares iust after the passion of Christ.

Luke. 19.
Luk. 21.

red to Ierusalem: If thou hadst knowne (sayth he) those things which belong vnto thy peace, euen at this day, thou wouldest take heed. But now are they hid from thine eyes, for the dayes shall come vpon thee, that thine enemies also shall cast a banke about thee, and compasse thee round, and keepe thee in with vexations on euery side, and make thee euen with the ground, and thy children also. Then sayth he of the people: There shall be great trouble in the land, and wrath ouer all this people, and they shall fall through the edge of the sword, and shalbe led away captiue vnto all nations, and Ierusalem shall be troden downe of the Gentiles, vntill the time of the Gentiles be fulfilled. If any will conferre the words of *Christ* with the rest of those things that the Historiographer hath written concerning the whole warres, how can he but fall in to admiration, and confesse, that the prophesie and prescience of our Saviour was wonderfull, and passing naturall reason: Of those things which after the passion of our Saviour, (and their crying, when the whole multitude of the Iewes craved a theefe and a murderer to be deliuered) happened vnto this whole nation, I thinke it not necessary to intreate. But this is needfull to be noted, which commendeth the goodnes of the prouidence of God, in deferring their destruction, for the space of forty yeares after their presumptuous rashnes against *Christ*: in the which yeares, many of the Apostles and Disciples, (Iames by name, their first Bishop, called the brother of the Lord) as yet a liue and abiding in the citie of Ierusalem, haue endured and continued as a most sure fortresse for that place. God winking all that while, if peradventure they would repent, to the end they might be pardoned, and saued. And besides so notable patience, how wonderfull signes from aboue were exhibited, to happen vpon the impenitent, which of the aforesaid Historiographer are set forth to perpetuall memory, and are now to be deliuered of vs vnto the Readers hands. I will therefore propose what he hath published in his seuenth booke of histories

Luke. 23.

CHAP. VIII.

Of the signes foreshewing the warres.

Ioseph. bell.
Iud. lib. 7. cap.
12.
A starre like
a sword.
A Comet.
A light in
the temple
in the night
time.
A cow cal-
ued a lambe.
A great gate
opening it
selfe.
An army of
souldiers in
the clouds.
A comotion
in the aire.
A voyce
heard in the
temple, Let
vs go hence.
One letur
the sonne of
Ananias 4.
yeares before
the warres,
cryed conti-
nually, woe
woe all a-
bout Ierusa-
lem.

Seducers (saith he) and lyers against God, deceived at that time the silly and wretched people, so that they neither marked those euident signes foreshewing the desolation to come, nor gaue any credit thereunto, but as astonied, both blind and senselesse, they contemned the forewarnings of God; considering that a starre stood ouer the citie like vnto a sword, and a Comet enduring more then a whole yeare, and also before their rebellion and warlike tumult, when the people frequented the feast of sweete bread, the eight day of the moneth Aprill, in the night at nine of the clocke, so great a light ouerspred the altar and the temple, that it seemed to be cleare day, continuing the space of halfe an houre: which sight vnto the vnlearned seemed good, but of such as exercised themselues in the holy Scripture, was reckoned among things which shortly should happen. At the same feast, a cow led by the high priest to sacrifice calued a lambe in the midst of the temple. Moreouer the East gate of the inner temple, though of brasse and most strong, so that in the euening twentie men could scarce shut it, being bolted with iron barres, and strengthened with long posts & pillars, in the night time about the sixt houre, was scene to haue opened voluntarily of it selfe. A fewe daies after the feast, the one and twentieth day of May, there was scene the figure and shape of the deuill, almost incredible. Some would think that I went about to report a monstrous lye, vnlesse it had bene reported by them that saw it: and the afflictions which followed were correspondent vnto the signes. For before sunne-set, there were scene in the ayre, throughout the country, charrets, and armed souldiers marching in the cloudes, and compassing the citie. In the feast of Pentecost, when the priests after their manner, went into the temple in the night season to offer sacrifice, they reported to haue heard a commotion and a ratling sound, with this voyce folowing: Let vs go hence. And that which was more terrible, one *Iesus* the sonne of *Ananias*, a rude and country fellow, came vnto the feast, in the which the lawe giuen by God was deliuered vnto all, as in the time of their tents, foure yeares before the warres, when the citie was in peace and prosperity, and sodainly about the temple cryed out, and sayd: A voyce from the East: a voyce from the West: a voyce from the foure windes: a voyce vpon Ierusalem and the temple: a voyce vpon the bridegrome and newe married wife: a voyce vpon all this people. Thus day and night cried he out in the crosse-ways of the streets. Many of the chiefe of the people, not pleased with this infortunate voyce, were throughly

thoroughly moued, so that they chastised and scourged him with many and grieuous stripes. He on the contrary saying not a word for himselfe, ceased not to cry seuerally vnto them that were present, the same song. The magistrates supposing him to be possessed of a fanaticall spirit, as it was indeed, brought him vnto the Romane president, where he was scourged, from top to toe, so that the bare bones might be seene, yet neuer intreated he for himselfe, nor shed a teare, but as much as in him lay, lifted his voyce vnto lamentation, sounding at euery stripe, Woe, woe, vnto Ierusalem. Another thing yet more strange the same Historiographer writeth, that a certaine oracle was found in the holy Scriptures, containing in it this sence: that there should one rise out of their owne region, which should rule the world, which Iosephus understandeth to haue bene meant by Vespasian: yet ruled he not the whole world but the Romane Empire. This oracle may better be referred vnto Christ, vnto whom it was said of the father: Aske of me, and I will giue thee the Gentiles for thine inheritance, and the ends of the earth for thy possession, the sound of whose Apostles went at the very same time throughout the earth, and their words to the ends of the world.

An oracle to
be vnder-
stood of
Christ.

Psal. 2.

Psal. 19.

The Translator vnto the Reader, touching the infinite number of Iewes
which perished in all the warres, betwene the Romans and
the Iewes, diligently gathered out of Iosephus.

I thinke it not amisse (gentle Reader) to note here vnto thee the infinite number of the Iewes which perished from the beginning of the warres betwene the Romans and the Iewes, that is, from the 21. yeare of Nero, and the 2. of the Leutenantship of Florus, Anno Christi 68, out of Iosephus a Iew, (which was present in the warres) vnto the overthrow of Ierusalem, and the burning of the temple by Titus, the which Eusebius, in these former chapters, hath partly mentioned, and partly omitted. To the end we may behold either the long suffering and goodnes of God, for the amendement of our liues, by repentance, which winked so long at the wickednesse of these Iewes, to prouoke vs: or els the ire, wrath, and heavy hand of God, ouer impenitent persons, to terrifie vs to feare his name, and tremble at his plagues. The land of Sodome for their abhominable sinne was overthrowen with fire and brimstone from heauen. The Lord himselfe sayd: (Genes. 18.) That their sinne was exceeding grieuous. Abraham pleading with the Angell of God (which came to destroy them) for pardon, could not find ten iust persons, no not in five cities: if they could haue bene found, all the rest had bene pardoned for their sakes. Iosephus writeth of Sodome thus: (bell. Iud. lib. 5. cap. 5.) Terra Sodomitica olim tam fructibus, quam substantia ciuitatum fortunata, nunc autem omnis exusta, atque habitatorum impietate, fulminibus conflagrasse memoratur. Denique adhuc in ea Diuini reliquias ignis & oppidorum quinque videre licet imagines, & renascentes in fructibus cinetes, qui colore quidem sunt edulibus similes, carpentium vero manibus in fumum dissoluuntur, & cinerem. The land of Sodome is knowne of old to haue bene fortunate, both for fruit and wealth of cities, but now to lye all parched, and to haue bene burnt with lightnings, for the sinne of the inhabitants. To be short, as yet a man may there see reliques of the fire which God sent, and tokens of the five cities, and ashes to spring againe and grow in the fruit, which in colour are like vnto the eateable fruit, but being plucked downe in the hand of the gatherer, they are dissolued into smoake and ashes. The ten plagues of Egypt were very grieuous, yet was the hart of Pharaon and of the Egyptians so hardened, that they could not repent, so that in steed of the salt teares of repentance, which should haue trickled downe their cheekes, to the washing away of their sinnes, the red sea was faine to open, and to wipe away such monsters from of the face of the earth. God overthrowen infinite nations, before the face of his owne people (I meane the Iewes) to make a way for them into the land of promise: yet forgot they all his goodnes, and benefites bestowed vpon them. How shamefull a thing is it for the sonne to disobey his father, for the seruant to dishonour his Lord and master, for the patient to cast off the phisicion, for the chosen people to forsake their proper and peculiar God? This haue the Iewes done, wherefore behold what happened vnto them. Iosephus writeth (bell. Iud. lib. 2. cap. 13.) that in the 12. yeare of the raigne of Nero, the 17. yeare of the raigne of King Agrippa, in the moneth of May, and the 2. yeare of the Leutenantship of Florus, the Iewes began to rebell, and to take armour against the Romans, reiecting the solemnitie done in the temple to the honour of Caesar.

Iosephus. lib.
5. cap. 5.

The chiefe cause that moued them thereunto was the cruelty of Florus. Wherefore this Florus, to giue the Iewes a taste of his authority, for displeasure conceined against some which reuiled him, caused such a slaughter at Ierusalem, that the number of the slaine amounted to six hundred and thiny persons. Iosephus bello Iudaico, lib. 2. cap. 14. Again through wiles, and deceit, this Florus raised a great commotion at Ierusalem, to the slaughter of many. cap. 14. The inhabitants of Casarea slue in one day all the Iewes which dwelled there, aboue twenty thousand in number; all that fled Florus tooke and imprisoned. The Iewes seeing this, thought to reuenge themselves vpon the Syrians, in which skirmish there were slaine thirteen thousand Iewes, and all their substance taken for spoile. bell. Iud. lib. 2. cap. 19. Other countreyes in like sort set vpon the Iewes. The Ascalonites slue two thousand. The inhabitants also of Ptolemais destroyed two thousand. The Tyrians imprisoned a great many, and slue very many. The Pippineis and Gadaritis set packing the stoutest of them, and watched the rest very narrowly. Varus the procurator of King Agrippa, slue seuentie of the noblest and sagest Iewes, being sent as Legates vnto him. lib. 2. cap. 20. The people of Alexandria slue fifty thousand Iewes, cap. 21. Cestius gathered an host, went into Iudea, he burned Zabulon, he tooke Ioppa, he destroyed eight thousand, and forty persons. cap. 22. Casemius Gallus, ouerrunneth Galilee, he destroyed in Asamon two thousand. cap. 23. The inhabitants of Damascus destroyed ten thousand Iewes, which dwelt among them. lib. 2. cap. 25. The Romaine souldiers under Antonius their captaine, tooke Ascalon, and destroyed ten thousand Iewes: immediatly at another skirmish in the same place aboue eight thousand. bell. Iud. lib. 3. cap. 1. Vespasian is sent from Nero into Iudea, he inuadeth Galilee, he taketh Gadara, he burneth the citie and the villages round about. lib. 3. cap. 5. 6. The citie Aphaca was taken by Titus. The five and twentieth day of Iune there were slaine fiftene thousand Iewes, and two thousand, a hundred, and thirty persons taken captiues. lib. 3. cap. 11. Vespasian tooke Samaria the 27. day of Iune, and slue eleuen thousand, and six hundred. lib. 3. cap. 12. Vespasian tooke Iotapata, set all the castles on fire, the thirteenth yeare of Nero, the first of the Calends of Iuly, he slue forty thousand, he tooke a thousand and two hundred captiues. lib. 3. cap. 13. Vespasian tooke Ioppa the second time. The Iewes seeing no way but one, slue themselves, and fell headlong into the sea, so that the sea was imbrued with blood: the number of dead bodies which the sea threw vp was foure thousand and two hundred. The rest otherwise slaine, there remained not one to bring tidings thereof vnto Ierusalem. lib. 3. cap. 15. Vespasian besieged the Taricheans, he slue in their citie six thousand, and five hundred, he tooke many alieue, whereof he commandeth a thousand and two hundred of the noblest and elder sort of them to be slaine, he sent six thousand of the lustier to Nero vnto Istmon. He sold thirty thousand and foure hundred persons, besides those which he gaue to King Agrippa: this was done the sixt of the Ides of September. Ioseph. bell. Iud. lib. 3. cap. 19. The citie of Gamala began to rebell the one and twentieth of September, the citie was taken the three and twentieth of October, there were slaine therein foure thousand: beside these, there was found other five thousand, which had cast themselves headlong, and broke their neckes, not one of the whole citie left alieue, but onely two women. lib. 4. cap. 3. Titus tooke the citie Gascala, the inhabitants fled toward Ierusalem they were overtaken, two thousand slaine, and three thousand taken captiues. And thus was all Galilee ouerrun, and now to Iudea. lib. 4. cap. 4. In Ierusalem there was such a sedition and conspiracy among themselves, (which opened a gap for the enemy to come vpon them,) that, euen in the first bickering, there were found dead eight thousand and five hundred Iewes. lib. 4. cap. 7. Again the seditions persons among them called Zelota, by the helpe of the Idumeans, slue twelue thousand of the chiefe of the Iewes. lib. 5. cap. 1. Vespasian tooke Gadara and slue thirty thousand. Besides these the number was infinite that drowned themselves: the number of the captiues came to two thousand and two hundred. lib. 5. cap. 3. Vespasian tooke Gerasion, and slue a thousand yong men, which had not fled. lib. 5. cap. 6. Vespasian now at length, after the death of Nero, Galba, Otho, and Vitellius the Emperour, is chosen Emperour, and goeth to Rome, he committeth the warres in Iudea to his son Titus. lib. 5. cap. vlt. The misery of the Iewes in Ierusalem waxed so great, that the sedition aforetime but one, was now become three fold, euery one hauing their captaine. Titus layeth siege to the citie. Ioseph. bell. Iud. lib. 6. cap. 1. 2. Their estate was miserable, the famine lamentable, the slaughter out of all measure. Such as came out of the city were hanged on gibbets: such as fled away were taken: of the fugitiues two thousand had their bowels ript, to see whether they had swallowed vp any gold. lib. 6. cap. 15. Report came to Titus, that from the 14. of Aprill vntill the 14. of Iune, there were brought out at one gate of the city, fiftene thousand one hundred and fourescore Iewes, which died of famine. bell. Iud. lib. 6. cap. vlt. The temple is set on fire, the priests, the women, and children, with other people which hid themselves in vaults, in walls, and in corners of the temple, which also

also were burnt to ashes, came to six thousand. *lib. 7. cap. 11.* Titus tooke the citie; the souldiours killed untill they were wearie. Titus commanded all that wore armour to be slaine. Such as were old, weake, and feeble, the souldiours dispatched. The yong, lustie, and profitable, they shut up in a certaine place of the Temple for further consideration. Many were sold for a small price: there were many to be sold, but few to buy. All the theues, robbers, and seditions persons within the citie he commanded forthwith to be dispatched. The chosen yong men of goodly bodies and tall stature, he reserved for triumph. Seuen thousand of elderly yeares he sent bound to Egypt for slavery and drudgery. Many others throughout the provinces he allotted for spectacles and teeth of wild beasts. As many as were under sixteen yeares of age were sold. Of such as were shut up in the Temple for further consideration, during the time of this deliberation and disposed order, there died twelue thousand of famine. *Ioseph. bell. Iud. lib. 7. cap. 15. 16.* The number of the captiues during the time of the warres, amounted to fourescore and seuentee thousand. The number of all that died during the siege within Ierusalem, came to ten hundred thousand. No marnell at all that the citie could comprise so many: for at the feast of the Pasche, Cestius being Lieutenant of Iudea, sent Nero word, that the high Priests had numbred, at his request, all that came to offer, which came to seuen and twentie hundred thousand. *lib. 7. cap. 17.* And such was the wofull and miserable end of the Iewes. *Iosephus* moreover (*lib. 7. bell. Iud. cap. 18.*) writeth of Ierusalem, that it was taken at sundrie times before: his words be these: Ierusalem was taken in the second yeare of the raigne of Vespasian, the eight day of September: it was taken five times before, and then againe destroyed. *Asocham* King of the Egyptians: after him *Antiochus*: then *Pompeius*: and after these *Herod* and *Sosius* tooke the citie, and kept it. And before that time the King of Babylon by conquest destroyed it: a thousand three hundred & threescore yeares, eight moneths, and sixe dayes after the building thereof. The first founder of this citie was the most potent Prince of the Cananites, called after his countrey language, The iust King: for such a one he was indeed. Therefore he first ordained a priesthood vnto God, and having first built the Temple, he termed the citie Ierusalem, which afore was called *Solyms*. *Leobius* King of the Iewes hauing vanquished the Cananites, deliuered the citie to be inhabited of his owne people, the which was ouerthrowne by the Babylonians foure hundred threescore foure yeares and three moneths after. From *Leobius* the King, which was the first Iew that raigned in it, vnto the overthrow vnder *Titus*, there were one thousand, one hundred, seuentie and seuen yeares. Yet for all that, neither did antiquitie preuaile, neither great riches profite, neither the fame dispersed throughout the whole world fauour them, neither the great glorie they put in their Religion helpe them at all, that the citie should not perishe.

Iosephus lib. 7. bell. Iud. cap. 18.

Discite iustitiam moniti non temnere Christum.

CHAP. IX.

Of *Iosephus* and his commentaries, in the ninth and tenth Chapters following.

BEsidēs all this, I thinke it good not to be ignozant of *Iosephus* himselfe, that hath stood vs in so great stead, for the furnishing of this our present historie: whence, and of what kindred he came: which circumstance he himselfe sheweth, saying thus: *Iosephus* the son of *Mattathias* a Priest of Ierusalem, which himselfe also at the first impugned the Romaines, and was necessarily present at the final end of their wofull miseries, becaule of the Iewes of that time. This man was famous, not onely among his owne nation, but also among the Romaines; so that at Rome he was thought worthy the honour of a grauen picture, and the booke which diligently he wrote, were thought worthy of the publike librarie. He wrote twentie booke Of Iudaicall Antiquities. He testifieth himselfe (therefore worthy of credit) that he gathered in seuen booke the Romane warres of his time, and published them both in the Greeke and Hebrew tongues. Certaine others worth the reading passe vnder his name: for example, two volumes Of the antiquitie of the Iewish nation, where he answereth *Apion Grammaticus*, and certaine others, which at that time impugned the Iewes, and endeoured to disgrace the countrey lawes of the Iewish nation. In the first he layeth downe the number of the booke of the old Testament, deliuered by tradition, and receined without gaine saying of the Iewes, saying as followeth:

Iosephus of himselfe Antiq. lib. 1.6. cap. 7. bel. Iud. lib. 1. cap. 25. lib. 1. contra Apionem.

How Iosephus mentioned the bookes of the old testament, and diuers of his owne.

Ioseph. lib. 1.
contra Apion
The Iewes
acknowledge
22. bookes.
5. Bookes of
Moses.
13. Bookes of
the Prophets.
4. Bookes of
Psalmes and
admonitions.

This is found
in Iosephus
first booke a-
gainst Apion.

THe bookes of the holy Scripture (sayth he) are not innumerable amongst vs, neither disagreeing and dissenting one from an other, but onely xxij. containing the circumstances of all times, and worthy of credit. Fiue of these are *Moses* workes, containing the lawes, and the state of man, continued vnto his death. The time of them containeth little lesse then three thousand yeares. The Prophets which liued after *Moses*, comprised in thirteene bookes the famous actes of their times, from the death of *Moses* to *Artaxerxes*, who after the death of *Xerxes* was king of Persia. The other foure, containe Hymnes vnto God, and admonitions for the amendment of mans life. From *Artaxerxes* vnto our times, there are many things written, yet not of such credit as the former, insomuch as there is not laid downe an exact succession of the Prophets. It is very apparant, what affection we beare vnto our Scriptures. For so much time being passed, yet none of vs dare presume, either to adde any thing thereto, or to diminish any thing therefrom, or to aler any thing thereof. This being engrafted in the Iewes, from their youth vp, that they perswade themselves, these writings to be the doctrine of God, and do perseuere in the same, and willingly die in the quarrell, if need so require. These words I haue thought commodiously to haue bene by vs alleged out of his commentaries. This writer hath published one other volume of no small account, intituled *Of Reason ruling*, which some haue termed *Machabees*, because it containeth the combats of the Hebrews, manfully fighting in the defence of their piety towards God. And about the end of the twentieth booke of Iudaicall Antiquities, *Iosephus* himselfe signifieth, that he wrote foure bookes of the proper opinions of the Iewes. Of God. Of his essence. Of the lawes. And why according vnto them, certaine things are lawfull, and certaine forbidden. He mentioneth in his workes other treatises of his. It shall seeme agreeable with order, if we recite those things which he wrote about the end of his Iudaicall Antiquities, that our allegations may the better be confirmed: for he endeuoring to confute *Iustin Tiberianus*, (who writing the history of that time reported many vntruths,) among others of his confutations, thus he saith: I feared so litle thy censure of my writings, that I exhibited my bookes vnto the Emperours themselves, when the deeds done were now fresh in memorie. For my conscience bare me witnes, that I erred not, but deliuered the truth, hauing obtained their testimonies, which I hoped for. And to diuers others I offered my historie, whereof some were employed in the warres, as king *Agrippa*, and diuerse of his kinsfolks. And the Emperour *Titus* himselfe would haue the certaine knowledge of these warres deliuered vnto the world by my bookes onely, commanding them to be published, with the priuledge of his owne hand. King *Agrippa* wrote threescore and two Epistles, wherein he testifieth of the true history deliuered by me. Two Epistles he allegeth. But so farre concerning *Iosephus*, now we will procede to that which followeth.

CHAP. XI.

How after Iames the Iust, Simeon was Bishop of Ierusalem.

After the martyrdome of *Iames*, and the captivity of Ierusalem, the report goeth, that the Apostles and Disciples of our Lord, which then were alieue (whereof many yet remained) gathered themselves together, with the kinsmen of the Lord according to the flesh, to consult whom they should thinke worthy to succeed *Iames*: so that all, with one voyce indged worthy of the see of Ierusalem, *Simeon* the sonne of *Cleopas*, mentioned in the Gospell and called the cousin of *Christ*, for *Agesippus* writeth that *Cleopas* was the brother of *Ioseph*.

CHAP. XII.

How Vespasian commanded the posteritie of Dauid diligently to be sought out, in the Church of Ierusalem.

Moreouer he declareth, that *Vespasian* after the siege of Ierusalem, caused enquire to be made, of such as were of the line of *Dauid*, lest any should remaine among the Iewes of the royall blood, so that thereby againe there was raised a great persecution among the Iewes.

CHAP. XIII.

After Vespasian and Titus, Domitian reigned. Under Titus, Linus and Anacletus were Bishops of Rome: under Domitian, Anianus and Abilius were Bishops of Alexandria.

When Vespasian had reigned ten yeares, Titus his sonne succeeded him in the empire, in the second yeare of whose raigne, Linus, after he had bene Bishop of Rome the space of xij. yeares, deceased, and him succeeded Anacletus. When Titus had reigned two yeares and two monethes, his brother Domitian took the imperiall crowne. In the fourth yeare of the raigne of Domitian, Anianus the first Bishop of Alexandria (having continued there two and thirty yeares) died, after whom succeeded Abilius.

CHAP. XIII.

Of Clemens, his Bishopricke, his testimony, his Epistle.

In the twelfth yeare of the raigne of Domitian, when as Anacletus had bin Bishop of Rome twelve yeares, Clemens succeeded, whom S. Paul, writing to the Philippians, calleth his fellow laborer, when he saith: "With Clemens and the rest of my fellow laborers, whose names are written in the booke of life." One undoubted epistle there is of his extant, both worthy and notable, the which he wrote from Rome unto Corinth, when sedition was raised among the Corinthians: the same Epistle we have knowne to have bin read publikely in many churches both of old, and amongst vs also. That at that time there was raised a sedition amongst the Corinthians, Egeippus is a witness of credit.

CHAP. XV.

Of the persecution, and end of Domitian, warring against God.

Domitian, when he had executed much cruelty against many, and put to death no small multitude of the Nobles of Rome, and notable men, beyond all rightfull indgement: and punished an infinite compaign of famous men with exile and losse of their substance, dyeth, and appointed himselfe successor of Nero in hatred and warre against God. This man also raised persecution against vs, although his father Vespasian practised no presumptuous doolines towards vs.

CHAP. XVI.

When Iohn the Euangelist was banished into Patmos.

About this time, Iohn the Apostle and Euangelist, is said to have bin banished into the Isle Patmos, for the testimony of the word of God. Irenaeus in his fifth booke against heresies writing of the epitheton of Antichrist, laid down in the Revelation of S. Iohn, saith thus word by word of Iohn: If his name ought publikely to have bene preached, at that present time: by him verily it was preached which wrote the Revelation. For it was not seene a long time after, but we live in this our age, about the end of the raigne of Domitian. Our religion so flourisheth in the foresaid times, that the heathen writers, noting exactly the times, vouchsafed to publish in their histories this persecution, and the martyrdomes suffered in the same.

CHAP. XVII.

Of Flavia Domitilla, a noble gentlewoman, banished into the Isle Pontia: and the edict of Domitian for the destroying of the posterity of David.

They have written, that in the fifteenth yeare of Domitian, one Flavia descending of the sister of Flavius Clemens, which was one of the Roman Consuls, was exiled with many others unto the Isle Pontia for the testimony of Christ. When Domitian commanded such as lineally descended of David to be slaine, the old report goeth, that certaine of this sort

Titus created Empe-
rour Anno
Dom. 81.
Domitius cre-
ated Empe-
rour Anno
Dom. 83.
Anianus
Abilius.

The 12. of the
ten persecuti-
ons was raised
by this Empe-
rour Do-
mitian.
Clemens.
Philip. 4.
The Epistle
of Clemens
unto the Co-
rinthians
read in the
Church.

Domitian di-
ed Anno Do-
mini 97.

Cap. 18. af-
ter the greek.

Iohn being
exiled into
Patmos, An-
no Domini. 97.
wrote the
Revelation.
Irenaeus lib. 5

Cap. 19. after
the greek.

*Cap. 10. after the greek.
Agesippus.

The kinsmen of Christ according vnto the flesh, make an account of their faith before Domitian the Emperour.

Tertullian in Apolog. cap. 5.

Cap. 31. after the greek.

Nerva created Emperour Anno Domini. 99.
Traian created Emperour Anno Domini. 100.
The 3. of the 10 famous persecutions was vnder this Traian.
Cap. 32. after the greek.

Cap. 23. after the greek.

Irenaeus lib. 2. cap. 39.

and opinion, were accused to haue come from the ancestors of *Iudas*, who was the brother of *Christ* according to the flesh, as if by this meanes they were of the stocke of *Dauid*, and the kinsmen of *Christ*. This *Agesippus* declareth saying: "There suruiued as yet certaine of the kindred of the Lord, nephewes of *Iudas*, called his brother according vnto the flesh, whom they brought forth, as being of the line of *Dauid*. These *locatus* doth bring before the Emperour *Domitian*, for he feared the comming of *Christ*, euen as *Herod* did, and demanded of them, whether they were of the stocke of *Dauid*. Which when they had acknowledged, he demanded againe, what possessions they enioyed, and what money they had. They answered: Both we haue onely nine thousand pence, so that halfe that summe sufficeth either of vs: yet this summe haue we not in money, but in valued land, containing not aboue xxxix akers, out of the which we pay tribute, and releue our selues through our labour and industry. Then shewed they him their hands, for testimony that they laboured them selues, and the hardnes of their bodies, and the hard brawne of their hands growen by continuall labour. And when as they were asked of *Christ* and his kingdom, in what manner, when, and where it should appeare; they answered: that his kingdom, was neither worldly nor earthly, but celestially and Angelicall, and that it should be at the consummation of the world, when that he comming in glory, shall iudge the quicke and the dead, and reward euery man according vnto his works. After they had thus answered, the report goeth, that *Domitian* condemed them not, but despised them, as vile and base creatures, and let them go free, and stayed by his edict the persecution then raised against the Church. When they were gone, it is sayd, that they were rulers ouer Churches, in so much that in the end they were martyrs, and of the line of our Lord; and afterwards peace ensuing, the report goeth, that they liued vntill the raigne of *Traian*. So farre *Agesippus*. *Tertullian* also reporteth the like of *Domitian*. *Domitian* (saith he) sometime assayed the like practise, being a portion of *Neroes* cruelty, but he hauing some humanitie (as I suppose) forthwith relented, calling home againe such as he had exiled.

CHAP. XVIII.

Nerva succeedeth *Domitian*, and *Traian* succeedeth *Nerva* in the Empire. *Cerdo* succeedeth *Abilius* in the Church of *Alexandria*.

After that *Domitianus* had reigned fiftene yeares, and *Nerva* had succeeded him, the Historiographers of that time do write, that the Roman Senate decreed, that the honours exhibited vnto *Domitian* should cease, and such as were iniuriously exiled, should returne vnto their native soile, and receive their substance againe. It is also among the ancient traditions, that then *Iohn* the Apostle returned from banishment, and dwelt againe at *Ephesus*. When *Nerva* had reigned a little aboue a yeare, *Traian* succeeded him: in the first yeare of whose raigne, *Cerdo* succeeded *Abilius*, which was Bishop of *Alexandria* the space of thirteene yeares. This is the third after *Anianus* of that Church.

CHAP. XIX.

The succession of the first Bishops in three Churches, *Rome*, *Antioch*, *Alexandria*.

At that time *Clemens* ruled the Church of *Rome*, being the third Bishop after *Paul*, and *Peter*. The first was *Linus*, the second *Anacletus*. And of them which governed the church of *Antioch*, the first was knowne to be *Euodius*, the second *Ignatius*. Likewise *Simeon* at the same time, the second after the brother of our Saviour, governed the church of *Ierusalem*.

CHAP. XX.

An history of *Iohn* the Apostle, and a yong theefe converted by him.

As yet the Apostle and Euangelist, whom the Lord loued, remained alieue in *Asia*, who after the death of *Domitian*, being returned from the Isle *Patmos*, governed the churches in *Asia*. And that he liued vnto that time, & confirmation of two witnesses shal suffice. They are worthy of credit, such as haue governed the Church with sound doctrine. These are *Irenaeus* & *Clemens Alexandrinus*. The former in his second booke against heresies, writeth thus: All the Elders beare witnes, which liued together with *Iohn* the Disciple of our Saviour in *Asia*, that

that he deliuered these things. He remained with them in the time of *Traian*. Also in the third booke of the same argument, he declareth the same in these words: The church of the Ephesians planted by *Paule*, confirmed by *Iohn*, which remained there vntill the time of *Traian*, is a true testimony of this Apostolike tradition. *Clemens* withall, signifieth the time, and addeth also an history necessary for such as delight in honest and profitable things: whereof also one *Sozomenus* hath made mention at large in his commentaries; if thou reade it, thou shalt finde it thus written. Heare a fable, and yet not a fable, but a true tale reported of *Iohn* the Apostle: deliuered vnto vs and committed to memory. After the decease of the tyrant, when he had returned to Ephesus, out of the Isle Patmos, being requested, he went vnto the countreyes adioyning, partly to consecrate Bishops, partly to set in order whole Churches, and partly to chuse by lott, vnto the Ecclesiastical function, of them whom the holy Ghost had assigned. When he was come vnto a certaine city not farre distant (the name whereof diuers do expresse) and among other things had recreated the brethren, beholding a yong man of a goodly body, gracious face, and seruent mind, he turned his face vnto him that was appointed chiefe ouer all the Bishops, and said: I commend this yong man vnto thy custody, with an earnest desire, as Christ and the Church beare me witnes. When he had receiued his charge, and promised diligence therein, he spake and protested vnto him the selfe same the second time. Afterwards he returned to Ephesus. But the Elder taking the yong man that was deliuered vnto him, brought him vp at home, ceased not, cherished him still, and in proceesse of time baptized him. He came at length to be so diligent and seruiceable, that he made him a phylacterie or liuery garment, signed with his masters Armes. But this yong man became very dissolute and perniciously accompanied himselfe with them of his owne yeares, idle, dissolute, and acquainted with ill behaviour. First they bring him to sumptuous banquets: next they guide him in the night to steale and to robbe: after this they require that he consent vnto the committing of a greater offence. But he acquainting himselfe by little and little, through the greatness of his capacitie, much like a horse of a hardned mouth, fierce, strong, and hardy, forsaking the right way, with the byting of the bridle, bringeth himselfe vnto a bottomlesse pit of all misorder and outrage. At length despairing of the saluation that cometh of God, being past all hope of grace, he practised no toy nor trifle, but once being ouer the shoos, he proceeded forwards, and tooke the like lot with the rest of his companions, taking vnto him companions; and a rout of theeuers being gathered together, he became a most violent captaine of theeuers, wholly bent to slaughter, and murder, and extreame crueltie. In the meane while, necessity so constraining, the Bishop sent for *Iohn*: he when he had ended and finished the cause of his comming, Goe to (saith he) O Bishop, restore vnto vs thy charge, which I and Christ haue committed vnto thy custody, the church, whereof thou art head, bearing witnes. The Bishop at the first was amazed, supposing some deceit to be wrought touching money which he had not receiued, yet was he not able to answer them, for that he had it not, neither to mistrust *Iohn*. But when *Iohn* had said: I require the yong man and the soule of our brother, then the Elder looking downe, with a heavy countenance, sobbing and sighing, said: He is dead. To whom *Iohn* said: How? and by what kind of death? He answered: He is dead to God: for he is become wicked & pernicious, and to be short, a theefe. For he keepeth this mountaine ouer against the church, together with his associates. The Apostle then rending his garment, and beating his head with great sorrow, said: I haue left a wise keeper of our brothers soule; prepare me a horse, and let me haue a guide. He hastened out of the church, & rode in post: being come vnto the place appointed, he is straight waies taken of the theeuish watch; he neither flieth, neither resisteth, but exclaimeth: For this purpose came I hither, bring me vnto your captaine, who in the meane space as he was armed, beheld him comming. But estones when he sawe his face, and knew that it was *Iohn*, he was stricken with shame, and fled away. The old man forgetfull of his yeares, with might pursueth him flying, and crieth: My sonne, why fliest thou from me thy father, vnanned and old? O sonne tender my case, be not afraid, as yet there remaineth hope of saluation, I will vndertake for thee with Christ, I will die for thee, if neede be, as Christ did for vs. I will hazard my soule for thine, trust to me, Christ sent me. But he hearing this, first stood still, casting his countenance to the ground, next shake of his armour, anone trembled for feare and wept bitterly. He embraced the old man, and comming vnto him answered as well as he could for weeping, so that againe he seemed to be baptized with teares, the shaking of the hand onely omitted. The Apostle when he had promised and protested to procure for him pardon of our Sauour, and prayed, and fallen vpon his

Irenaeus lib. 3. cap. 3.

Sozomenus an Historiographer is crept into this greeke copy, I wot not how, he liued an hundred and odd yeares after *Eusebius*, and dedicated his history vnto *Theodosius iunior*, the author therefore of this history touching *Iohn* was *Clemens*, as *Eusebius* writeth before and after.

The words of *Iohn* the Euangelist vnto the theefe.

Tokens of true repentance.

his knees, and also kissed his right hand, now cleansed through repentance, brought him vnto the Church again. When that also he had powred forth oftentimes prayers for him, and struggled with him in continuall fastings, and mollified his mind with diuers and sundry sermons, and confirmed him: departed not (as the report goeth) before he had fully restored him vnto the Church, and exhibited a great example of true repentance, a great triall of new birth, and a singular token of the visible resurrection. **This haue I taken out of Clemens, partly for the history, and partly also for the profit of the Reader.**

CHAP. XXI.

Of the order of the Gospels.

Cap. 14 after
the Greeke.

The Gospell
of Iohn.

The Apostles
in their pre-
aching vied
no curious
eloquence

2. Corinb. 12.

The Gospell
after Mat-
thew written
in Hebrew.
Why Iohn
the Apostle
wrote a Go-
spell.

Matth. 4.

Marke. 1.
Luke. 3.

Iohn. 2.

Iohn. 3.

Now let vs make mention of the vndoubted writings of this Apostle. And first let there be no staggering at his Gospell, which is well known of all the Churches vnder heauen. And that it was fitly of old placed the fourth after the other thre, by this reason it shal appeare. The diuine and holy men, namely the Apostles of Christ, leading a passing pure life, hauing their mind decked with euery kind of vertue, vfed rude and simple speech, yet of a diuine and forcible power, which they had receiued of Christ, so they neither knew nor endeouored to publish the doctrine of their maister, with curious painting of words: but vsing the demonstration of the holy spirit which wrought with them, and the onely power of Christ, which brought miracles to perfection, they shewed the knowledge of the kingdom of heauen to the whole world, being nothing carefull at all for the writing of booke. And this they brought to passe being occupied with a greater work, and in manner exceeding the strength of man. *Paul* the mightiest of all the rest in the setting of words, and best armed with the power of perfect senses, wrote but very short Epistles, whereas he might haue layd downe infinite things, yea and secrets, being rapt vnto the third heauen, and beholding celestiall things, yea brought into paradise it selfe, and there thought worthy to heare secret mysteries. Neither were the rest of the Disciples of our Saviour, namely the twelue Apostles, and 70 seuentie, with other innumerable, ignorant and unskilful herein. And yet of al these, the Disciples of our Saviour, *Matthew*, and *Iohn*, wrote Gospels. *Who* (as report goeth) were constrained thereunto. For *Matthew*, when he had first preached vnto the Hebrews, and now passing vnto other people, wrote his Gospell in his country language, supplying by writing in his absence, that which was desired in his presence. When *Marke* and *Luke* had published their Gospels, *Iohn* (say they) in all that space preached without writing, but at length was moued to write for this cause. It is reported that when the booke of the thre Euangelists were throughout the world, and came into his hands, he allowed them, and yelded of them a true testimony, wishing that the declaration of such things had bin printed in their booke, which were done at the first preaching of Christ. The Reader may perceiue these thre Euangelists to haue onely set forth the doings of our Saviour, one yeare after the imprisonment and captivity of *Iohn* the Baptist, which may be gathered by the beginning of their histories. For after the 41. dayes fasting, and the annexed temptation, *Matthew* sheweth the time of the beginning of his historie, saying: When he had heard that *Iohn* was taken, he returned from Iudæa into Galilee. And *Marke* likewise: after that (saith he) *Iohn* was taken, *Iesus* came into Galilee. And *Luke* also befoze he had mentioned the doings of *Iesu*, obseruing the same manner: *Herod* (sayth he) proceeding in his bainous offences, shut vp *Iohn* in prison. *Iohn* the Apostle being for these causes intreated, wrote of the time which the other Euangelists passed ouer with silence, and therein of the Actes of our Saviour, namely which went befoze the imprisonment of *Iohn*, which he partly signified, writing thus: This was the first of the miracles which *Iesu* did: partly withall mentioning the doings of *Iohn* the Baptist, who as then baptized in *Enon* by *Salem*. Which is euident, when he sayth: For as yet *Iohn* was not cast into prison. *Iohn* then in his Gospell, deliuereth such things as were done of Christ befoze the committing of *Iohn*. The other thre, beginne with the mention of *Iohn*s imprisonment. Vnto him that reconciled the Euangelists thus they shall not seeme discrepant, in so much that the Gospell of *Iohn* containeth the former doings of Christ, the other the latter, lasting vnto the end. Therefore not without cause *Iohn* passeth ouer with silence the genealogie of our Saviour according vnto the flesh, being afoze amply layd downe by *Matthew* and *Luke*, and beginneth with his diuinitie, reserved of the holy Ghost for him as the mightier. Thus much shall suffice con-
ning

ving the Gospell written by Saint Iohn. The cause why Marke wrote his Gospell we haue declared before. Luke in the beginning of his historie, sheweth the occasion of his writing, signifying that diuers now already had employed their diligent care to the setting forth of such things as he was fully perswaded of, necessarily deliuering vs from the doubtfull opinion of others, when by his Gospell he declareth vnto vs the sure and certaine narration of such things, whereof he had receiued the truth sufficiently, partly by the company and conuersation of Paule, partly through the familiarity had with the rest of the Apostles. And of these things thus farre. But what the fathers of old haue written hereof, we will mention hereafter more properly in place conuenient. Among the rest of Iohns writings, his first Epistle hath bene generally of old & late writers receiued without any doubt. The two latter haue bin gainesaid. Touching his Reuelation, as yet among many there is a variable opinion, some allowing, and some disallowing of it. Likewise what the Elders haue thought of the same shalbe declared hereafter.

CHAP. XXII

The bookes of the new Testament, canonically, and Apocrypha.

I shall also be conuenient if in this place we collect briefly the bookes of the new Testament. In the first place must be set the fourefold writings of the Euangelists: next the Actes of the Apostles: then the Epistles of Paule are to be added: after these the first of Iohn: and that of Peter, which is authentike. Lastly, if ye please, the Reuelation of Iohn, of the which what is to be thought shall follow hereafter. All these are receiued for vndoubted. The books which are gainesaid, though well known vnto many, are these: the Epistle of Iames: the Epistle of Iude: the latter of Peter: the second and third of Iohn: whether they were Iohn the Euangelist, or some others of the same name. Take these which follow for forged works: the Actes of Paule, the booke called Pastor, the Reuelation of Peter. Whereouer the Epistle fathered vpon Barnabas, and the Doctrine called the Apostles, and the Reuelation of Iohn (if it so please you) which (as I haue said also) some disallow, some other receiue as an vndoubted true doctrine. Diuers do number among these the Gospell vnto the Hebrewes, bled specially of them which receiued Christ of the Hebrewes. These writings are they which commonly of all others are impugned. I suppose that to great purpose we haue made a rehearsall hereof, so that we may discern and seuer the vnfained, the vndoubted and the true writings, according vnto the Ecclesiasticall tradition, from the vnlawfull writings of the new Testament, and such as are impugned, and yet dayly reade of diuers Ecclesiasticall persons, that we may know them, and such as are vnder the name of the Apostles, as of Peter of Thomas, or Matthias and besides the Gospels of others, as of Andrew, of Iohn, containing the Actes of other Apostles. to be published by Heretikes, whereof not one Ecclesiasticall writer hath with reuerence made mention in his Commentaries. Whereouer the forme of the phrase varieth from the manner of the Apostles: their sentence, and drift in discourse disagree very much with the truth of the tried doctrine. For now being conuincid, they plainly expresse the fond figments of hereticall persons. In fine they are not to be placed as forged, but altogether to be reiected as absurd and impious. But let vs proceed vnto that which followeth.

CHAP. XXIII

Of Menander the Sorcerer.

Menander succeeding Simon Magnus, is found nothing inferior vnto him for diuinish operation. He was also a Samaritan, and preailed no lesse in the depth of magicall arts, then his maister. Yea rather added vnto these monstrous fained illusions somewhat of his owne, terming himselfe one while a Saviour, sent downe from aboue from the inuisible worldes for the saluation of mankind; teaching withall, that none is other wise able to subdue the Angels workers of this world, then first of all by his magicall experience deliuered for the purpose, and by the Baptisme receiued of him: the which as many as do accept off, do purchase vnto themselves (saith he) sempiternall immortallitie, yea in this present life, so that they die no more, but continually remaine among themselves, without wrinckled old

Why Luke wrote a Gospell.

Cap. 25. after the Greeke.

4. Euangelists
The Actes of the Apostles.
The Epistles of Paule.
The 1. epistle of Iohn.
The 1. Epistle of Peter.
The reuelation of S. Iohn.
The Epistle of Iames.
The epistle of Iude.
The 2. of Peter.
The 2. and 3. of Iohn.
Actes of Paul.
Pastor.
Reuelation of Peter.
Epistle of Barnabas.
Doctrine of the Apostles.
The Gospell vnto the Hebrewes.
Alto of Peter, Thomas, Matthias, Andrew &c.

Cap. 26. after the Greeke.

Menander the Sorcerer calleth himselfe a Saviour.

Iustinus Mar-
tyr. Apolog. 2
pro Christ.

The craft of
the duell.

Cap. 27. after
the Greeke.

Ebionites.

The heresie
of the Ebio-
nites, which
thought that
faith alone
did not iusti-
fie.

Ebionites
what it signi-
fied.

Cap. 28. after
the Greeke.

Caius writeth
thus of Ce-
rinthus the
Heretike.

Irenaeus lib.
3. cap. 3.

age, and become immortall. These things out of *Irenaeus* may easily appeare. And *Iustinus* likewise making mention of *Simon*, remembreth also this *Menander*, saying: We haue knowen *Menander*, and the same a Samaritan, of the village Caparattza, the disciple of *Simon*, thoroughly moued of diuels, and abiding at Antioch, to haue bewitched many with magicall arts, perswading his followers, that they should not die. And as yet there be diuers which can testifie the same of him. It was the drift of the diuell by the meanes of such Sorcerers, cloaked vnder the name of Christians, to defame by magicke the great myserie of godlinesse, and by them to choake the Ecclesiasticall doctrine, which concerned the immortality of the soule, and the resurrection of the dead: but such as embraced these Sauours, haue lost the sauing health of their soules. But when the spite of Sathan could not make others shake off their sincere affection towards Christ, he linked vnto himselfe the wandering and wandring turnecoates.

CHAP. XXIII.

The heresie of the Ebionites.

These the Elders properly called Ebionites, that is poore men. For they were poore and abjects in deliuering the doctrine which concerned Christ, they iudged him a simple and a common man, and for his forwardnes of manners found iustified onely as man, and bozne of *Marie* and her husband. Again they thought the obseruation of the law to be necessarie, as though saluation were not by faith alone in Christ, and conueration of life correspondent to the same. Other some of the same name haue auoyded the foule absurditie of their speeches, not denying the Lord to haue bin bozne of the Virgine, and the holy Ghost: yet when they confesse him to be God, the word, and wisdom befoze his incarnation, they sinke in the same sinne with their former fellowes, especially when as they busily go about to set vp the corporall obseruation of the Law. These Heretikes also do reiect the Epistles of the Apostle *Paule*, accusing him that he fell from the Law. They vse onely the Gospell which is after the Hebrewes, other they passe not for the Jewish Sabbath, and other ceremonies, they obserue alike with the Iewes. They celebrare the Sondages, as we do, in remembrance of the resurrection of our Sauour. From hence it came to passe by reason of their fancies, that they were called Ebionites, a name signifying pouerty. For by this name or title poore men are called of the Hebrewes. About the same time, we learne there was one *Cerinthus*, an authoz of another heresie. *Caius* whose words we haue befoze alledged, in the controuersie going vnder his name, writeth thus of him.

CHAP. XXV.

Of *Cerinthus* the Heretike.

Cerinthus also by revelations, (as written by some greare Apostle) brought vnto vs certaine monstrous things, fayning them to haue bene reuealed vnto him by Angels. That the kingdome of Christ after the resurrection should become earthly: that in Ierusalem our flesh againe should serue the concupiscence and lust thereof. And being set wholly to seduce, as enemy vnto the word of God, he sayd there should be the terme of a Millenarie feast allotted for marriage. *Dionysius* also Bishop of Alexandria, in his second booke, after he had remembred the Revelation of *Saint Iohn* receiued by tradition of old, he reporteth of this man, thus: *Cerinthus* founder of the Cerinthian heresie, gaue his figment a name for the further credit thereof. His kind of doctrine was this: he dreamed the kingdome of Christ should become earthly, and set vpon those things which he lusted after, euen then being couered with his flesh, and compassed in his skinne, that is, the satisfying of the bellie, and the things vnder the belly, with meate, with drinke, with mariage; and that he might set a more honest shew on the matter, he added thereto holy dayes, oblations, and slaughter for sacrifices. So farre *Dionysius*. But *Irenaeus* in his first booke against heresies, layeth downe certaine moze detestable opinions of his. And in his third booke he reporteth an history worthy the memory, as receiued by tradition of *Polycarpus*, saying: that *Iohn* the Apostle on a certaine time to bayne himselfe, entred into a bath, and vnderstanding that *Cerinthus* bayned himselfe therein also, he started aside, and departed forth, not abiding any tarriance with him vnder the same rooffe, signifying the same to his company, and saying:

saying: Let vs speedily go hence, lest the bath come to ruine, wherein *Cerintus* the enemy of the truth baineeth himselfe.

CHAP. XXVI.

Of *Nicholas*, and such as of him are called *Nicholaistes*.

Cap. 29. after the Greeke.

At that same time the heresie of the *Nicholaistes* sprong, which lasted not long, whereof the *Reuelation* of *S. Iohn* made mention. They boast, that he was one of the *Deacons*, ordained together with *Steuens*, by the Apostles, to minister vnto the poore. *Clemens Alexandrinus* in his third booke of *Stromaton* reporteth thus of him. This *Nicholas* (saith he) hauing a beautifull woman to his wife, after the ascention of our Sauour, was accused of ielousie, and to cleare himselfe of that crime, he brought forth his wife, and permitted him that listeth to marrie her. But his followers say, that their doing is agreeable with that saying, that is: the flesh is to be bridled: and so following that doing and saying without al discretion, they sinne without al shame, in filthie fornication. But I heare that *Nicholas* accompanied with none other then his proper wife, which was allotted vnto him by wedlocke: and of his children, his daughters to haue continued virgins, and his sonne to haue remained vncorrupt. The case being thus, in that he brought forth his wife (ouer whom he was said to be ielous) into the midst of the Apostles, it was to cleare him of the crime layd to his charge, & to teach the bridling of the flesh, by containing and refraining voluptuous lust and pleasure. He would not (as I suppose) according vnto the precept, serue two masters, lust, and the Lord. They say that *Matthias* after this manner taught, the flesh to be overcome and tamed, yielding vnto it not one iote which might tend vnto pleasure, and that the soule hereby should take increase, by faith and knowledge. Let this suffice to be spoken touching them, which then depeayed the truth, and sodainly came to naught.

Apoc. 2.
Nicholas the
7. Deacon.
A. 15.
Clemens Bi-
shop of Ale-
xandria.

Eusebius ex-
cuseth this
Nicholas,
whose fol-
lowers the
holy Ghost
in the Reue-
lation abhor-
reth.
Matthias.

CHAP. XXVII.

Of the Apostles which liued in wedlocke.

Cap. 30. after the Greeke.

Clemens whose words lately we alledged, afterwards reciteth the Apostles which liued in wedlocke, against them which reiect marriage, saying: What? do they condemne the Apostles? for *Peter* and *Philip* employed their industry to the bringing vp of their children. *Philip* also gaue his daughters to marriage. And *Paule* in a certaine Epistle sticke not to salute his wife, which therefore he led not about, that he might be the readier vnto the mission. In somuch then that we haue made mention hereof, it will not seeme tedious if we alledge another history worthy the noting, which he wrote in his seuenth booke of *Stromaton*, after this manner: They say *Saint Peter* going to his house, and seeing his wife led to be executed, reioyced greatly because of her calling, and cryed out vnto her vehemently, exhorting and comforting her, calling her by her name, and saying: O woman remember the Lord. Such was the marriage of the godly, and the entire affection of faithfull friends. And thus much as pertinent to my purpose, I thought good here to alledge.

Clemens A-
lexandrinus.
Peter.
Philip.
Paule was
married. Phi-
lip 4.

The words
of Peter vnto
his wife when
she went to
martyrdom.

Cap. 31. after the Greeke.

CHAP. XXVIII.

Of the death of *Iohn* and *Philip* the Apostles.

Of the death of *Paule* and *Peter*, of the time and the manner, of their resting place also after their departure hence, we haue spoken before. And of *Iohn*, that he liued till this time, we haue told a little before. But of his resting place or tombe, we are instructed by *Polycrates* his epistle (this *Polycrates* was Bishop of Ephesus) which he wrote vnto *Victor* Bishop of Rome, where he remembreth also *Philip* the Apostle and his daughters, after this manner: For in Asia (saith he) the great founders of Christian religion died, who shall rise the last day, at the coming of the Lord, when he shall come from heaven with glory to gather all the Saints. *Philip* one of the twelue Apostles, was buried at Hierapolis, and two of his daughters which led their whole life in virginie. The third whose conuersation was directed by the holy Ghost, resteth at Ephesus. And *Iohn* (which leaned on the breast of our Sauour, who being also a priest, wore the garment pelatum, a martyr and a doctor,) rested at Ephesus.

Polycrates b.
of Ephesus, vn-
to *Victor* b. of
Rome.
Iohn the A-
postle called
a Priest, he
wore a Bi-
shops attyre
called *Pelatu*
ergo mini-
sters had the
peculiar ap-
parell.

A. 31.

Thus much of their ends. In the Dialogue of *Cains* mentioned befoze, *Proclus*, (against to whom he proposed the question) testifieth agreeable vnto that befoze, of the death of *Philip*, and his daughters, saying: After this the foure Prophetesses, the daughters of *Philip*, were at Hierapolis in Asia; their sepulcher is there to be scene, and their fathers also; so farre he. *Luke* in the Actes of the Apostles, maketh mention of the daughters of *Philip*, dwelling at Caesarea in Iudaea with their father, which were endued with the gift of prophesie, saying: We came to Caesarea, and entred into the house of *Philip* the Euangelist, which was one of the seuen, and there made our abode. This *Philip* had foure daughters which were virgins and Prophetesses. Thus much of the Apostles, and Apostolike times, and the things deliuered vnto vs by holy Scriptures: of the Canonick, and disallowed Scriptures, though read of many in many Churches: of the forged, and farre from the Apostolicall rule, as farre forth as we could learne. Now to that which followeth.

CHAP. XXIX

The martyrdome of *Symeon* Bishop of Ierusalem.

Cap. 33. after the Greeke.

Agesippus writeth thus of *Symeons* martyrdome. *Symeon* the 2. Bishop of Ierusalem was crucified Anno Dom. 110. being an hundred and twenty yeares old. *Agesippus* writeth of the kinsmen of Christ.

The Church of God was a pure virgin 110. yeares after Christ.

After *Nero* & *Domitian*, vnder that Emperour whereof we mind now to intreate, the tumult went euery where throughout the cities, that persecution was raised against vs Christians, through popular seditions, in the which we learned that *Symeon* the son of *Cleopas*, the second Bishop of Ierusalem, ended his life with martyrdome. Whereof is *Agesippus* a witnesse, whose wordes we haue oft alledged. For he writeth of certaine Heretikes, giueth vs to vnderstand, how the aforesaid *Symeon* being then diuersly by them accused to be a Christian, was scourged for the space of many dayes, so that the Iudge and his company, was maruellously amazed, and in the end he died a death agreeable with the passion of Christ. But let vs heare the Historiographers owne wordes. Certaine (saith he) of the Heretikes accused *Symeon* the sonne of *Cleopas*, that he lineally descended of the stocke of *Danid*, and that he was a Christian. He suffered martyrdome being an hundred and twenty yeares old, vnder *Traian* the Emperour, and *Atticus* the Consull. The same *Agesippus* reporteth, that his accusers (enquiry being then made of such as came of the royall blood among the Iewes) were found to haue their originall of the royall Iewish tribe. Whosoener weigbeth this with himselfe, he will confesse, that this *Symeon* was of them, which both heard and saw the Lord, in that he liued so long a time, and in that the Gospell maketh mention of *Marie Cleopas*, whose sonne we haue sayd befoze this *Symeon* to haue bene. Againe the same Historiographer writeth, how that certaine others of the posteritie of some one of them called the brethren of our Lord, namely *Iude*, were alieue vntill the same time, yea after the testimony of them which vnder *Domitian* were tried for the true faith of Christ. For thus he writeth: They came and gouerned whole Churches, as martyrs, being also of the kindred of Christ. When peace now had possessed the Churches, they remained alieue vnto the time of *Traian* the Emperour, vntill the aforesaid *Symeon* the Lords cosingermaine, the son of *Cleopas*, being ill intreated of Heretikes, accused vnder *Atticus* the Consull, & often scourged, tollerated such martyrdome that all wondred, and the Consull himselfe maruelled, how that he, being an hundred and twenty yeares old, was able to endure that bitter torment. To be short, in the end he was by commandement crucified. Vnto the aforesaid the same Historiographer annexeth this: Vnto those times the Church of God remained a pure and vncorrupted virgin. For such as endeouored to corrupt the perfect rule and the sound preaching of the word (if then there were any such) hid themselues vnto that time in some secret and obscure place, but after that the sacred company of the Apostles was worne out and come to an end, and that that generation was wholly spent, which by special fauor had heard with their eares the heavenly wisdom of the Sonne of God, then the conspiracy of detestable error, through deceit of such as deliuered strange doctrine, tooke rooting. And because that not one of the Apostles suruiued, they published boldly with all might possible, the doctrine of falshood, and impugned the open, manifest, and kowen truth. Thus of these things hath this Historiographer written. Now to that which followeth by order of historie.

CHAP.

CHAP. XXX.

How Traian caused the inquisition for Christians to cease.

Cap. 33. after the Greeke.

So great a persecution was raised against vs in sundry places, that *Plinius Secundus* a notable President made relation thereof unto the Emperour, being very much moved with the number of martyrs, which suffered death for the testimony of their faith, signifying withal, that they committed no haynous offence, nor transgressed any law, lauding that they rose before day, and celebrated Christ with hymnes as God: forbidding adulteries, and slaughter, with such other like abominable facts, shewing conformity in all things agreeable unto the lawes. After which report, it is written that *Traian* commanded by edict, that the Christian nation should not be enquired for, but if haply they were found, they ought to be punished. By which edict, the vehement heate of that grieuous persecution was somewhat qualified, yet neuertheless, there was scope enough left for such as were willing to afflict vs. So that in one place the people, in another place the Princes and rulers of the regions layed waite for our men, whereby severall persons suffered martyrdom in their provinces, and sundrie of the faithfull sundrie kinds of death, without open or manifest persecution. Which history we haue taken out of y^e latine Apology of *Tertullian*, whereof we haue alledged somewhat before, by interpretation thus: Although we haue knowne the inquisition directed for vs to be inhibited, it was by reason of *Plinius Secundus* President of the province, which hauing condemned some of the Christians, and deprived some others of their dignities, was moved with the greatnesse of the multitude, and doubted what was best to be done. He made the Emperour *Traian* priue thereof, saying: that he found nothing in them that was impious, but that they refused the worshipping of images. Signifying this withal, that the manner of the Christians was to rise before day, to celebrate Christ as God: and to the end their discipline might straitly be observed, they forbid shedding of blood, adulterie, fraud, traiterous dealing, and such like. For answer hereunto, *Traian* wrote againe that there should be no inquisition for Christians, but if they were met with, they should be punished. And thus went the affaires of the Christians then.

Plinius Secundus wrote vnto the Emperour *Traian* in the behal of the Christians.

Tertullian Apolo. cap. 8.

CHAP. XXXI.

Of Euaresstus the fourth Bishop of Rome.

Cap. 34. after the Greeke.

Among the Bishops of Rome, when as the aforesayd Emperour had reigned thre years, *Clemens* committed the ministry vnto *Euaresstus*, and finished his mortall race, when he had gouerned the Church, and preached the word of God the space of ix. yeares.

Euaresstus.

CHAP. XXXII.

How after Symeon, Iustus succeeded, the third Bishop of Ierusalem.

Cap. 35. after the Greeke.

and of the famous Bishops then living in the world.

After *Symeon* had such an end as before we haue reported, a certaine Iew, called *Iustus*, one of that infinite number, which of the circumcision beloued in Christ, was placed in the Bishops sea of Ierusalem. And vnto that time *Polycarpus* a Disciple of the Apostles, lived in Asia, being placed Bishop of the Church of Smyrna, by such as saw the Lord, and ministered vnto him. At the same time flourished *Papias* Bishop of Hierapolis, a man passing eloquent, and expert in the Scriptures. And *Ignatius* likewise vnto this day, amongst most men famous, the second Bishop by succession after *Peter* of the Church of Antioch. The report goeth, that this *Ignatius* was sent from Syria to Rome (for the confession of his faith) to be sold for wild beasts, who passing through Asia, curiously garded with a great troupe of keepers, confirmed the congregations throughout every city where he came, with preaching of the word of God and wholesome exhortations, and specially giving charge to auoide the heresies lately sprung and at that time overflowing, and to cleaue steadfastly vnto the traditions of the Apostles, which, for the auoiding of error and corruption, he thought very necessary to be diligently written. And being at Smyrna where *Polycarpus* was Bishop, he wrote an Epistle vnto the Church of Ephesus, making mention of *Onesimus* their Pastor: another vnto the Church of

Iustus Bishop of Ierusalem.
Polycarpus Bishop of Smyrna.
Papias Bishop of Hierapolis.
Ignatius Bishop of Antioch.

*Cap. 36. af.
ter the greek.
Ignatius epi.
ad Rom.

Ignat. epist.
ad Smyrnen-
tes.

Irenaeus lib. 5.

Polycarpus.
epist. ad Phi-
lip.

Heros.

Cap. 37. after
the Greeke.

Quadratus.

Magnesia lying on the river Meander, making mention of *Dama* their Bishop. Another unto the Church of Trallis, whose ouersar then was *Polybius*: besides these epistles, he wrote unto the Church of Rome, p̄fixing an exhortation, lest that they refusing martyrdome, should be depriued of the hope layde vp for them. But it may seeme needfull, that we alledge thence some part of the words for p̄uise hereof, for thus he writeth: "From Syria (sayth he) vnto Rome, I strue wih beaſts, by sea, by land, nights and dayes, fettered among ten Leopards, that is, a band of souldiers, and the more benefit they receiue the worse they become. I thus exercised with their iniuries am the more instructed, yet hereby am I not iustified. I desire to enioy the beaſts prepared for me, which I wish to fall vpon me with fierce violence; yea I will allure them forthwith to deuour me, that they abstaine not from me, as they haue left some for feare vntouched. If they as unwilling will not, I will compell them to fall vpon me. Pardon me, I wote well what this shall auaille me. Now do I begin to be a Disciple, I weigh neither visible, nor inuisible things, so that I gaine Christ; let fire, gallows, violence of beaſts, bruſing of the bones, racking of the members, stamping of the whole body, and all the plagues inuented by the mischiefe of Satan light vpon me, so that I winne Christ Iesu. This he wrote from the asoresayd citie, vnto the Churches he soze named. And being beyond Smyrna, he wrote vnto the Churches of Philadelphia, and Smyrna, and seuerally to *Polycarpus* their Bishop, whom he knew for a right Apostolike man, commending, as a sincere and right Pastor ought to do, the congregation of Antioch, praying him to be carefull of the businesse there, namely about the election of a Bishop in his come. This *Ignatius* writing vnto the Church of Smyrna, reporteth certaine words vttered by Christ, which he found I wote not where: I know and belieue that he was in the flesh, after the resurrection; for comming vnto them which were with Peter, he sayd vnto them: Come, seele me, and know that I am not a spirit without body, and anone they felt him, and beleueed. *Irenaeus* also knew his martyrdome, and remembred his Epistles, writing thus: Even as one of our men condemned vnto the beaſts for the confession of his faith said: In so much as I am the wheate of God, I am to be grinded with the teeth of beaſts, that I may be found pure bread or fine manchet. And *Polycarpus* maketh mention hereof in the epistle vnder his name vnto the Philippians, writing thus: I beseech you all, that you be obedient, and exercise patience, which you haue thoroughly seene, not onely in blessed *Ignatius*, *Rufus* and *Zosimus*, but in diuerse of your selues, and in *Paul* with the rest of the Apostles, being perswaded for certaine, that all these ran not in vaine, but in faith and righteousnesse, now resting them with the Lord in the place appointed due for their deserts, with whom they suffered together. They loued not this present world, but him that died for our sinnes, and rose againe for our sakes. Again he addeth: Both you, and *Ignatius*, wrote vnto me, that if anie did trauell vnto Syria, he might conuey thither your letters, of which I will be careful, if fit opportunitie be offered, whether I my selfe go or send, that your busines there may be dispatched. According vnto your request, I haue sent you the epistles of *Ignatius*, both vnto vs written, and the others in my custody annexed vnto this epistle, where you may gaine much profit. They containe faith and patience, and all manner of edifying in the Lord. Thus much concerning *Ignatius*, whom *Heros* succeded in the Bishopricke of Antioch.

CHAP. XXXIII.

Of the Euangelists then flourishing.

Among them which were then famous was *Quadratus*, whom they say (together with the daughters of *Philip*) to haue bene endued with the gift of propheeing. And many others also at the same time flourished, which obtayning the first step of Apostollicall succession, and being as diuine Disciples of the chiefe and principall men, builded the Churches euerie where planted by the Apostles: and preaching, and sowing the celestiaall seede of the kingdome of heauen throughout the world, filled the barnes of God with increase. For the greater part of the disciples then living, affected with great zeale towards the word of God, first fulfilling the heauenly commaundement, distributed their substance vnto the poore: next taking their iourney, fulfilled the worke and office of Euangelists, that is, they preached Christ vnto them which as yet heard not of the doctrine of faith, and published earnestly the doctrine of the holy Gospell. These men hauing planted the faith in sundrie new and strange places, ordained there other Pastors, committing vnto them the tillage of the new ground,

ground, and the oversight of such as were lately converted vnto the faith, passing themselves vnto other people and countreys, being holpen thereto by the grace of God which wrought with them; for as yet by the power of the holy Ghost they wrought miraculously, so that an innumerable multitude of men, embraced the Religion of the almighty God at the first hearing with prompt & willing minds. Insomuch that it is impossible to rehearse all by name, when, and who were Pastors and Euangelists in the first succession after the Apostles, in the Churches scattered throughout the world: it shall seme sufficient onely to commit to writing and memorie, the names of such as are recorded vnto vs by tradition from the Apostles themselves, as of *Ignatius* in the epistles before alledged, and of *Clemens* mentioned in the epistle which for vndoubted he wrote vnto the *Corinthians*, in the person of the Roman Church, where he imitating very much the epistle written vnto the Hebrewes, and alledging there of whole sentences word by word, manifestly proueth, that this Epistle was neither new, neither of late found: wherefore it seemed good to number it among the rest of the Apostles writings. When as *Paul* wrote vnto the Hebrewes in his mother tongue, some affirme that *Luke* the Euangelist, some other (which seemeth moze agreeable) that *Clemens* translated it, for both the epistle of *Clemens*, and that vnto the Hebrewes, vse the like manner of speech, and differ not much in sence.

CHAP. XXXIII.

Of the epistle of Clemens, and other writings falsely fathered vpon him.

*The epistle vnto the Hebrewes vndoubtedly is Pauls, writte by him in Hebrew, but translated into grecke, by Clemens bishop of Rôe, or by the report of Clemens bishop of Alexandria (as Euseb. lib. 6. cap. 13. writeth) translated by Luk the Euangelist.

Cap. 38. after the Greeke.

WE haue to learne that there is a second epistle of *Clemens*, yet not so notable and famous as the former, & we know that the elders did neither vse, neither alledge it. Now diuers haue thrust out in his name certaine babling and tedious commentaries, containing the dialogues of *Peter* and *Apion*, which none at all of the elders haue mentioned, neither do they obserue the sincere forme and rule of the Apostolike doctrine.

CHAP. XXXV.

Of the writings and workes of Papias.

Cap. 39. after the Greeke.

THe vndoubted writings of *Clemens* are apparent. We haue spoken likewise of the writings of *Ignatius*, and *Polycarpus*. The writings of *Papias* are sayd to be five bookes, entitled, The exposition of the Lords sermons. Of these *Irenæus* reporteth, as written alone by this man, saying thus: This *Papias* the auditor of *John*, the companion of *Polycarpus*, of good antiquity, testifieth in the fourth booke of his writings, for he wrote five. Thus far *Irenæus*. *Papias* himselfe in the p̄face to his bookes signifieth that he neither heard, neither saw the Apostles, but receiued the vndoubted doctrine of the faith of their familiars and disciples, when he sayth: It shall not seme grieuous vnto me, if that I compile in writing, and commit to memorie the things which I learned of the Elders, and remember as yet very well, with their expositions, being fully certified of the truth thereof. Neither am I pleased with such as say many things (as many are accustomed to do) but with such as teach true things: neither with such as repeate strange precepts, but with such as alledge the things deliuered of the Lord, for the instruction of our faith, proceeding from truth it selfe. If anie came in place which was a follower of the Apostles, forthwith I demaunded the words of the Elders: what *Andrew*, what *Peter*, what *Philip*, what *Thomas*, or *Iames*, or *John*, or *Matthew*, or anie other of the Lords Disciples: what *Ariston*, and the Elder *John*, disciples of the Lord had sayd. I beleeued verily not to profit my selfe so much by their writings or bookes, as by the authoritie of the persons, and the liuely voyce of the reporters, making relation thereof. It may seme woorth the noting, that by these words we marke the name of *John* to be twice repeated. The first numbrd with *Peter*, *Iames*, *Matthew*, and the rest of the Apostles, signifying *John* the Euangelist: the second with a different terme, without the catalogue of the Apostles, ioyning him with *Ariston*, and plainely calling him the Elder: that hereby the truth of the history may appeare, which declareth two of the same name to haue bene in Asia, and two severall monuments of them both to be at Ephesus, whereof both as yet beare the name of *John*, which may not lightly be passed ouer of vs: for it is very like, that the second (vnlesse ye are pleased

Papias in the p̄face to his bookes.

John the Euangelist.

with the first) saw that Revelation, which beareth the name of *Iohn*. *Papias* then (of whom he spake before) confesseth himselfe to haue heard the words of the Apostles of them which were their followers, namely of *Aristion* and *Iohn* the elder. For oftentimes by mentioning them, he alledgeth their traditions in his booke. I suppose these things to haue bene spoken to good purpose. Againe, to that which hath bene already spoken, I thinke it not amisse to adde out of the booke of *Papias*, things very strange, which he reporteth to haue receiued by tradition. Before we haue writtten how that *Philip* the Apostle, together with his daughters, had his abode at Hierapolis; now we haue to signifie how that *Papias* remaining amongst them, reporteth a certaine history told him by the daughters of *Philip*. He writteth that a dead man rose to life againe, and mozeouer another miraculons thing to haue happened to *Iustus*, whose surname was *Barsabas*, that he dronke deadly poyson, and toke thereby no harme, the goodnes of God preserving him. The history of the *Actes* declareth of this *Iustus*, how that after the ascension of our Sauour, the Apostles seuered him together with *Matthias*, praying ouer them, that either of them might be allotted into the place of *Iudas* the traitor, to the complete number of the Apostles: They appointed two, *Ioseph* called *Barsabas*, by surname *Iustus*, and *Matthias*. Certaine other things the same writter reporteth, of the which some he receiued by tradition and word of mouth, also certaine strange parables of our Sauour, mixt with fabulous doctrine, where he dreameth that the kingdome of *Christ* shall corporally here vpon earth last the space of one thousand yeares, after the resurrection from the dead. Which error (as I suppose) grew hercof, in that he receiued not rightly the true and mysticall meaning of the Apostles, neither deeply weighed y^e things deliuered of them by familiar examples. For he was a man of small iudgement, as by his booke plainly appeareth. Yet hereby he gaue vnto diuers Ecclesiasticall persons occasion of error, which respected his Antiquity. Namely vnto *Irenaeus*, and others, if there be any found like minded. Other traditions be alledged of *Aristion*, and *Iohn* the Elder, vnto the which we referre the studious Reader: yet one thing touching *Marke* the Euangelist, the which he reporteth, we may not omit, for thus he writteth: The Elder (meaning *Iohn*) sayd: *Marke* the interpreter of *Peter*, looke what he remembered, that diligently he wrote, not in that order in the which the Lord spake and did them. Neither was he the hearer, or follower of the Lord, but of *Peter*, who deliuered his doctrine not by way of exposition, but as necessity constrained: so that *Marke* offended nothing, in that he wrote as he had before committed to memorie. Of this one thing was he careful, in omitting nothing of that he had heard, and in deliuering nothing that was false. So farre of *Marke*. Concerning *Matthew*, he writteth thus: *Matthew* wrote his booke in the Hebrew tongue, which euery one after his skill interpreted by allegations. *Papias* alledged testimonies out of the first Epistle of *Iohn*, and *Peter*. He expounded a certain history of a woman accused before *Christ* of many crimes, writtten in the Gospel after the Hebrewes. Of these things thus much we suppose to haue bene necessarily spoken, and added vnto that which went before.

Papias was of the heresy of the Chilians. Tradition and not the truth led him thereunto.

Irenaeus a Chilian. *Papias* reporteth of *Mark* the Euangelist.

Matthew.

The end of the third booke.

THE

THE FOUETH BOOKE OF THE EC- CLESIASTICAL HISTORIE OF EVSEBIUS

PAMPHILVS BISHOP OF CÆSAREA IN PALESTINA.

CHAP. I.

*What Bishops were of Rome and Alexandria, in the time
of Traian the Emperour.*

ABout the twelfth yeare of the raigne of Traian, after the death of the Bishop of Alexandria befoze mentioned, *Primus* was placed the fourth Bishop after the Apostles. The same time *Alexander* (when *Eudrestus* had governed full eight yeares) was the eight bishop of the Church of Rome after *Peter* and *Paule*.

An. Christi 111
Primus.
Alexander.

CHAP. II.

What calamities the Iewes suffered in the time of Traian.

The doctrine of our Saviour, & the Church of Christ so flourished, that daily it increased, and was moze and moze furthered. But the calamities of the Iewes grew so great, that one mischiefe ensued vpon another. When the Emperour was now come to the eighteenth yeare of his raigne, the rage of the Iewes was so stirred, that a great multitude of their nation was destroyed. For at Alexandria, and throughout the rest of Egypt and Cyren, the Iewes (as if they had bene possessed of a raging, seditious and fanaticall spirit) so bestirred themselves, that they made an uprore among the Gentiles where they abode, and kindled such fire sedition, that the yeare following they waged great warres, *Lupus* then being president throughout Egypt. In the first battell the Iewes had the victory. When the Gentiles fled to Alexandria, and as many Iewes as they found there, they took and executed. The Iewes which wandred throughout Cyren (a region of Egypt being destitute of aide) spoiled the countrey of coyne and cattell, having one *Lucas* to their Captaine: against whom the Emperour sent *Marcus Turbo*, with a great power of footmen and horsemen by land, and with a nauie by sea, who neither in short space, nor without long and cruel warres, slew many myriads of the Iewes, not onely of them of Cyrene, but also of the Egyptians which aided their king and captaine *Lucas*. The Emperour also suspecting the Iewes which inhabited Melopotamia, lest that they traiterously should ioyne with the other, commanded *Lucius Quincius* to banish them the prouince: who hauing gathered an host, marched towards them, and ioyning with them, slew a great multitude of the Iewes there abiding, for the which fact he was appointed by the Emperour, president of Iudæa. These things haue the heathen historiographers then liuing described, for the knowledge of the posteritie following.

The rebellion
and tumults
of the Iewes
in Egypt.
An. Christi 117

The calamities
of the
Iewes in Me-
lopotamia.

CHAP. III.

*Of them which in the raigne of Adrian published Apologies in
defence of the faith.*

When Traian had reigned twentie yeares wanting six moneths, *Elmus Adrianus* succeeded him in the Empire: vnto whom *Quadratus* dedicated a booke, intituled Anno Christi 119.
Apologie of the Christian faith. For certaine spitefull and malicious men, went about to molest the Christians. This booke is as yet extant among diuerse of the brethren, and a copie thereof remaineth with vs: wherein do appeare perspicuous notes of the vnderstanding and true Apostolike doctrine of this man. What he was of the ancient elders, it may be gathered by his owne testimonie, where he writeth thus: The workes of our Saviour were manifest and open, for they were true. Such as were healed, and raised from the dead, were not

Quadratus
Apolog.

Aristides an
Athenian
Philosopher,
wrote an A-
pologie of
the christian
faith.

onely healed, and raysted in sight and outward shew, but they continually and constantly remained such indeed. Neither lived they onely the time that our Sauour had his abode here on earth, but a long time after his ascension, yea and a number of them vnto our time. Such a man was *Quadratus*. *Aristides* likewise, a faithfull man, one that laboured for the furtherance of godlines, published an Apologie (as *Quadratus* did before) of the Christian faith, with a dedicatory Epistle vnto *Adrian* the Emperour, which booke of his is kept of many even to this day.

CHAP. IIII.

Of the Bishops of Rome and Alexandria, vnder *Adrian*.

Anno Dom.
122.

The third yeare of this Emperours raigne, *Alexander* bishop of Rome, after that he had governed ten yeares, departed this life, whom *Xystus* succeeded. And about that time *Primus* Bishop of Alexandria, when he had preached there twelue yeares, died: after whom *Iustus* succeeded.

CHAP. V.

The number, and the names of the Bishops of Ierusalem, from our Sauour vnto the 18. yeare of *Adrian*.

25. Bishops
of Ierusalem
from the A-
postles vnto
the 18. yeare
of *Adrian* all
Hebrewes.

The yeares of the bishops of Ierusalem I find written no where. It is sayd, they continued a short time. Onely out of certaine books I haue learned, vntil the destruction of the Iewes vnder *Adrian*, there were fiftene bishops of Ierusalem successiuelly, all which they say by auncient line to haue bene Hebrewes, and sincerely to haue embraced the word of God, and there to haue bene thought worthy to rule by such as then could well iudge of such things. For the Church then stood by the wisdom of the faithfull Hebrewes, which continued from the Apostles vnto y calamity, in the which the Iewes rebelling against the Romans with no small warres were ouerthrowne. Because that then the bishops of the circumcision sayled, I thinke it necessary to name them from the originall. The first was *James*, called the brother of the Lord: the second, *Symeon*: the third, *Iustus*: the fourth, *Zacharias*: the fifth, *Tobias*: the sixth, *Beniamin*: the seventh, *John*: the eighth, *Matthias*: the ninth, *Philip*: the tenth, *Semecar*: the eleventh, *Iustus*: the twelfth, *Lewis*: the thirteenth, *Ephrem*: the fourteenth, *Ioseph*: the fiftenth and last of all, *Iudas*. So many bishops were there of Ierusalem from the Apostles times vnto the sayd *Iudas*, and all of the circumcision. In the twelfth yeare of the raigne of *Adrian*, after that *Xystus* had bene bishop of Rome ten yeares *Telephorus* succeeded him, being the seventh from the Apostles. After a yeare and few moneths *Eumenes* was chosen bishop of Alexandria, the first by succession, when as his predecessor had governed that Church eleuen yeares.

Telephorus
b. of Rome.
Eumenes b.
of Alexandria.

CHAP. VI.

The last besieging of the Iewes in the time of *Adrian*.

Ruffus pro-
curator of
Iudaea.

Barchoche-
bas the Iewes
captaine.

The Iewes
being foiled,
Ierusalem
was taken

When as the Jewish rebellion waxed vehement and grievous, *Ruffus* Lieutenant of Iudaea being sent with a great power from y Emperour, diligently withstood their furie, and forthwith slew an innumerable multitude of men, women, and children, destroying (as by law of armes it was lawfull) their regions and countries. The Iewes had then to their Captaine one *Barchochebas*, which by interpretation is a starre, a man giuen to murder and theft. But for the signification of his name he lyed shamefully, saying, he was come from heauen, as a light to shine comfortably in the face of y Iewes, being now oppressed with slavery and bondage, and afflicted to death. For when the warres in the 18. yeare of the Emperour *Adrian*, waxed hot about the towne *Beththera* (which was very strong, and belonging to Ierusalem, neither farre distant) the siege lasting longer then was looked for, and the rash raisers of sedition, by reason of famine were ready to yeld by the last gaspe, and the author of this madnesse had receiued his desert (as *Ariston Pellau* writeth) this whole nation was banished that towne, and generally the whole countrie of Ierusalem, by the lawes, decrees, and appointment of *Adrian*. So that by his commandement it was not lawfull for these ill soules, to behold their native soile, no not as farre off from the top of an hill. This Citie then to the utter ruine of the Jewish nation, & the manifold overthrow of y ancient inhabitants, being

being brought to confusion began to be inhabited of strange nations; and after that it was subdued to the Romane empire, the name was quite changed, for unto the honour of the conquerour *Elmus Adrianus*, it was called *Elia*. And of the church being gathered there of the Gentiles, *Marke* was the first Bishop, after them of the circumcision. When as the Churches of God now shined as starres throughout the world, and the faith of our Lord and Saviour *Iesu Christ* flourished, *Sathan* enemy to all honesty, as a thorn adversary to the truth, & mans health and saluation, impugneth the church with all meanes possible, and when he had first armed himselfe against her with outward persecution, now he used the aid of craftie iuglers, as fit instruments and authoers of perdition, to the destruction of silly soules. Which iuglers and impostors bearing the same name and title, and in shew professing the same doctrine with vs (by his subtle intention) might the sooner snare the faithfull in the slippery way of perdition: and under pretence of reducing them to the faith, to overthrowe them in the whirlpoe and deepe dungeon of damnation. From *Menander* therefore (whom before we termed the successor of *Simon*) there sprang up a doubtfull, viperous, and two-fold heresie; by the meanes of *Sathan*, having two heads or captaines, varying among themselves: *Saturninus* of Antioch, & *Basilides* of Alexandria, wherof the one throughout Syria; the other throughout Egypt, published heretical and detestable doctrine. *Irenaeus* saith, that *Saturninus* for the most part dreamed the same with *Menander*: but *Basilides* under pretence of moze mysticall matters, enlarged his device infinitely, inventing monstrous fables, to the furtherance of his heresie.

and called after the Emperors name *Elia*. Marke of the Gentiles the first bishop of Ierusalem. When persecution layed then heresies sprang.

Menander.

Saturninus & *Basilides*.

Irenaeus lib. 1. cap. 22. 23.

A word of our theologian.

CHAP. VII.

What heretikes, and ecclesiasticall writers lived then.

When as many ecclesiasticall persons in those daies, strived in the behalfe of the truth, and contended with sure and certaine reasons, for the Apostolike and Ecclesiasticall doctrine: some also haue exhibited instruction to the posterity by their commentaries, leuelling at the aforesaid heresies, of which number one *Agrippa Castor*, a stout champion, and a famous writer of those times, published a confutation of *Basilides*, disclosing all his Satanicall iugling. Having displayed his secrets, he reporteth that *Basilides* wrote 24. bookes upon the Gospel, sayning unto himselfe prophets, whom he called *Barcabus*, and *Barcoph*, & certain others neuer heard of before: inventing those barbarous names to amaze the hearers withall: teaching that indifferently things offered to Idols may be eaten: that in time of persecution, the faith with perjury may be renounced: commanding silence after the manner of *Pythagoras*, for the space of five yeares. And such like heresies of *Basilides*, the said writer hath plainly confuted. *Irenaeus* writeth, that in the time of these two, *Carpocrates* lived, & father of a heresie, which the *Gnostici* hold, who thought good not to publish the sorcery of *Simon* priuily, after his maner, but openly, glozing of charmed loue drinks, of diuellish & drunken dreames, of assident and associate spirits, with other like illusions. They teach farther, that who so will attaine vnto the perfection of their mysteries or rather abominable deuises, must worke such facts, be they neuer so filthy, otherwise can they not overcome (as they terme the) the secular potentates, vnles every one play his part after the same secret operation. So it came to passe, that *Sathan* reioicing in his diuellish subtilty, seduced many of the thus already snared, who be led to perdition, by the meanes of such wicked ministers, & gaue hereby great occasion to the infidels, of blasphemy against the diuine doctrine, & spread a great slander, in that the same of them was bruted abroad throughout Christendom. By this meanes it fel out often, that the infidels of those times conceived a wicked, absurd, & shameful opinion of vs, saying that we used the vnlawful company, of mothers, & sisters: that we fed vpon the tender infants & sucklings. But these reports preuailed not long, for the truth tried it self, & in time following shined as sunbeames. For the sleights & subtilties of the aduersaries turned to their owne confusion, whilst that new heresies dayly sprang, creeping one vpon another, the latter taking place, the former vanished away, and increasing into diuerse & manifold sects, changing now this way, anone that way, they were destroyed. The brightnes of the catholike and onely true Church, continuing alwayes the same, increased & enlarged dayly & bounds thereof, that the gravity sincerety, liberty, and temperancy of godly conuersation and Christian philosophy, shined and flourished among all nations, both of the Grecians and Barbarians. Thus this slander liued

Agrippa Castor confuted *Basilides*.

Barcabus, *Barcoph*.

Irenaeus lib. 1. cap. 24. The opinions of the *Gnostici*, whose father was *Carpocrates*.

The heretiks were a slander vnto christian religion

Falshood vanished away, the truth remaineth still.

away with the time, and the doctrine famous among vs, and furthered of all men, specially for the piety and modestie, for the diuine and mysticall rules thereof, took place: so that from that time vnto this day, none durst note the same of any hainous crime or infamy, as they durst before which conspired against vs and the Christian faith. But the truth brought forth many in those dayes which contended and dealt with the Heretikes, some with inuincible arguments, without the Scriptures: some with manifest proofes and authority of Scripture, confuting their hereticall opinions.

CHAP. VIII.

What notable writers lived then.

Egesippus.

Iustinus A-
polog. pro
Christianis.

Of this number was *Egesippus*, whom we haue before oftentimes alledged, one living in the time of the Apostles, who in five booke wrote the sincere tradition of the Apostles preaching, signifieth his owne time, and making mention of such as in former times created Idols, where he writeth thus: To whom they erected Idols and monuments, and halowed temples, it is well knownen, *Antoninus* the seruant of *Adrianus Caesar*, had a festiuall triumph celebrated in our dayes, called after his name, *Antoninus* wraffling. They builded him a citie after his name called *Antinola*, they consecrated Priests, and appointed Prophets. At the same time *Iustinus Martyr*, an embracer of the true philosophy, wel studied and exercised in the doctrine of the Gentiles maketh mention of the same man, in his Apologie vnto *Antoninus* writing thus: It shall not seeme impertinent, if that we propose vnto you, the remembrance of *Antoninus*, and of that which they celebrate in his name, whom all do worship as it were for feare, when as they know well enough who and whence he was. The same *Iustinus* maketh mention of the warres held against the Iewes, saying thus: In the Iudaical warres fresh before your eyes, *Barchochebas* a captaine of the Iewish rebellion, commanded the Christians only to be grievously punished, vnlesse they renounced Christ and blasphemed God. In the same place he declareth, how that not rashly, but after good aduise ment taken, he left paganism, and embraced the true and only piety. For my selfe (saith he) delighted with the doctrine of *Plato*, hearing that the Christians were led captiues, neither fearing death, neither any torments which are accounted terrible, I thought it could not be, that this kind of men was subiect vnto malice and set on pleasure. For what voluptuous person, or intemperate, or delighted with deuouring of mans flesh; can so embrace death, that he be de priued of his desire, and not rather endeavour, that this may alwaies last, that he be able to deceiue Princes, and not betray himselfe to death? Whereover this *Iustinus* writeth, how that *Adrianus*, receiuing letters from *Serenius Granianus* a noble President, signifying in the behalfe of the Christians, that it was very iniurious that for no crime, but onely at the outcry of the people, they should be brought and executed: wrote againe vnto *Minutius Fundanus*, Proconsul of Asia, and commanded, that none, without grieuous crime and occasion, should be put to death. The copy whereof, obseruing the Latine phrase, as much as in him lay, he added, preferring these few words: And when as we might iustly require, by vertue of the epistles of the most victorious and notable *Cesar Adrian* your father, that as he graciously commaunded, so sentence should be giuen: yet we require not this as commanded by *Adrian*, but in as much as you know, that at the request of the people iustice is to be craued. We haue annexed the copy of *Adrianus* his epistle, to the end you may vnderstand, we tell nothing but that which is true. For thus he wrote.

CHAP. IX.

The Epistle of Adrian the Emperour, that no Christian be accused neither suffer, without iust cause.

Adrian the
Emperour
writeth in
the behalfe
of the Chri-
stians.

VNto *Minutius Fundanus*, Proconsul of Asia, *Adrian* sendeth greeting: I receiued an Epistle from *Serenius Granianus* that right worthy man, thy predecessor; the occasion whereof I cannot with silence leaue vntouched, lest that thereby men be troubled, and a gappe left open to the malice of Sycophants. Wherefore if your Prouincials can proue ought against the Christians whereof they charge them, and iustifie it before the barre, let them proceede on, and not appeach them onely for the name, with making outcries against them. For it is very expedient, that if any be disposed to accuse, the accusation be thoroughly knowen of you, and sifted. Therefore if any accuse the Christians, that they transgresse the lawes, see that you iudge

judge and punish according to the quality of the offence. But in plaine words, if any vpon spite, or malice, in way of caullation complaine against them, see you chastice him for his malice, and punish him with reuengement. This was the Epistle of Adrian.

CHAP. X.

What Bishops there were of Rome and Alexandria in the time of Antoninus.

After that Adrian, ruling in the regall scepter the space of one and twenty yeares, had run the race of his naturall life, Antoninus called Pius, succeeded him in the Empire. In the first yeare of whose raigne, Telephorus hauing governed the Ecclesiasticall see eleuen yeares, departed this life, whom Hyginus succeeded. Irenaeus writeth, that this Telephorus was crowned at his death with martyrdome, and signifieth withall, that in the time of the said Hyginus, Valentinus the inuenter of his owne heresie, and Cerdon authoꝝ of that error which Marcion afterwards sucked, were manifestly knowne at Rome. For thus he writeth.

Adrian the Emperour died Anno Domini 140. Him succeeded Antoninus Pius. Hyginus b. of Rome. Irenaeus lib. 3. cap. 3.

CHAP. XI.

The report of Irenaeus, touching the grand heretikes of that time, with the succession of the Bishops of Rome, and Alexandria.

Valentinus came to Rome in the time of Hyginus, he flourished vnder Pius, and continued vnto Anicetus. Cerdon likewise (whom Marcion succeeded) came vnder Hyginus the ninth Bishop from the Apostles. Who hauing protested his faith, one while perseuered, another while taught priuily, afterwards confessed his error: and sometime being reprehended for the doctrine which he had corruptly taught, he refrained the company of the brethren. This he wrote in his third booke against heresies. Cerdon taking occasion of error from such as were Simons adherents abiding at Rome vnder Hyginus (the ninth by succession from the Apostles) taught that God, preached of the law and Prophets, was not the father of our Lord Iesus Christ. He said moreover, that Christ was knowen, the father of Christ vnkowne: Christ was iust, the father good. After him succeeded one Marcion of Pontus, a shamelesse blasphemous, which increased this doctrine. Irenaeus dilating that infinite profundity of matter, inuented by Valentinus, subiect to many errors, discloseth openly the malice of the Heretike, being cloaked and concealed, as it were a serpent hid in his den. After this he remembreth one Marke by name, most expert in magicall arts, to haue bene in that time. For he revealing their prophane ceremonies, and detestable mysteries, writeth thus: Some prepare their wedding chamber, and accomplish the seruice to be said ouer them that are to be consecrated with charmed words: and hauing thus done, they call it a spirituall marriage, conformable to the celestially copulation. Some bring them to the water, and in baptizing say thus: In the name of the vnkownen father of all things, in the truth mother of all things, & in him which descended vpon Iesus. Some other pronounce Hebrew words, to the end the yong conuerts might therewith be the more amazed. But omitting these things, after that the fourth yeare of Hyginus was expired, Pius toke the publike ministry of the church of Rome. At Alexandria Marke is chosen their shepheard, when Eumenes had continued Bishop there thirtene yeares. After Marke had bene Bishop ten yeares, Celadion succeeded him in the church of Alexandria. And at Rome, after the death of Pius, which departed the fiftieth yeare, Anicetus was placed minister, vnder whom Egesippus saith of himselfe, that he came to Rome, where he remained vnto the time of Eleutherius. But specially Iustinus at that time, disposing the heavenly doctrine, in a Philosophers attire, contending by his commentaries for the faith which he embraced, wrote a booke against Marcion, who at that present time lived, and was wel knowen; for these are his words. Marcion of Pontus at this present teacheth such as harken vnto him, to beleue in a certain God, greater then the maker of all things, who among all sorts of men, (aided by the subtilty of Satan) hath seduced many, to blaspheme, & to deny the maker of all things to be the father of Christ, and to confesse some other that should be greater then he. As many as come of him are called Christians, euen as it fareth with Philosophers: though they be not addicted to the same precepts in philosophie, yet the name of a Philosopher is common to all. To these he addeth: We haue written a booke against the heresie now raging; if you please you may reade it. The same Iustinus hath valiantly encountred with E.

Irenaeus lib. 3. cap. 4. Valentinus. Cerdon.

Irenaeus lib. 1. cap. 18. 19. *This heresie is confuted by Origen, *mei dpxen* lib. 2. cap. 4. 5. Marcion of Pontus.

Irenaeus lib. 1. cap. 18.

Pius Bishop of Rome. Marcus b. of Alexandria. Celadion b. of Alexandria. Anicetus b. of Rome. Egesippus.

Iustinus Martyr.

tiles, and dedicated Apologies in the defence of our faith vnto *Antoninus*, by surname *Pius*, and to the Senate of Rome, and declareth who, and whence he was, in his Apologie, writing thus.

CHAP. XII.

The beginning of Iustinus Martyrs Apologie, for the Christian faith.

Antoninus was called T. Aelius Adrianus, because he was adopted of T. Aelius Adrianus the Emperour.

Vnto the Emperour *Titus Aelius Adrianus*, vnto *Antoninus Pius*, most noble Caesar and true Philosopher, vnto *Lucius* sonne of the Philosopher *Caesar*, and adopted of *Pius*, fauourer of learning, and vnto the sacred Senate, with all the people of Rome, in their behalfe which among all sorts of men are vniustly hated, and reprochfully dealt withall: *Iustinus* the son of *Priscus Bacchius*, borne in *Flauia* a new citie of *Palastina* in *Syria*, one of them, and one for them all, do make this request, &c. The same Emperour, receiuing a supplication of others, in the behalfe of the brethren in Asia, which were grieved with all kind of contumelies, practised vpon them by their prouincials, graciously sent vnto the communalty of Asia this constitution.

CHAP. XIII.

The Epistle of Antoninus Pius, vnto the commons of Asia, in the behalfe of the Christians, not to be persecuted.

Melito wrote an Apologie.

THE Emperour *Caesar Marcus Aurelius Antoninus Augustus*, *Armenicus*, *Pontifex maximus*, fifteen times Tribune, thrise Consul, vnto the communalty of Asia, sendeth greeting. I know the Gods are carefull to disclose hurtfull persons. For they punish such as will not worship the more grievously then you do those who you bring in trouble, confirming that opinion which they conceiue of you, to be wicked & vngodly men. It is their desire in Gods quarrel, rather to die then to liue. So that they become conquerers, yeelding their liues vnto the death, rather then to obey your edicts. It shall seeme very necessarie to admonish you of the earthquakes, which haue and do happen among vs, that being therewith moued, ye may compare our estate with theirs. They haue more confidence godwards then you haue. You during the time of your ignorance, despise other Gods, contemne the religion of the immortall God, banish the Christians which worship him, and persecute them vnto the death. In the behalfe of these men, many of the prouinciall Presidents haue written heretofore vnto our father of famous memory, whom he answered in writing againe, that they were not to be longer molested, vnlesse they had practised treason against the Romaine Empire. And many haue giuen notice vnto vs of the same matter, whom we answered as our father did before vs. If any therefore hereafter be found thus busied in other mens affaires, we commaund that the accused be absolute and free, though he be found such a one, I meane faulty, and that the accuser be grievously punished. This edict was proclaimed at *Ephesus*, in the hearing of the great assembly of Asia. Witnesse hereof is *Meliton* Bishop of *Sardia*, (which flourished at that time) in his profitable Apologie for our doctrine, deliuered vnto the Emperour *Verus*.

CHAP. XIII.

Of Polycarpus Bishop of Smyrna.

Irenaeus lib. 3. cap. 3. Polycarpus the disciple of S. Iohn being old was scene of Irenaeus being yong.

Irenaeus reporteth, that while *Anicetus* was Bishop of Rome, *Polycarpus* as yet liued, and came to Rome, and questioned with *Anicetus* concerning the day of Easter. Another thing yet he reporteth of *Polycarpus*, in his third booke against heresies, which needfully must here be annexed. *Polycarpus* (saith he) was not onely instructed by the Apostles, and conuersant with many which saw Christ, but also of the Apostles ordained Bishop of *Smyrna* in Asia, whom we in our youth haue also scene; for he liued long, and was very old, and at the length finished this life with most glorious and renowned Martyrdome, when he had continually taught that which he learned of the Apostles, which the Church at this day deliuereth for vndoubted truth. All the Churches of Asia, and as many as vnto this day succeeded him in that sea, beare witnesse, that *Polycarpus* was more worthy of credit then *Valentinus* and *Marcion*, and then the whole rabble of peruerse people. For he being at Rome in conference with *Anicetus*, conuerted many of the afore-

aforesaid heretikes vnto the Church of God, preaching the one and onely truth receiued of the Apostles, and deliuered by the Church. There beyer aliue which heard him reporting, how that *John* the Disciple of Christ entring into a bath at Ephesus to baine himselfe, and spying therein the heretike *Cerintus*, departed the bath vnbained, and sayd: Let vs depart hence, lest the bath fall, wherein *Cerintus* the sworne enemy of the truth baineth himselfe. And *Polycarpus* on a time meeting *Marcion* face to face, which said vnto him, Doeſt thou know vs? answered: I know thee for the first begotten sonne of Satan. So zealous were the Apostles and their Disciples, that they communicated not in word, with the corrupters of the truth, according vnto that of *Paul*: Eschew him that is an heretike, after the first and second admonition, knowing that such a one is peruerſe, & condēned a sinner by the testimony of his owne conscience. There is extant an epistle of *Polycarpus* vnto the Philippians, very profitable for such as are careful of their saluation, where they may know the true character of faith, and the right rule of doctrine. So far *Irenaeus*. *Polycarpus* in the foresaid Epistle vnto the Philippians (at this day extant) alledgeth testimonies out of the former Epistle of *Peter*. When that *Antoninus* surnamed *Pius*, had ended twenty and two yeares in the Romaine Empire, *Marcus Aurelius Verus*, and *Antoninus* his sonne, together with *Lucius* his brother, succeeded him.

Tit. 3.
Antoninus
Pius died
An. Do. 163.
& him succe-
ded Marcus
Aurelius Ve-
rus: vnder
this Verus
the fourth of
the ten perse-
cutions was
raised. Lucius
being the son
of Verus was
called the
brother of
Antoninus,
because he
was adopted
together with
him

CHAP. XV.
*The martyrdome of Polycarpus, and diuers other Saints in Smyrna,
vnder Verus the Emperour.*

When Asia was troubled with great persecutions, *Polycarpus* was crowned with martyrdome. And I suppose it necessary to penne in this our history his end, which at this day is published in writing. The Epistle is in the person of the Church where he was President, vnto the parishes throughout Pontus, signifying the circumstance about *Polycarpus*, in this sort,

*The Church of God which is at Smyrna, vnto the Church at Philomelium, and vnto
all the congregations of the holy Catholike Church throughout Pontus,
mercie, peace, and the loue of God the Father, and of
our Lord Iesus Christ be multiplied.*

The epistle
of the church
of Smyrna
whereof *Pol-
ycarpus* was
Bishop.

We haue written vnto you brethren, of such as suffred martyrdome, and of blessed *Polycarpus*, who signed and sealed the persecution with his owne blood. And before they make relation of *Polycarpus*, they rehearse the constancy and patience of other martyrs, saying: The beholders were amazed, seeing the flesh of the Martyrs rent with scourges, euen vnto the inner veines and sinewes, so that the most secret entrails of their bodies, their bowels, and inward priuities were piteously to be scene. Beholding againe the sharp shels of sea fish, and pibble stones strawed vnder the Martyrs backs and brused bodies, with euery kinde of torment that could be deuised. Last of all they were thrown to be torne in peeces, and deuoured of wild beasts. Specially they wrote of *Germanicus*, that he valiantly endured and overcame through the grace of God that corollall feare of death, grafted in the fraile nature of man: for when as the proudfull ex-
horted him to relent, admonished him of his tender yeares, prayed him to pittie his owne case, being now in the flower of his youth: he without intermission, enticed the beast to de-
noure him, yea constrained, and compelled, that with speed he might be dispatched of this
cruell and wicked life. Which patience and constancie of the blessed Martyr, and of the
whole Christian nation, the multitude of insidels beholding, sodainly cryed out: Remoue
the wicked, seeke out *Polycarpus*. And when there was a great tumult raised by reason of this
clamoꝝ, a certaine Phrygian, by name *Quintus*, lately come out of Phrygia, trembled at the
fierce rage of the terrible beasts, and shynked at y sight of their grimme visage, and betrayed
his owne safety with his slacknesse of courage. For the same epistle testifieth of him, that he
personally appeared together with the rest before the barre, more of rashnes then of any re-
ligion, and being taken, he publicly protested, that none ought to intrude himselfe among
such men without good deuotion, neither to intermeddle in matters wherewith he hath not to
do. But of these men thus much. Touching the renowned *Polycarpus* they write, that he

Germanicus
torne in pee-
ces of wilde
beasts.

Quintus va-
constant in
persecution.

bearing the report of this cruell persecution, was nothing therewith moued, but retained the
 immouable tranquillity of his mind, & continued still in the citie, vntil at length he was per-
 swaded through the petitions of such as prayed him, to go aside for a season, and to get him to
 a certaine farre place, not farre from the citie, where he abode with a few, occupied day and
 night onely in prayer, making humble supplications after his vsuall manner, for the tran-
 quillitie and peace of all congregations throughout the world. Being in prayer, the daies
 before he was he was taken, and now fallen asleepe, he saw in a vision by night, the pillow
 vnder his head set on fire, and sodainly consumed to ashes: when he awaked forthwith he
 interpreted this vision vnto them that were then present, plainly prognosticating, that it
 should come to passe, that his life should be ended, that his body should be burned for the testi-
 monie of Christ. They wrote further, that when the searchers were now at hand, at the in-
 stance and earnest intreaty of his friends, he fled thence vnto another village, where in-
 continently the pursuers came, which took two boyes of that place, and scourged them vntil
 one of them confessed the circumstance, and led them vnto the lodging of Polycarpus. When
 they had entred in, they found him lying in an vpper chamber, where he might haue escaped
 if it had pleased him. But he said: The wil of the Lord be fulfilled. For he vnderstanding of their
 pretence, as the report goeth, came downe, commoned with them pleasantly and chearfully,
 so that they which knew him not before, stedfastly eyed his comely age, his graue and con-
 stant countenance, maruelling that such a do was made, so much labour spent, and that a man
 of such yeares should be taken. He commaunded the table forthwith to be couered, meate
 to be laid on, requested them to make merry, craued of them the space of one houre for prayer:
 that being granted, he rose vp, went to prayer, so replenished with the grace of God, that
 such as were present, and prayed, hearing his deuotion, were rauished, and many forrowen,
 that so honest and godly a father should die. After these things the Epistle containeth in ma-
 ner these words following: When that he had now ended his prayer, with the remembrance of
 all such things as euer befell him, whether they were small or great, famous or infamous, & also
 of the vniuersall & Catholike Church, & the houre now fully ended, they set him vpon an asse, and
 brought him to the citie, being on the great Sabaoth day. There met him Herod the iustice of peace,
 & his father Nicetes, who receiuing him into their chaitor, perswaded him, saying: What harme is
 it to say, Lord Caesar, to sacrifice, & so be saved? At the first he answered nothing, but when they vi-
 ged him, he sayd: I wil not cōdescend vnto your counsel. They perceiuing he wold not be perswa-
 ded, gaue him very rough language, and tumbled him downe out of wagon, to the brusing of his
 shins. But he as though he had bene nothing hurt nor injured at all, went bolt vpright, chearfull,
 and apace towards the Theater. When he was come vpon the Theater or stage, a voyce came
 downe from heauen (which by reason of the great tumult was heard of few:) Be of good
 cheare O Polycarpus, and play the man. The speaker no man saw, but the voyce was heard of
 many of vs. In the meane time the multitude was in a rage, seeing Polycarpus brought forth.
 The Proconsull demaunded of him, whether he were that Polycarpus, beckning that he should
 denie it, and saying: Tender thine yeares, with such like perswasions, Swear by the fortune
 of Caesar, repent thee of that is past, say, Remove the wicked. But Polycarpus beholding with
 vnmouable countenance the multitude round about the stage, pointing with the hand, and
 sighing, and looking vp vnto heauen, said: Remoue O Lord these wicked. When the Procon-
 sull vrged, and sayd, Swear, and I will let thee go: Blaspheme and defie Christ, Polycarpus
 answered: Fourscore and six yeares haue I serued him, neither hath he euer offended me in
 anything, and how can I reuile my King which hath thus kept me? The Proconsull still vrged
 and sayd: Swear by the fortune of Caesar. To whom Polycarpus: If thou requirest this vaine
 glorie, that I protest the fortune of Caesar, as thou sayest, sayning thou knowest me not who I am.
 Heare freely, I am a Christian. And if thou desire to know the doctrine of Christianitie, appoint
 the day, and thou shalt heare it. When the Proconsull said, Perswade this people, Polycarpus
 answered: I haue vouchsafed to confesse with thee. For we are commaunded to giue to Princes
 and Potentates their due honour ordained of God, neither preiudiciall to our religion, but
 as for the furious multitude I will not deale with them, I iudge them vnworthy hearers of
 my purgation. To this the Proconsull sayd: I haue wild beasts to deuour thee vntill thou re-
 pent. Polycarpus answered: Bring them forth, for it is determined amongst vs, not to passe from
 the better vnto the worse by repentance: but we recount it a thing commendable, to come from
 the

Polycarpus
 is forewar-
 ned by a vi-
 sion of his
 martyrdom.

The epistle
 of the church
 of Smyrna.

the thing that is euill to that which is good and iust. Againe the Proconsull sayd: I will quiet thee with fire if thou regard not the beasts, nor repent. To whom *Polycarpus* answered: Thou threatnest fire for an houre, which lasteth a while and quickly is quenched, but thou art ignorant of the euerlasting fire at the day of iudgement, and endlesse torments reserved for the wicked. But what lingerest thou? dispatch as it pleaseth thee. Vttering these and the like words, he was constant and chearfull, and his countenance so gracious, that not onely he was nothing moued therewith, but of the contrary the Proconsull being amazed, commaunded the Bedle, in the midst of the Theater, thrise to cry: *Polycarpus* confesseth him'selfe a Christian. At which saying, the multitude both of Iewes and Gentiles, inhabiting Smyrna, shouted with a great rage: This is that Doctor of Asia, the father of the Christians, the ouerthrower of our Gods, who hath taught many, that our Gods are not to be adored. To this they added another clamor, crauing of *Philip* President of Asia, that he would let loose a Lion to deuoure him. Who answered: That this was not lawfull, in so much that the game or stage struing of beasts was then finished. Then they cryed with one voyce, that *Polycarpus* should be burned quicke. For it behoued that the vision should be fulfilled which he saw on his pillow, and prophecied of to such as prayed with him at that present, saying: I must be burned quicke, which was as soone done as spoken. Therefore the multitude forthwith caried logges of wood, and stickes out of their shoppes and bathes: but specially the Iewes serued promptly (after their wonted manner) for that purpose. The fierie pile being prepared, he vnapparelled himselfe, loosed his girdle, endeuoured to pull off his shoes, which before he did not, for that the faithfull contended among them selues who could soonest touch his bodie at their farewell. For he was honored of all men for his good and godly conuersation, yea before his gray haire grew. In a short while all things necessarily required for the execution were applied. And when as they would haue nailed him to the stake, he sayd: Nay, suffer me euen as I am. For he that gaue me patience to abide this fire, will giue me also an immouable mind, to perseuere within this fierie pile without your prouision in fastening my bodie with nailes. When they had heard that, they cease from nailing, and fall a binding of him. His hands then being bound to his backe, he like a notable ramme, picked out of a great flocke, fit for an acceptable burnt sacrifice vnto Almighty God, is offered, saying: O Father of thy welbeloued and blessed Sonne *Iesus Christ*, through whom we haue knowen thee: O God of the Angels, and powers, and of euery living creature, and of all sorts of iust men which liue in thy presence, I thanke thee that thou hast graciously vouchsafed this day and this houre, to allot me a portion among the number of Martyrs, among the people of Christ, vnto the resurrection of the euerlasting life, both of body and soule, in the incorruption of the holy Ghost, among whom I shalbe receiued in thy sight this day, as a fruitfull and acceptable sacrifice, as thou hast heretofore prepared, often reuealed, and now fulfilled, most faithfull God which canst not lye. Wherefore for all things I praise thee, I blesse thee, I glorifie thee, through the euerlasting high Priest *Iesus Christ*, thy welbeloued Sonne, to whom with thee and the holy Ghost be all glorie world without end, Amen. When that he had pronounced this Amen, and finished his prayer, the executioners set the pile on fire. The flame vehemently flashed about, terrible to the sight, shewed no doubt of purpose to such as were preserued to publish the same to the posteritie. For the flaming fire, framing it selfe after the forme of a vault or saile of a shippe with the blustering blasts of wind, compassed the bodie of the Martyr within placed, as with a wall: and that which was in the midst of the same, was not as fire, scorched, or burned flesh, but as gold or siluer tryed in the fornace. For it seemed to our senses, a fragrant and sweet smell, as of frankincense, or some such like precious perfume. At length when the cruell persecutors perceiued the fire not to consume his bodie, they called for a tormentor, and gaue him charge, to launce him in the side with a speare. Which when he had done, such a streame of bloud issued out of his bodie, that the fire was therewith quenched, so that the whole multitude marvelled, such a preheminance to be graunted, and difference to be shewed betweene the Infidels and the faithfull and elect people of God, of which number this *Polycarpus* was one, a right Apostolicke and propheticall doctor of our time, bishop of the Catholike Church of Smyrna. For all that he spake, either is already, or shalbe hereafter fulfilled. But the enuious, subtle and malicious aduersarie of iust men, seeing the glorie of this Martyr so great, and his vnblameable conuersation from the beginning to be crowned with in-

The prayer
of *Polycarpus*
at his Mar-
tyrdom.

Polycarpus
burned.

The Christians wor-
ship God, and
reuerence his
Martyrs.

Why the pas-
sions of mar-
tyrs are cele-
brated.

Metrodorus
burned.
Pionius bur-
ned.

Eusebius
wrote a book
of Martyrs
which is not
extant.

corruption, and to receiue an incomparable reward: procured that his bodie should perish from among vs, for there were many that endeouored and fully purposed to haue bene partakers of his blessed body by buriall. But many pricked forwards *Niceas* the father of *Herod*, and his brother *Dalces*, to moue the Proconsull, not to deliuer vnto the Christians his body, least that (saith he) they leauing Christ, fall a worshipping of him. This they sayd, when the Iewes egged and vrged them forwards, which continually watched vs lest that we snatched him out of the fire, being ignorant of this, that we can neuer forsake Christ, which died for the saluation of the whole world, and that we can worship none other. For we worship Christ as the Sonne of God, the Martyrs we loue as Disciples and followers of the Lord, and that worthily, for the inuincible good loue they beare to their King and maister, whose companions and disciples we desire to be. When the Centurion perceiued the sedition of the Iewes, he caused the body to be laid in the middest after their accustomed manner, to be burned. So we gathered his bones, more precious then pearles, and better tryed then gold, and buried them in the place that was fit for the purpose, where God willing, we being gathered together, the Lord will graunt that with ioye and gladnesse we may celebrate the birth day of his Martyr, both for the remembrance of such as haue bene crowned before, and also to the preparation and stirring vp of such as hereafter shall strue. Thus it happened vnto *Polycarpus* that was Martyred at *Smyrna*, together with twelue others out of *Philadelphia*, who onely among all the rest is so remembred, that the Gentiles euery where spred his fame farre and nigh. Such was the end of the blessed Apostolike *Polycarpus*, published in wryting by the brythren of the Church of *Smyrna* in the aforesaid Epistle, where is also contained the Martyrdome of sundrie others that suffered then with *Polycarpus*, whereof one *Metrodorus*, suspected of the heresie of *Marcion*, was burned with fire and consumed to ashes. And among the Martyrs of that time, there was one *Pionius*, very famous, who for his protestations and libertie of speech, and Apologie for the faith, both in the presence of the people and Magistrates, for his godly sermons, and comforting perswasions of such as fainted in persecution: for his consolation vnto such as were imprisoned: for his exhortations vnto the brythren resorting vnto him: for his constancy in his manifold and grievous torments and afflictions: for his patience in the fire pile flashing about: and last of all, for his quiet death, is highly commended, and published to the praise of God, in that booke of ours which containeth his Martyrdome, where vnto I referre the reader. Also there are extant other monuments of certaine Martyrs that suffered at *Pergamus* a citie of Asia, as of *Carpus*, *Papylus*, and *Agathonica* a woman, who after their notable confessions, suffered glorious Martyrdome.

CHAP. XVI.

Of the Martyrdome of *Iustinus* a Christian
philosopher.

Iustinus mar-
tyr Apolog.²

At that time *Iustinus* of whom we made mention befoze, when he had dedicated another booke in the defence of our doctrine, to the foresaid Emperors, was crowned with martyrdome by the malicious meanes of *Crescens* the philosopher, professing in life and learning the sect of *Cynikes*. For *Iustinus* in open disputations and publike conference had with this philosopher, bare away the bell, which tended to the shortning of his life, and the hastening of his end. This thing did this famous philosopher in his foresaid Apologie foreshew & signifie in these words: I looke for no other thing then this, that I be betrayed by some one of the called philosophers, or knockt in the head with a club by *Crescens*, no philosopher indeed, but a proud boaster. For it is not requisite to call him a philosopher, which ignorantly reporteth, that the Christians are impious and irreligious, to the end he may please and flatter such as are overshadowed with the mist of error and darknesse. For if he impugne the doctrines of the Christians hauing neither read nor knowne the same, then is he full of malice, and farre worse then Idiots, that sometimes beware they reason not of vnknown matters, least they speake falsely: or if he haue read them, he vnderstandeth not the mystery and maiestickall meaning thereof: or if he do vnderstand them, he doth this, that he be not taken for such a one; and then is he againe farre more wicked and spitefull, the bondslau of vaine glorie and brutish feare. For I would haue

hane you well to vnderstand, and to recount my tale for truth, that I haue proposed certaine questions, and demaunded certaine interrogatories of him, wherein I haue found and know right well, that he knoweth nothing. And if report haue not brought these things to your knowledge, I am ready againe to communicate the same vnto you. And this will be a Princely worke for you to heare. If you knew both what I demaunded, and what he answered, you would soone giue sentence, that he is altogether ignorant in our doctrine. Or if he knoweth it, he dareth not vtter it for feare of his auditors, and hereby to be proued (as I said before) no philosopher, but a flatterer, contemning that which *Socrates* highly esteemed. Thus saith *Iustinus*. And that he was slaine according to his owne foetelling thzough the practise of *Crescens*, *Tatianus* a man instructed from his youth vp in prophane literature, and praised very much for the profit he took therein, testifieth in his booke against the Gentiles, writing thus: The famous philosopher *Iustinus* sayd very well, that the philosophers then were to be likened to theeues. A little after he sayd: *Crescens* being newly come vnto that great Citie, passed all men in that vnnaturall and shamefull sinne of Sodome, defiling himselfe with mankind, inferior to no man in couetousnesse; he taught that death was not to be feared, yet was he so fearefull of it, that he procured *Iustinus* death, as it were for a great euill, because that he preaching the truth, reprehended the philosophers as gluttonous and deceitfull persons. Such was the cause of *Iustinus* martyrdome.

Tatianus lib. contra gentes.

CHAP. XVII.

Of the Martyrs mentioned in the Apologie of *Iustinus*.

The same *Iustinus* befoze he suffered, remembred in his Apologie such as were martyred befoze him, very pertinent for this our purpose, writing thus: A certaine woman there was married vnto an husband that was wholly giuen vnto lasciuious life and lewdnesse, whereunto she her selfe was in times past addicted; but when she had learned the doctrine of Christ, she repented her of her former life, and embraced chastitie, and exhorted her husband likewise to repent, expounding vnto him the doctrine which threatned vnto intemperate and beastly liuers euermlasting punishment of endlesse fire. But he continuing still in his former lewdnesse, by his vnlawfull actions alienated his wife from him. For she said, that it was thenceforth vnlawfull for her, to vse company at bed and at boord with that man, who contrarie vnto the law of nature, beyond all right and reason, sought meanes to satisfie his filthy lust, and therefore would be diuorced from him. But through the perswasions of her friends, who counselled her, a little while quietly to liue together, that there was yet hope at length of his repentance, she reuoked her sentence, changed her mind, refrained her selfe, and continued with him in wedlocke. But when her husband was gone to Alexandria, and there knowne to haue practised farre more lewd factes, least that she should be made partaker of his wicked facts and hainous offences, by continuing in his company at bed and boord in the bond of matrimony, she made a bill of diuorce (as we terme it) and was separated and went away from him. Then this good man (when he should haue reioyced that his wife which of old was slandered of her seruants, and accused of her lewdnesse: which of old was giuen to drunkennesse, and all kinde of naughtinesse, had now renounced her former life, and exhorted him to the same repentance with her, whom she put away because he kept other company) accused her that she was a Christian. And she gaue vp a supplication vnto thee (O Emperour) humbly requesting (saith *Iustinus*) that she might first dispose of her household affaires, and after the disposition and ordering thereof, to answer vnto that which she was accused for, the which thing thou diddest graciously graunt. But he (her husband sometimes) hauing no colour nor cloake to accuse his wife, turned his malice against *Ptolomæus* (who instructed her in the Christian faith, and endured torments vnder *Urbicius* the Iudge) in this manner. He had to his friend the Centurion, whom he perswaded to imprison *Ptolomæus*; to intreate him roughly withall: and to demaund of him if he were a Christian. Which when *Ptolomæus*, one that was zealous for the truth, no flatterer, no disssembler, had confessed himselfe to be, the Centurion cast him into prison, where he was long punished. Afterwards being brought before *Urbicius*, of this onely he was examined: If he were

Iustinus in his Apology reporteth a certaine history of a man and his wife.

Irenæus.

Ptolomæus martyred.

Lucius Mar-
tyred.

a Christian. Whose conscience bearing him witnesse of no crime, but in a iust cause, confessed that he had preached the true and heavenly doctrine of Christ. For he which denyeth himselfe to be that he is, either condemneth that which is in him by deniall, or knowing him selfe unworthy and estranged from the matter, refuseth to confesse: whereof neither is found in a true Christian. And when *Vrbicius* commaunded that he should be brought forth, one *Lucius* (that was also a Christian) seeing the sentence given contrary to all reason, said to *Vrbicius*: What reason is it (o *Vrbicius*) that thou shouldest condemne this man for confessing the name of Christ, which hath committed neither adulterie, neither fornication, neither manslaughter, neither theft, neither robbery, neither any wicked offence, that he may iustly be charged withall? Thy Iudiciall sentences do become neither *Pius* the Emperour, neither the Philosopher the son of *Cesar*, neither the sacred Senate. *Vrbicius* answering nothing to these things, sayd to *Lucius*: And thou seemest to me to be such a one. *Lucius* answered: I am so. And he commaunded him forthwith to be brought forth to the place of execution. For this, *Lucius* thanked him, and sayd that by this meanes he should be deliuered from such wicked masters, and go vnto a gracious God, his father and King. After this a third stept forth, which suffered the like. In the end *Iustinus* concluded with the rehearfall of that which we remembred befoze, saying: And I looke for no other, then that I be betrayed by some one of them that are called Philosophers.

CHAP. XVIII.

Of the workes and writings of Iustinus.

I*ustinus* hath left vnto the posteritie many monuments of his instructed mind and right vnderstanding, full of all kind of profite, vnto the which we referre the studious readers, and withall we will note such as came to our knowledge. First: A supplication vnto *Antoninus Pius*, and his sonnes, and to the Romaine Senate, in the defence of our doctrine. Again: An Apologie vnto the said Emperours successor, by surname, *Antoninus Verus*, whose time we presently do prosecute. He wrote also against the Gentiles: where at large he disputeth many questions, both of ours, and the heathenish philosophers doctrine: Of the nature of spirits, altogether impertinent for this our present purpose. He wrote another booke also against the Gentiles, intituled A confutation or reprehension. After that Of the monarchie of God, collected not onely out of the sacred Scriptures, but also out of prophane writers. Next one intituled: Psaltes. Another: Of the soule, as by way of annotation, alledging diuers questions, and many opinions of the heathen philosophers, deferring the confutation and his definitive sentence vntill another place. Last of all he wrote A dialogue against the Iewes, disputing at Ephesus with *Tryphon*, then a famous doctor among the Iewes, where he declareth how the mercifulnesse of God brought him to the knowledge of the true faith: how he diligently studied philosophy, and earnestly sought after the truth. In that dialogue of the Iewes, declaring their spite against the doctrine of Christ, he inueyeth against *Tryphon* thus: You haue not onely hardened your selues from repentance, but haue sent chosen men from Ierusalem which should passe throughout the world, and pronounce: that there was a certaine Christian heresie sprong vp, slaundering vs, as the rest do which know vs not, so that thereby you proued your selues authours of falshood, not onely to your owne people, but to all other nations. He writeth also, how that vnto his time the gift of propheticie flourished in the Church. He remembred the Reuelation of *Iohn*, plainly affirming, that it was the Apostles: he alledgeth many places of the Prophets, reprehending *Tryphon*, because the Iewes razed them out of the Bible. It is reported he wrote many other things, well knowne to diuers of the brethren. His workes of old were in so great reuerence, that *Irenaeus* in his fourth booke alledgeth him, saying: *Iustinus* writing against *Marcion* saith very well: Neither would I haue beleeued in the Lord, if he had preached any other God besides the maker of all things. And in his first booke *Iustinus* sayd well, that before the comming of our Sauour, Sathan durst not blasphemie God, in so much as he knew not certainly of his condemnation before that time. These things were needfull to be noted, that the studious might earnestly embrace his workes. So farre concerning *Iustinus*.

The gift of propheticie was in *Iustinus* and *Irenaeus* times: *Irenaeus* lib. 5. *Irenaeus* lib. 4. cap. 14. *Erasmus* not without cause suspecteth this opinion of *Irenaeus*, in his Prologue to the first booke of *Irenaeus*.

CHAP. XIX.

The succession of Bishops in Rome, Alexandria, and Antioch.

Cap. 20. after
the greeke.Anno Do-
mini 171.

In the eight yeare of the said Emperours raigne, when as *Ambrosius* had bene bishop of Rome eleuen yeares, *Soter* succeeded. And in Alexandria after that *Celadion* had governed fourtene yeares, *Agrippas* came in place. In the Church of Antioch *Theophilus* was the first from the Apostles; *Heros* the fift; *Cornelius* the fourth.

CHAP. XX.

What ecclesiasticall persons flourished at that time.

Cap. 21. after
the greeke.

In those dayes *Egesippus* flourished in the Church, one of the most ancient: and *Dionysius* bishop of Corinth: and *Pinytus* bishop of Creta: *Philippus*: *Apollinarius*: *Meliton*: *Musanus*: *Modestus*: but specially *Irenaeus*. Of all which number, there are monuments left in writing vnto the posteritie, of their Apostolike traditions and sound faith.

Egesippus.
Dionysius.
Pinytus.
Philippus.
Apollinarius.
Meliton &c.

CHAP. XXI.

By the report of *Egesippus*, he declareth what uniforme consent in religion there was in that age, and who of old were authors of sects and heresies.

Cap. 22. after
the greeke.

Egesippus in his fine booke of Commentaries which came to our hands, left vnto the posteritie a full remembrance of his iudgment, where he declareth, that comming to Rome, he met with many bishops, and found them all of one mind, and the same doctrine. But let vs heare the worthy report alledged by him touching the Epistle of *Clemens*, written vnto the Corinthians, saying: The Church of Corinth remained in the pure and right rule of doctrine vnto the time of *Primus* bishop there, with whom (meaning the Corinthians) sayling to Rome, I conferred, & abode many daies, and was comforted very much by reason of them & their doctrine. Being come to Rome, I stayed there vntill that *Anicetus* was stalled bishop, whose Deacon was *Eleutherius*, whom *Soter* succeeded, and after him *Eleutherius*. In all the succession, and in every one of their Cities, it is no otherwise then the Law, and Prophets, and the Lord himselfe preached. The same author reciteth the originals of the heresies in his time, writing thus: After that *Iacobus Justus* had bene martyred, in such sort as Christ himselfe was put to death: his vncle *Simon Cleopas* was chosen bishop, whom all preferred, because that he was the Lords second kinsman, wherefore they called that Church a pure virgin, for as yet the diuell had not sowne there any corrupt seede of false doctrine. But *Thebulis* because that he was not chosen bishop, went about to corrupt the same, being one of the seuen heretikes among the people, whereof was *Simon*, of whom the Simoniani: and *Cleobius*, of whom Cleobiani, and *Dositheus*, of whom Dositheani: and *Gorthaus*, of whom Gorthaeni: and *Masbothas*, of whom sprong the Menandrianists: Marcionists: Carpocratians: Valentinians: Basilidians: and Saturnians, whereof every one hath set a brooch a proper and seuerall opinion. Of these sprang the false christs, the false prophets, the false apostles, rending asunder the Church with their false doctrine, directed against God, and Christ our Saviour. The same author describeth likewise the old heresies of the Iewes, saying: There were in the time of the circumcision sundrie sects among the children of Israel, varying in opinions, and set opposite against the tribe of Iuda and Christ, namely these: the Essians, the Galilzans, the Hemerobaptists, the Masbothzans, the Samaritans, the Sadduces, the Pharises. Diuers other things he writeth of, the which haue bene partly remembred of vs before, and applyed to their proper and peculiar places. Afterwards he maketh relation of the Gospell after the Hebrewes, and Syrians, and severally of certaine Hebrue dialects: and that by meanes of the Hebrews he attained vnto Christian faith, with a recitall of other unwritten traditions of the Iewes. *Egesippus*, and yet not onely he, but also *Irenaeus*, with the whole assembly and company of the elders, haue termed the proverbes of *Salomon*, wisdom it selfe, replenished with all kind of vertue and goodnesse: and by occasion, reasoning of the Scriptures called Apochrypha, he said, that in his time, diuers of them were published by Heretikes. But now let vs proceed to speake of other things.

Egesippus.

Thebulis
through am-
bition be-
came an he-
retike.

Simon.
Cleobius.
Dositheus.
Gorthaus.
Masbothas.
Menandrianists.
Marcionists.
Carpocratians.
Valentinians.
Basilidians.
Saturnians.
Essians.
Galilzans.
Hemerobaptists.

Masbothas.
Samaritans.
Sadduces.
Pharises.
The Gospell
after the He-
brewes, and
Syrians.
Proverbes of
Salomon.
Apocrypha
published by
heretikes.

Cap. 13 after
the grecke.

Publius a
Martyr.
Quadratus.

Dionysius
Arcopagita
first bishop
of Athens.

Philip.

Basilides.
Elpistus.
Galma.

Pinytus.
Vowed cha-
stite forbid-
den.

Dionysius
writeth of
the Romaines
then: if he
were now
to write, he
would tell an
other tale.

Dionysius
readeth in
the Church
of Corinth
the epistle of
the Church
of Rome, and
of Clemens.
Dionysius
complaineth
that here-
tiques corrup-
ted his epi-
stles.

First we haue to speake of *Dionysius*, who being bishop of Corinth freely communicated his diuine and godly labour and industry, not onely to such as were vnder his charge, but also to strangers, shewing himselfe most profitable vnto all people, by those Catho- like epistles which he directed vnto the Churches. Of which number is that epistle written by him vnto the Lacedæmonians: containing the right institution of Christian peace and vnitie. Moreover his epistle written vnto the Athenians stirreth the minds of faithfull men to the embracing of faith and euangelicall conuersation of life: and reprehending the gaine- sayers and despisers thereof, he chargeth diuers of them, that they were now in manner fallen from the faith: although *Publius* their bishop suffred martyrdome in the persecutions of those times. He remembreth *Quadratus* the successor of *Publius* in the bishopricke (after his martyrdome,) and testifieth of him, that by his meanes they were vnitied, and stirred to the faith. He sheweth moreover how that *Dionysius Arcopagita* (conuerted vnto the faith by the Apostle *Paul*, according vnto that which is written in the Actes of the Apostles) was placed the first bishop of Athens. There is extant also another epistle of his vnto the Nicomedians, wherein impugnig the heresie of *Marcion*, he compareth it with the right rule of truth. And vnto the church of the Gortineans, together with other congregations throughout Creta, he writeth, com- mending *Philip* their bishop, for that the church committed vnto his charge was beautified & bedecked by the testimony of many vertues, warning them withall, that they should auoid the wilfulnesse of peruerse heretikes. And writing to the church of Amastria, together with the rest throughout Pontus, he mentioneth *Basilides*, and *Elpistus*, at whose instant motion he wrote, and *Galma* the bishop, interlaring expositions of sundry places of Scripture. He ad- monisbeth them at large touching mariage and virginittie: commanding also to receiue after repentance such as fell, howsoeuer it happened, either of purpose, or by hereticall perswasion. Vnto this there is annexed an epistle vnto the Gnosij, wherein their bishop *Pinytus* is admoni- shed not to charge the brethren with the grieuous burthen of vowed chastitie, as a matter of ne- cessitie, but to haue consideration of the imbecillity of many. Vnto the which *Pinytus* making answer, extolleth and commendeth *Dionysius*, but withall exhorteth, that stronger meate be- ing deliuered, he feed the flocke committed vnto his charge with more absolute & profound do- ctrine, lest they dwelling and continuing still in their milkie and weake exhortations, were old through negligence in childish instructions. In the which epistle of *Pinytus* the right rule of faith, and diligent care for the saluation of his flocke, also wisdom and vnderstanding of holy Scripture, is liuely set forth. Last of all there remaineth an epistle of *Dionysius* vnto the Romaines, namely vnto *Soter* their bishop, whereof if we alledge some part it shall not seeme impertinent, where he comendeth the Romaine custome, obserued vntill the persecution of our time, writing thus: It hath bene your accustomed manner, euen from the beginning, diuersly to benefit all the brethren, and to send reliefe throughout the citie, supplying the want of the poore, by refreshing them in this sort, and specially the want of the brethren appointed for slavish drud- gerie and digging of mettals. You Romaines, of old do retaine the fatherly affection of Rome, which holy *Soter* your bishop not onely obserued, but also augmented, ministering large and li- berall reliefe to the vse of the Saints, embracing louingly the conuerted brethren, as a father doth his sonnes, with exhortation of holy doctrine. Here also he remembreth the epistle of *Clemens* written to the Corinthians, shewing the same of ancient custome to haue bin read in the Church: for thus he writeth: We haue this day solemnized the holy sunday, in the which we haue read your epistle, and alwayes will for instructions sake, euen as we do the former of *Clemens* written vnto vs. The same autho: reporteth of his owne epistles, that they were patched and corrupted, in these wordes: When I was intreated of the brethren to write, I wrote certaine Epi- stles, but the messengers of Satan haue sowed them with tares, pulling away some things, and putting to other some, for whom condemnation is laid vp. No maruell then, though some endeu- red to corrupt the sacred Scriptures of God; when as they went about to counterfet such writings of so smale authoritie. Yet besides all these, there is found another epistle of *Dionysius* to *Gly- sophora* a faithfull sister, where, as it was most wete, he ministrereth vnto her spirituall food conuenient for her calling, Thus much touching *Dionysius*.

CHAP. XXIII.

Of Theophilus bishop of Antioch, and his works.

Cap. 24. after
the greeke.

Theophilus.

Of Theophilus bishop of Antioch before mentioned, there are found three bookes of E-
lementall Institutions, dedicated vnto *Autolichus*. Againe another intituled: Against the
heresie of Hermogenes, wherein he alledgeth many testimonies out of the Revelation
of *Saint Iohn*. There are also certaine other bookes of his intituled: Institutions. But there is
nothing worse then heretikes, which like tares then infected the true seed of Apostolike do-
ctrine: whom the pastozs of the Churches repelled from the flocke of Christ, as if they had
bene certaine savage beasts, partly by admonitions and exhortations vnto the brethren, and
partly by encountering with the heretikes themselves: sometimes disputing and questioning
with them face to face, to the vtter overthrow of their trifling fantasies, and sometimes by
their written commentaries, diligently confuting by way of reprehension their fond opinions.
Among whom Theophilus together with others which then labored against the same was counted
famous, who also wrote a booke leuelling at *Marcion*, the which we know together with the
rest, at this day to be extant. After the decease of this Theophilus, *Maximus* being the se-
uenth from the Apostles, succeeded him in the Church of Antioch.

Maximus
bishop of An-
tioch Anno
Domini 179.

CHAP. XXIIII.

Of Philip bishop of Gortyna, Irenaeus, and Modestus.

Cap. 25. after
the greeke.Philip.
Irenaeus.
Modestus.

Philip, whom by the report of *Dionysius* we haue learned to haue bin bishop of the Church
of Gortyna, wrote a most exquisite tract against *Marcion*. So did *Irenaeus*, and *Modestus*,
which of all others chiefly detested his error vnto the world. So did sundry other learned
men, whose bookes are yet to be seene with diuers of the brethren.

CHAP. XXV.

Of Melito bishop of Sardis in Asia, and his works.

Cap. 26. after
the greeke.Melito and
the catalogue
of his books.

About this time Melito bishop of Sardis, and Apollinarius bishop of Hierapolis flourished,
who both wrote vnto the Emperour of Rome then raigning, severall bookes and A-
pologies, in the behalfe of our faith: whereof these of Melito his doings came to our
hands: Two bookes of Easter. Of politike conuersation, and the Prophets. Of the church. Of the
Lords day. Of the nature of man. Of the mold of man. Of the obedience of faith. Of the senses.
Pozeoner: Of the body and soule. Also Of our regeneration, or new birth. Of the truth. Of faith,
and the natiuitie of Christ. Likewise a booke of his: Of prophesie. Of the soule and body. Of hos-
pitality. And a booke intituled: A key. Another: Of the diuell. Another: Of the Revelation of
Saint Iohn, and of God incarnate. Last of all, a booke dedicated vnto *Antoninus*. In his booke of
Easter he declareth the time when he wrote it, beginning thus: These things were written in
the time of *Sernilius Paulus* proconsul of Asia, at what time *Sagaris* suffered martyrdom, and the
great stirre was moued at Laodicea, touching the Sabaoth, which then by reason of the time fell
out. Of this booke *Clemens Alexandrinus* made mention in a severall tract which he wrote of
Easter, and purposely (as he testifieth himselfe) by occasion of Melito his booke. In his Apology
vnto the Emperour he reported the things practised against the Christians, writing thus:
The godly people grieved by reason of new edictes which were published throughout Asia, and
neuer before practised now suffer persecution. For impudent Sycophants, and greedy gapers after
other mens goods, hauing gotten occasion through those proclamations, openly rob and spoile,
day and night, such as commit no trespass at all. And after a few lines he saith: If this be done
through your procurement, let it stand for good. For the Emperour that is iust, neuer putteth in
practise any vniust thing, and we willingly wil beare away the honor of this death; yet this only we
humbly craue of your Highnesse, that you (after notice and trial had of the authors of this conten-
tion) do iustly giue sentence, whether they are worthy of death and punishment, or of life and qui-
etnesse. But if this be not your Maiesties pleasure, and the new edict proceed not from your power
and authoritie, (which were not seemely to be set forth against barbarian enemies) the rather

Melito in his
booke of Ea-
ster.
Sagaris mar-
tyred.
A peece of
the Apologie
of Melito vn-
to the Empe-
rour.

Christian religion began to be made manifest in the time of Augustus, for then Christ was borne.

Meliton writeth vnto Onesimus of the canonical Scripture of the old Testament.

These two chapters in the Greeke were one

Apollinaris.

Montanus the heretike. Musanus. Encratits.

Tatianus.

we pray you, that you despise vs not, which are grieved and oppressed with this shamefull spoile. Againe to these he addeth: The diuine philosophy now in estimation amongst vs, first flourished among the Barbarians. For when as it flourished vnder the great dominion of *Augustus* your forefather of famous memorie, it fell out to be a most fortunate successe vnto your Empire. For from thenceforth the Romane Empire increased and enlarged it selfe with great glorie, whose successor now you are, greatly beloued, and haue bene long wished for, and wilbe together with your sonne continually prayed for. Retaine therefore this Religion, which increased with the Empire, which began with *Augustus*, which was reuerenced of your ancestors before all other Religions. This was a great argument of a good beginning, for since that our doctrine flourished together with the happie Empire then beginning, no misfortune befell vnto it from the raigne of *Augustus* vnto this day: but on the contrarie, all things glorious and glad some, as euery man wished. Onely of all others, *Nero* and *Domitian*, through the perswasion of certaine enuious and spitefull persons, were disposed to bring our doctrine into hatred: from whom this slander of flattering persons that was raised against the Christians, sprong vp after a brutish manner. But your godly ancestors corrected their blind ignorance, and rebuked oftentimes by their epistles sundrie rash enterprises. Of which number, *Adrianus* your grandfather is knowne to haue written, both vnto *Fundanus* Proconsull and president of Asia, and to many others. And your father, (yours, I say, in that you gouerned all things together with him) wrote vnto the cities in our behalfe, as vnto the *Larissians*, *Thessalonians*, *Athenians*, and to all the *Grecians*, that they should innouate nothing, neither practise any thing preiudiciall vnto the Christians. But of you we are fully perswaded to obtaine our humble petitions, in that your opinion and sentence is correspondent vnto that of your predecessors, yea and more gracious, and far more religious. Thus as ye reade, he wrote in the foresaid booke. And in his Proeme to his annotations of the old Testament, he reciteth the catalogue of the bookes of the old Testament, then certaine and canonicall (the which necessarily we haue annexed) writing thus: *Meliton* vnto the brother *Onesimus* sendeth greeting: Whereas oftentimes (you being enflamed with earnest zeale towards our doctrine) haue requested of me, to select certaine annotations out of the Law and Prophets, concerning our Sauour, and our whole religion, and againe to certifie you of the summe of the bookes contained in the old Testament, according vnto their number and order of placing, now at length I (being mindfull heretofore also of your petitions) haue bene carefull to performe that you looke for, knowing your endeouour, your care and industrie in setting forth the doctrine of faith, marching forwards with loue towards God, & care of euerlasting saluation, which you prefer before all other things. When that I travelled into the East, and was there where these things were both preached and put in practise, I compiled in order the bookes of the old Testament, such as were well knownen, and sent them vnto you, whose names are these: The five bookes of *Moses*: Genesis, Exodus, Leviticus, Numeri, Deuteronomium. Then Iesus Naue, the Iudges, the booke of *Ruth*, foure bookes of Kings, two of Chronicles, the Psalmes of *David*, the Prouerbes of *Solomon*, the booke of Wisdome, Ecclesiastes, the Canticles, *Iob*, *Esay* and *Ieremie* the Prophets. One booke of the twelue Prophets, *Daniel*, *Ezechiel*, *Esdra*s. Vpon the which we haue written fixe bookes of commentaries. Thus farre *Meliton*.

CHAP. XXVI.

Of the writings of Apollinaris, and Musanus.

Although there were many volumes written by *Apollinaris*, yet these onely came to our hands. A booke vnto the aforesaid Emperour. Five bookes against the Gentiles. Two bookes of the truth. Two bookes against the Iewes. And such bookes as afterwards he wrote against the *Phrygian* heresie, which not long after waxed stale, then first budding out when as *Montanus* together with his false prophetesses ministred principles of Apostasie. So far of him. *Musanus* also spoken of before, wrote a certaine excellent booke intitled: Vnto the brethren lately fallen into the heresie of the *Encratits*, which then newly had sprong, and molested mankind with a strange and pernicious kind of false doctrine, the author whereof is said to be *Tatianus*.

CHAP. XXVII.
Of Tatianus, and his heresie.

WE meane that *Tatianus*, whose testimony a little before we haue alledged touching the renowned *Iustinus*, whom also we haue reported to haue bene the Martyrs disciple. The same doth *Irenaeus* declare in his first booke against heresies, writing of him and his heresie thus: Out of the schoole of *Saturninus* and *Marcion* sprang the Heretikes whom they call *Encratites* (that is to say continent persons) who taught, that mariage was to be abhorred, contemning the ancient shape and mold of man framed of God, and so by sequele, reprehending him that made the generation of man and woman. Againe they haue commaunded abstinence from liuing creatures, for so they call them, shewing themselves vngratefull towards God, which made all things for the vse of man. They denie that the first man was saued. And this blasphemie lately sprong vp, one *Tatianus* being originall thereof: who whilest that he was the auditor of *Iustinus*, reuealed no such thing, but after his Martyrdome, falling from the Church, and being puffed vp with presumptuous estimation and selfe opinion of Doctorship, as though he passed all other, inuented a new forme of doctrine. He dreamed of certaine inuisible worlds with the *Valentinians*, preaching of mariage, corruption and fornication, as *Marcion* and *Saturninus* had done before, calling into controuersie of himselfe the saluation of Adam. This doth *Irenaeus* write in the place before cited, and a litle after thus: One *Seuerus* reuiued the foresaid heresie, and became an author vnto his followers, so that of him they were called *Seueriani*. These receiue the Law, the Prophets, and the Gospels: they expound names of holy Scripture, as pleaseth them best: they reuile the Apostle *Paul*: they reiect his Epistles: they deny the Actes of the Apostles. Their first author was *Tatianus*, who patched together, I wot not what kind of mingle mangled consonance of the Gospels, and termed it *Diatessaron*, which as yet is to be seene of many. Some report that he presumed metaphasically to alter the words of the Apostle, correcting as it were the order of phrase. He left in writing vnto the posteritie a great number of commentaries, but of all the rest that booke of his against the Gentiles, is reckoned famous, and taken for the best, and most profitable: where mention is made of the former times, with a bold protestation, that *Moses*, and the Prophets among the Hebrewes, were farre moze ancient, then the famous men among the Gentiles. And of these things thus farre.

Irenaeus lib. 1. cap. 30. 31. Saturniani. Marcionites.

Tatianus

Valentiniani

Seuerus. Seueriani.

Diatessaron.

Tatianus though an heretike, yet wrote he a learned booke against the Gentiles.

CHAP. XXVIII.

Of Bardesanes a Syrian, and his booke.

Vnder the raigne of the same Emperour, when heresies increased, a certaine man in *Mesopotamia*, by name *Bardesanes*, being very eloquent and skilfull in logicke, published in writing in the Syrian tongue, Dialogues together with other booke, against *Marcion* and other ground heretikes: the which certaine learned men (whereof he had then a great number to his disciples, his gift of vtterance did so passe) translated from the Syrian into the Greeke tongue: of which booke, that dialogue intituled of *Destinie*, and dedicaced vnto *Antoninus* the Emperour, is of great force. The report goeth, that he wrote many other booke, by occasion of the persecution raised in those times. This man was first scholed by *Valentinus*, but afterwards reprehending and condemning his fabulous dreames, he transformed and altered himselfe of his owne accord, and embraced the sounder sentence, and yet notwithstanding he was not altogether cleare of the filth of the former heresie. About this time *Soter* Bishop of Rome departed this life.

Bardesanes a Syrian.

Anno. 179.

The end of the fourth booke.



THE FIFTH BOOKE OF THE EC-
CLESIASTICAL HISTORIE OF EVSE-
BIUS PAMPHILVS BISHOP OF CÆSAREA
IN PALÆSTINA.

The Proeme of Eusebius.

*How that Eleutherius succeeded Soter in the see of Rome. The difference betweene
the Ecclesiasticall and prophane historie. He purpoſeth to write of martyrs.*

Eleutherius
b. of Rome.
Anno Domi-
ni 179.



Oter when he had bene Bishop of Rome eight yeares, finished his mortall
race, whom Eleutherius the twelfth from the Apostles succeeded. And then was
it the seventeenth yeare of the raigne of Antoninus Verus the Emperour, in which
time persecution increasing against vs in all parts of the world, the people
beyond throughout their cities, we may easily coniecture, how many mil-
lions of martyrs suffered throughout the world, by such as happened unto one na-
tion, which for most true and everlasting memory, hath bene thought worthy the writing, &
is printed for the posteritie. And although we haue heretofore compiled a booke of martyrs in
most ample wise, containing not only historical narratio, but also enterlaced which doctrine
nevertheless we mind not now to omit any thing which may seeme pertinent unto this our pre-
sent history. Other Historiographers haue bene carefull to commit to letters onely warlike
victories and noble triumphes against the enemies, valiant enterprises of captaines, notable
courage of armed souldiers, bespotted with blood and innumerable slaughters of tender
sucklings, committed for countrey and substance sake: but this our history containeth a po-
licy gratefull unto God, most peaceable warrres for the quietnesse of the soule, for the truth
of conscience rather then triall for our countrey, for godly fauour rather then worldly friend-
ship. It containeth the valiant constancy of champions, buckling and wrestling for the truth,
the most victorious fortitude and triumphes against fire fiends of hell, the upper hand of
our inuisible aduersaries: to be short, it pronounceth for all these crownes of everlasting me-
morie.

CHAP. I.

*Of the martyrdomes of Saints, and cruell persecution in France,
under Antoninus Verus the Emperour.*

It was the countrey of France, wherein the theater of this wrestling (before mentioned)
lay. Whose chiefe cities and most frequented in respect of the rest in the same region, are
Lions and Vienna, by both which cities the river Rhodanus doth runne, compassing that
whole country. The holy Churches there, sent this letter touching their martyrs, unto the
Churches throughout Asia and Phrygia, making relation of their affaires after this manner.

The Epistle
of the french
men unto the
Churches of
Asia & Phry-
gia.

*The seruants of Christ inhabiting Vienna and Lions Cities of France, unto the brethren
throughout Asia and Phrygia, hauing with vs the same faith and hope of
redemption: peace, grace and glorie from God the Father,
and Christ Iesu our Lord, be multiplied.*

When they had premised certaine things by way of preamble, they proceeded in these words:
The greatnes of this our tribulation, the furious rage of the Gentiles against the Saints, and
what things the blessed martyrs haue suffered, we are not able exactly to expresse by word, or
comprehend in writing. For the aduersarie endeouored with all his might, shewing tokens of his
preparatiues

preparatiues and disposed entrance to persecution, and passing throughout all places, acquainted
 and instructed his limmes, to strue against the seruants of God: so that we were not onely bani-
 shed our houles, bathes, and comon market places: but altogether euery one of vs straightly char-
 ged not to shew his face. Yet the grace of God withstood him, deliuering the weaklings, and con-
 trariwise vpholding certaine others, as sure and immouable pillars, which through their suffe-
 rance were able not onely to repell the violence of the despitefull aduersarie, but also to prouoke
 him, patiently abiding all kind of slander and punishment. To be short, accounting great torments
 but as small trifles, they hastened vnto Christ, declaring as truth is, that the passions of these present
 times, are not worthie of the glorie which shall be reuealed vnto vs. And first of all, they bare
 manfully all such vexations as the multitude layed vpon them: as exclamations, scourgings, drag-
 gings, spoyling, stoning, fettering, and the like, whatsoeuer the headie and sauage multitude
 accustomed to practise against their professed enemies. Next, being ledde vnto the open market
 place, and examination had, they were condemned in presence of the people by the Tribune
 and the other chiefe potentates of the citie, and cast into prison, vntill the Presidents comming.
 After that, when they were brought before the President, which had exercised all kind of
 extreame crueltie against vs, *Vetus Epagathus* one of the brethren (hauing fulnesse of loue to-
 wards God and man, whose conuersation was so perfect, although a yong man, that he
 was thought comparable with *Zacharie* the Priest, for he walked vnblameably in all the
 commaundements and ordinances of the Lord, and very seruiceably towards his neighbours,
 hauing great zeale and seruencie of the spirit of God:) allowed not of the sentence vniustly pro-
 nounced against vs, but with vehement motion required, that audience might be giuen him
 to pleade for the brethren, alledging that we had committed no impietie. Which being de-
 nied him (for he was a noble man) of such as compassed the tribunall seate, and of the Presi-
 dent reiecting this iust petition, and onely demanding whether he was a Christian: he confes-
 sed it with a lowd voyce, and so he was receiued into the fellowship of the Martyrs, and called
 the Aduocate of the Christians. For he hauing the spirite which is the comforter, in greater a-
 boundance then *Zacharie*, declared the fulnesse of loue that was in him, in that he spared not
 his life in defence of the brethren. He was and is the true disciple of Christ, following the
 lambe wither soeuer he goeth. The other foremartyrs stirred vp by this example, hasten them-
 selues vnto Martyrdome, and are become liuelier, and readier, accomplishing the confession
 of Martyrdome with all chearefulnesse of mind. There were certaine others found vnreadie,
 lesse exercised, and as yet weake, not of abilitie to beare the burthen of so weightie a combate,
 (in number ten) which fell through the frailtie of the flesh, to our great heauinesse and sorrow-
 full lamentation, quailing the chearefulnesse of others, which were not as yet apprehended,
 but accompanied the Martyrs what torments soeuer befell them, and seuered not themselves
 from them. Then trembled we all for feare, and that greatly, because of the vncertaintie of
 confessions: being not terrified with any torments, but carefull for the end, lest anie should fall
 from the faith. Daylie there were apprehended such as were worthy to fulfill the number of
 the fallen weaklings: so that out of both these Churches, as many as ruled and bare the grea-
 test sway were taken and executed, and withall certaine of the Ethnicks being our seruants
 were taken, (for the President had commaunded publikely, a generall inquisition to be made
 for vs) who being ouercome by the subtile sleights of Satan, and terrified with the sight of the tor-
 ments which the Saints suffered, through the perswasions of the souldiers, egging them forwards,
 fayned against vs, and reported, that we vsed the feastings of *Thiestes*, and the incest of
Oedipus, with diuers other crimes, which may neither godlike be thought vpon, neither
 with modestie be vttered, neither without impietie be beleueed. These things now being
 bruted abroad, euerie bodie was moued and incensed against vs, in so much that they
 which for familiaritie sake vsed moderation before, now were exceedingly moued and mad
 with vs. Then was that saying of our Sauour fulfilled, to wit: The time will come, when
 as euerie one that slayeth you, shall thinke that therein he doth God good seruice. Then suffered
 the holie Martyrs such torments as tongue can not expresse. And Satan also prouoked them
 with all might possible, that they should vtter some blasphemie. Great was the whole rage both
 of people, President, and souldiers set against *Sanctus* Deacon of the Church of Vienna: and
 against *Maturus*, lately baptizd, yet a notable warriour: and against *Ascalus* a Pergamenian,

Rom. 8.

Vetus Epa-
gathus mar-
tyred.

Luke. 14

Ten fell in
persecution:Slanders rai-
sed against
the Christians.

Iohn 16.

Sanctus a
Deacon.
Maturus a
late convert.

Blandina a
woman.
1. Cor. 1.

Blandina
sheweth
great patience
in her tor-
ments.

Blandina co-
fesseth her
selfe to be a
Christian.
Sanctus she-
weth great
patience.

Sanctus con-
fesseth him
selfe a Chri-
stian.

Biblis a wo-
man pitiously
tormented.

Many of the
Martyrs died
in prison.

who was alwayes a pillar and fortresse for our faith: and against *Blandina*, a woman, by whom Christ shewed, that those things which in the sight of men appeare vile, base, and contemptible, deserue great glorie with God, for the true loue they bare towards him indeed, without boasting in shew. For when as we all quaked for feare, yea and her carnall mistresse (which also was one of the persecuted Martyrs) was verie carefull lest that peradventure at the time of her answer, by reason of the frailtie of the flesh, she should not perseuere constant: *Blandina* was so replenished with grace from aboue, that the executioners which tormented her by turnes from morning to night, fainted for wearinesse, and ceased, confessing themselves overcome: and that they were no longer able to plague her with any more punishments: maruelling that as yet she drew breath, hauing her whole bodie rent in peeces, and the wounds open: they confessing withall, that one of those torments was of force sufficient to cost her her life, much more so manie, and so great. But this blessed woman, like a noble wraister, was renewed at her confession, for as oft as she pronounced: I am a Christian, neither haue we committed any euill she was recreated, refreshed, and felt no paine of her punishment. *Sanctus* also bare noble and valiantlie, yea aboue the nature of man, all such vexations, as man could deuise. When as the wicked in compasse, by reason of his great passions and torments, had well hoped to haue heard some vndecent and vncomely speech out of his mouth, his constancie was so great, that he vttered neither his owne name, neither his kindred, neither the countrie whence he was, nor whether he were bond or free, but vnto euerie question he answered in the Romaine tongue: I am a Christian. Thus confessed he often in steed of all other things, of his name, and Citie, and kindred; neither could the Gentiles get anie other language of him. Wherefore the President and the tormentors were fiercely set against him. And when as now there remained no punishment vnpractised, at length they applied vnto the tenderest parts of his bodie, plates of Brasse glowing hoate, which fried, seared, and scorched his bodie, yet he remained vnmoueable, nothing amazed, and constant in his confession, being strengthened and moistened with the dew which fell from the celestially fountaine of the water of life, gushing out of the wombe of Christ. His bodie bare witnesse of the burning. For ouer all his bodie his flesh was wounded, his members bescarred, his sinewes shronke, so that the naturall shape and outward hew was quite changed, in whom Christ suffering, obtained vnspeakeable glorie, conquering Satan, and leauing an example for the instruction of others, that no torment is terrible where the Father is beloued, no lamentation loathsome where Christ is glorified. When as the wicked tormentors a few dayes after, had brought him to the place of torment, and well hoped, that if they punished him now (hauing his whole bodie puffed vp with swelling and festered wounds, so sore, that it might not be touched, no not with the least finger) they should overcome him, and preuaile: or if that he died in torment, they should terrifie the rest, and so warne them to take heed: none of all these happened vnto him, but beyond all mans expectation, in the latter torments his bodie was released of the payne, recovered the former shape, and the members were restored to their former vse, so that the second plague through the grace of Christ, was no grieuous maladie, but a present medicine. Againe Satan going about blasphemously to slander vs, procured *Biblis* a woman (one of them which had fainted before) to be brought forth, supposing her frayle and fearefull mind now to be quite altered from the Christian opinion, and consequently through her blasphemous deniall, to be in danger of damnation. But she at the verie houre of torment, returned vnto her selfe, and waking as it were out of a dead sleepe, by meanes of these punishments temporall, considered of the paines eternall in hell fire, and vnlooked for, cryed out vnto the tormentors, and sayd: How could they deuoure infants, which were not suffered to sucke the bloud of brute beasts? Therefore when she confessed her selfe a Christian, she was appointed to take her chance among the Martyrs. When that these tyrannical torments were taken away of Christ, through the patience of the blessed Saints, the diuell inuented other mischiefs, to wit, the imprisoning of the Saints in deepe and darke dungeons, setting of them in the stocks, stretching their feet vnto the fist bored chinke, with other punishments, which furious ministers full of diuellish rage, are wont to put in vre and practise vpon poore prisoners. So that many were stifled and strangled in prison, whom the Lord would haue so to end this life, and to shew forth his glorie. For the Saints being so sore weakened with grieuous torments, that though all medicines were ministred vnto them, yet life seemed to them vnpossible, remained shut vp in close prison,

despitue

destitute of all mans ayde, but comforted of Lord, and confirmed in body and mind, so that they stirred vp and comforted the rest. The younger sort that were newlie apprehended, whose bodies had not before tasted of the lash of the whip, loathed the closenesse of the prison, and were choaked vp with stinck. But blessed *Pothinus* to whom the charge of the bishops sea of Lions was committed, being aboue fourscore and ten yeares old, weake of bodie, scarce able to draw breath, because of the imbecillitie of nature, being strengthened with the cheerefulnesse of the spirite, for the conceiued ioye of martyrdom which he desired, was brought forth before the tribunall seate, faint in bodie, for that he was old and sicklie, his life being for this end reserved, that Christ by the meanes of it might triumph. He was caried of the souldiers and layed before the tribunall seate, accompanied with the Potentates of the citie, and the whole multitude, diuerslie shouting, as if he had bene Christ; he hath giuen a good testimonie. And being demaunded of the President who is the God of the Christians, he answered: If thou become worshi thou shalt vnderstand. After this answer he was cruellie handled, and suffered manie stripes: for such as were nearest vnto him strooke at him both with hand foote, reuerencing his yeares nothing at all: and such as stood a farr off, looke what each one had in his hand, that was throwen at his head: and such as ceased from powring out their poysoned malice, thought themselues to haue grievously offended, supposing by this meanes, to reuenge the ruine of their rotten Gods. But he almost breathlesse, is throwne into prison, where after two dayes he departed this life. Here was shewed the great providence of almightie God, and the infinite mercie of Iesus Christ, though verie seldome outwardly appearing vnto the brethren, yet neuer destitute of the power of Christ. And as manie as fainted in the first persecution, were all alike imprisoned and pertaker of the affliction. Neither did they preuaile, or the deniall profite them: it was thought a sufficient fault, that they confessed to haue bene such: but these, as murderers, and hainous trespassers, were twise more grievously plagued. The ioy of martyrdom, the hoped promises, the loue towards Christ, and the fatherly spirit comforted the one company: the other were vexed in conscience, so that their outward countenance bewrayed their inward apostasie: for the former went cheerefully with great maiestie and grace, their fetters becoming them as the skirts of the new married spouse, garnished with sundrie colours, and layd ouer with gold, and withall yeelding a Christian fragrant smell, so that many supposed their bodies to haue bene outwardly perfumed: but the other all sad and sorrowfull, as vile and abiect caitifes, misshapen creatures, full of all deformitie, derided of the Gentiles themselues, deseruing death, as degenerating cowards, destitute of the most precious, glorious, and liuely name of Christianitie. With the sight hereof manie were confirmed, so that sodenly being apprehended, without stay they protested their faith, not hindered with one thought of diuellish perswasion. A little after in the sayd Epistle thus it followeth: After these things the formes of martyrdom are framed, and deuised into diuers sorts. For of many faire coloured and sweete smelling floures, they offered vnto God the Father, one well twisted and compacted crowne or garland. It behoued noble champions, hauing borne the brunt of so variable a combat, and gotten a magnificall victorie, to triumph with an incorruptible crowne of immortallitie. *Maturus* then, and *Sanctus*, and *Blandina*, and *Attalus*, were led vnto the brute beasts, in the popular and publike spectacle of the Heathenish inhumanitie, euen at the day appointed of set purpose by our men for so beastly a bucking. Where againe *Maturus* and *Sanctus* were diuersly tormented with all kind of punishments, as if they had suffered nothing before. Yea rather (as it were with many new meanes) repelling the aduersarie, they beare the victorious garland, suffering againe all the wonted reuilings, all the crueltie of the sauage beasts, and whatsoever the outrageous multitude craued and commaunded, and aboue all, they patiently suffered the yron chaire, wherein their bodies boyled as in a frying pan, filling such as were present with the loathsome sauour of that their fullsome froth. Neither were they thus contented, but practised further to ouercome the patient sufferance of the Saints. Neither could they get any other sentence of *Sanctus*, saue that confession which he cried at the first. At length when these Saints had endured this great and grievous triall, they were slaine and executed, after all that whole day they had bene made a spectacle vnto the world, in that variable combat, as commonly it falleth out in equall matches, where one buckleth with another. But *Blandina* was hanged in chaines, and obiect for the wild beasts, to exercise their sauage violence vpon; no doubt so done by the ordinance of God, that she hanging in the forme of crosse, might by her incessant prayer, procure

Pothinus b. of Lions after great torments is cast into prison, where after two dayes he departeth this life.

A comparison or difference betwene such as fainted, & such as continued faithfull in persecution.

Maturus and *Sanctus* beheaded. *Blandina* hanged in gibbets so low, that the wild beasts might reach her.

Blindina is
cast into pri-
son.

Attalus
brought
forth & clapt
in prison.

Many that
fell repented
them againe.
Ezech. 18.

Alexander a
Phisitian co-
forteth the
Martyrs.

Alexander
torne in pee-
ces of wild
beasts.

Attalus fried
to death.

cheerfulnesse of mind vnto the Saints that suffered, whereas they in that agonic beholding with outward eye in their sister, him that was crucified for them, might perswade the faithfull, that such as suffer for Christs sake, shall haue fellowship with the liuing God. After that she had hong a long while, and no beast touched her, she is taken downe, cast into prison, and reserved for further torment, that being conquerour of many combats, she might prouide for the crooked serpent, inexcusable condemnation, and animate the brethren vnto cheerfulness, she being a weak and contemptible person, putting on the great, the strong, and invincible champion Christ Iesus, obtrayning through her often and manifold patience, the incorruptible crowne of glorie. *Attalus* also a famous man, was earnestly called for of the people vnto punishinge, who being readie, and of a cleare conscience, came forth. For he being notable exercised in the Christian profession, was alwayes a witnesse and defender of the truth. Therefore when he was led about the Theater, with a scrole before him, wherein was written in the Romaine tongue, This is *Attalus* the Christian: and the people had raged against him, the President knowing that he was a Romaine, commaunded him to imprisoned, and close kept with the other prisoners, concerning whom he had written vnto *Cesar*, and expected an answer. But the time passing betwene was neither vaine nor frutelesse, for the infinite mercie of Christ Iesus our Saviour, shined in the world through their patience. The dead were by the liuing reuiued, the Martyrs professed such as were no Martyrs, the pure virgine and mother the Church was greatly comforted and chertished, when she as recouered and receiued for liuing, such as before she had lost as untimely birthis and dead fruite. For many which before had fainted, by their meanes were restored, regenerated, stirred vp afresh, taught to protest their faith, and now being quickned, and strengthened, hauing tasted of him which will not the death of a sinner, but is meeknesse vnto the penitent, they come forth before the tribunall seate, readie to answer vnto the interrogatories of the President. And because that *Cesar* had commaunded by writing, that such as confessed themselves Christians, should be executed, and such as renounced should depart the frequented solemnitie (which by reason of the concourse of the Gentiles from euery country, was at the beginning verie populous) he brought forth from prison the blessed confessours into the open spectacle and presence of the people, to be scornfully gated vpon, and when he had againe made inquisition of them, as many as he found to be priuiledged persons of Rome, those he beheaded, the rest he threw to be rent asunder and torne in peeces of wild beasts. Christ was greatly glorified in them, which at the first denyed, and at last, beyond all the expectation of the heathen boldly confessed their faith. They severally were examined, to be set at libertie, but after confession they were coupled to the number of the Martyrs. But they varied without, which had no graine of faith, no feeling of the wedding garment, no sparkle of the feare of God, but rather through their wicked conuersation, blasphemed the way of God, as sonnes of perdition. All the other were coupled to the Christian congregation: and at the time of examination, *Alexander* a Phrygian borne, professing Phisicke, hauing dwelt in France many yeares, a man well knowne for his great zeale Godwards, and boldnesse of speech (for he was not without Apostolike grace) stood hard by the tribunall seate, and nigh the examined persons, exhorting them to boldnesse of confession, by signes and tokens: so that by his sorrowing and sighing, by his hopping and skipping to and fro, he was descried of the standers by. And when the people in compasse had taken in euill part, that they which before had recanted, againe did confesse, with one consent they crie out against *Alexander*, as author thereof. And when the President had vrged him, and demaunded of him what he was, he answered: I am a Christian: for which answer the President allotted him vnto the beasts, of them to be rent in peeces and deuoured. The next day after, together with *Attalus* he is brought forth, (for the President to gratifie the people, deliuered him vnto the beasts, to be bayted the second time.) And when these had tasted of all the torments prouided for them in compasse of the scaffold, and suffered great paine, in the end they were put to death. Of which nuber *Alexander* not once sighed, neither vttered any kind of speech, but inwardly from the heart talked with God. *Attalus* burning in the scalding iron chaire, glowing hoate, so that the saueur of his broyled body filled their nostrils, sayd vnto the multitude in the Romaine tongue: Behold this that you do is to deuoure men: but we neither deuoure men, neither commit any other hainous offence. And being demaunded what name God had, he answered: God is not called after the manner of men. After all these things, vpon the last day of the spectacles, *Blandina*, together with *Ponticus*, (a yong man of fifteene yeares of age)

was brought forth (which thing was dayly vsed, to the end they might behold the torments of the rest) whom they compelled to sware by their Idols names. But they constantly persecuting in their opinion, and contemning their Idols, set the multitude in such a rage against them, that they neither pitied the yeares of the yong man, nor spared the womankind, but plagued them with all kind of punishments vsed in their Theaters, vrging them now and then to sweare: which when they could not bring to passe, Ponticus being encouraged of the sister in presence of the Pagans, who then beheld how she exhorted and confirmed the yong man: after that he had suffered all kind of bitter torments, yielded vp the ghost. Last of all blessed Blandina, like a noble mother, hauing exhorted her children, and sent them before, as Conquerors vnto the King, pondering with her selfe all the punishments of her children, hastened after them, loying and triumphing at her end, as if she had bene invited to a wedding dinner, and not to be cast among wild beasts. After scourging, after buckling with wild beasts, after the broyling of her bodie as it were in a frying pan, at length she was wrapped in a net, and tumbled before a wild bull, which fanned and tossed her with his hornes to and fro, yet had she no feeling of all these things, her mind being fixed and wholly set vpon the conference which she had with Christ, and in the end she was beheaded, the Pagans themselves pronouncing: that neuer any woman was heard of among them, to haue suffered so many and so great torments. Neither did their crueltie and rage against the Christians so cease. For the sauage and barbarous Gentiles, being prouoked by a furious and beastly fiend, could not quiet themselves, but that their furious rage practised another kind of malicious spite vpon the dead carcases: neither were they pleased in that they were overcome, and voyd of naturall feeling and sense, but proceeded further, like brute beasts, both President and people were furiously prouoked, prosecuting vs with like hatred, that the Scripture might be fulfilled, which saith: He that is wicked, let him be wicked still, and he that is iust, let him worke righteousness still. For as many as were choked vp with the noisome stinck of the prison, were throwne to be deuoured of dogs, and a continuall watchiet, day and night, that none of them should be buried of vs. And gathering together the reliques of the Martyrs bodies, some vndeoured of beasts, some vnburned by fire, partly torne, and partly burned, with the heads and stumps of others vncovered with earth, they committed them for the space of manie dayes, vnto the custodie of souldiers. Others fretted and fumed, snarling at them, with the gnashing of their teeth, seeking further reuengement of them. Others derided and scoffed them, magnifying their Idols as causers of this our calamitie. And such as were of a milder nature, and somewhat sorrowed at our suffering, vpbraided vs, and said: Where is their God? and what profited them this religion, which they preferred before their liues? And such was the variable and diuellish disposition of the infidels, to our great sorow, because we were not permitted to burie the dead bodies of the Martyrs. Neither stood the night vnto vs in any speed for that purpose, neither would money perswade the keepers, nor our prayers moue the, but they kept the brused carcases of the Saints, as if some great commoditie grew vnto them by keeping them vnburied. Againe after a few lines, thus they write: To be short, after that the bodies of the blessed Saints had bene euery kind of way spitefully and scornfully intreated, lying whole sixe dayes vnburied, at length they were burned to ashes, the ashes also they gathered and scattered in the riuer Rhodanus which passed by, so that no iote nor relique thereof should longer remaine vpon earth. This they did, to the end they might overcome God, and hinder the reuiuing of the Saints: lest that (as they said) there should be any further hope of the resurrection, whereof (say they) the Christians being fully perswaded, bring amongst vs a strange and new religion, they contemne punishment, and hasten themselves cheerefully vnto death. Now let vs see whether they can arise, and whether their God can helpe and deliuer them from our hands.

Ponticus of
the yeares of
15 martyred.

Blandina be-
headed.

Aporal. 22.

Dead carca-
ses throwne
vnto dogges.

The ashes of
the burned
bodies were
throwne into
the riuer
Rhodanus, to
take away
the hope of
the resurre-
ction.

CHAP. II.

How the blessed Martyrs of God, receiued after repentance, such as
fell in persecution.

Such were the calamities which happened vnto the Church of Christ vnder the said Emperour, whereby we may coniecture by all likelihood, what befel vnto them in other prouinces. Neither shall it be amisse, if out of the same Epistle we alledge further testimony, concerning the mercie and mekenesse of the soresaid partyes, written in this maner:

The French
men write
thus of their
Martyrs.
Philip. 2.

The suffering
of Christ is
rather to be
termed *lavage*
Redemption,
1. Pet. 1. then
μάρτυριον,
martyrdome.
Who be mar-
tyrs, and who
confessors.
1. Pet. 5.

Act. 7.

They receive
after repen-
tance such as
fell in perfe-
ction.

They were such followers of Christ (who when he was in the forme of God, thought it no robbery to be equall with God) that being set in such glorie, they suffered torments, neither once, nor twice, but often and againe, being taken from the beasts, having the print of hote yrons and skarres, and wounds in their bodies, neither called they themselves Martyrs, neither permitted others so to terme them: but if any of vs so named them in our Epistles, they sharply rebuked vs, they attributed the name of martyrdom with full mind vnto Christ, who was the faulfull and true Martyr, the first fruite of the dead, and the guide vnto life. They called to mind their miserable torments which ended the race and course of this life with blessed martyrdom, saying: They now are Martyrs, whom Christ vouchsafed to receiue vnto him by confession, and through the passage of this persecuted life, to scale their martyrdom among the number of the blessed Saints, but we are meane, and base, and humble confessours. They beseeched the brethren with watrish eyes and wet cheekes, to pray incessantly for their happy ends. They expressed liuely the power of martyrdom, while they resisted the Heathens with libertie and boldnesse, shewing their noble courage through patience, their constancie without feare or trembling, and being called Martyrs of the brethren, refused it with the fulnesse of the feare of God. And a little after, thus they write: They humbled themselves vnder the mightie hand of God, by the which they are now highly exalted: they rendred vnto all men an accompt in the defence of their faith: they accused none, freed all, and bound no man: they prayed for their persecutors, after the example of *Stenen* that perfect Martyr, which sayd: Lord lay not this sinne to their charge. If he prayed for them that stoned him, how much more for the brethren? Again, a little after they say: The greatest combat they had with him (meaning the serpent) was for the sincerity of loue. So that the roaring Lion being soyled before, now quickened and stirred vp such as he thought to haue had deuoured. They shewed no insolent arrogancie towards them that fell, but ministred vnto such as wanted of their aboundance, being affectioned with motherly pitie and compassion towards them, and shedding many teares vnto God the Father for their sakes, they craued life, and he granted it them, which life they communicated to their neighbours: and so they passing as conquerours in all things, embracing peace, and shewing the same vnto vs, departed this life with peace, and posted vnto the heavenly and celestially paradise: leaving no griefe behind them vnto the mother, no sedition or warre vnto the brethren, but ioy, and peace, and concord, and loue. I suppose these things not to haue bene vnprofitably spoken of vs, touching the loue of the blessed Martyrs towards the brethren that fell, whereby we may note the vnnaturall and mercilesse minds of such, as after these examples grievously afflict the members of Christ.

CHAP. III.

Of the vision that appeared vnto Attalus the Martyr in his sleepe.

The French-
men in their
foresaid epi-
stle writ thus
also of *Alci-
biades*.

Montanus,
Theodorus
and *Alcibiades*
(not the-
former) false
prophets.

The same Epistle of the foresaid brethren, containeth an history worthy of memory, which without let of the enuious, may be layd downe to the knowledge of the Reader and it is thus: There was among them one *Alcibiades*, who liued miserably, feeding onely on bread and water. When he had determined with himselfe so to liue in prison, it was reuealed vnto *Attalus* after his first conflict on the Theater, that *Alcibiades* did not well, in that he vsed not the lawfull creatures of God, and also gaue an occasion of doubting vnto others. Hereof when *Alcibiades* was perswaded, he vsed all things indifferently, and praised God, For they were not destitute of the grace of God, but had the holy Ghost for their director. Of these things thus much. When as *Montanus*, and *Alcibiades*, and *Theodorus*, then fresh and first of all, of many throughout Phrygia, were thought to be endued with the gift of prophetic, (so many other miraculous operations, wrought by the diuine power of God in many places, perswaded them that these had also the gift of prophetic) and because of them, sedition was raysed: againe, the brethren inhabiting France, layd downe in writing, their goodly and Catholike censure of the, and withal, alledged sundrie Epistles of the holy Martyrs that suffered among them, which (being in close prison) they had written vnto the brethren, throughout Asia and Phrygia, in the which also they called and prouoked *Eleniberis* then Bishop of Rome, to the defence of the Ecclesiasticall peace.

CHAP. IIII.

The Martyrs in France commend Irenaeus Bishop of Lyons, by their epistle vnto Eleutherius bishop of Rome.

The same Martyrs highly commended Irenaeus minister of the Church of Lyons, vnto the foresayd Bishop of Rome, as their owne words declare in this manner: Father Eleutherius, we wish you health in all things, and alwayes in God. We haue requested Irenaeus our brother and fellow labourer, to deliuer you these letters, whom we pray you to accept of, as a zealous follower of the will of Christ. For if we vnderstood that any mans degree yeelded forth and deliuered righteousness vnto the graduate, namely as being minister of the Church, as this man is, we would haue chiefly commended this in him. To what end should I now out of the same epistle, rehearse y^e catalogue of Martyrs, I meane of them which were beheaded, and of them which were deuoured of wild beasts, and of them which died in prison, and the number of those confesso^rs, who then as yet liued? For if any man be disposed at large to reade hereof, let him take in hand my booke of Martyrs, where the collection thereof is plainly to be seene. These things were thus done in the time of Antoninus the Emperour.

The Martyrs in France to Eleutherius b. of Rome, in the commendation of Irenaeus b. of Lyons.

CHAP. V.

How that God in great necessitie sent raine at the faithfull Christian souldiers prayer, vnto the host of Marcus Aurelius an Heathenish Emperour.

Histories do record, that when his brother Marcus Aurelius the Emperour, warred against the Germans and Sarmatians, his host was ready to perish with thirst, so that he wist not what to do: and that the souldiers of the legion called Melitina, moued againe and againe with faithfulness towards their Prince, bowed downe vpon their bare knees (as our accustomed manner of praying is) in the midst of the army, turning them to the enemies, and made supplication vnto God. When as this sight seemed strange vnto the enemies, there was shewed a farre moze strange spectacle, to wit, lightening, which put the enemies to flight and ouerthrow, and withall a shew of raine to refresh the armie, which welnigh perishing with thirst, powred out their prayers before the high throne of the maiesty of God. This historie is reported by such as fauoured not y^e Christian faith, yet were careful to set forth the things which concerned the foresaid persons. It is also written by our men. And of the heathen Historiographers themselves the miracle is mentioned, but not exp^ressedly to proceed by the meanes of our men; yet our writers as friends and fauourers of the true doctrine, haue deliuered simply and plainly in deed as it was done. Whereof Apollinaris is a witnesse of credit, who reporteth that this legion (by whose prayers this miracle came to passe) was from that time forth called by the Emperour in the Romaine tongue after a peculiar name, the Lightning lion. Tertullian also a man worthy of good credit, dedicating an Apologie in the Latine tongue, vnto the Romaine Senate, in the defence of our faith (whereof we mentioned before) hath confirmed this historie with a mightier and moze manifest proofe. For he writeth, that y^e most proude epistles of Marcus, are yet extant, wherein he himselfe testifieth, that warring with the Germans, his army welnigh perished through the scarcity of water, but yet was saved through the prayers of the Christians. He saith, that this Emperour threatned them with death, which went about to accuse them. Vnto the foresaid things he addeth: What manner of lawes are these against vs? impious, vniust, cruell, which neither Vespasian obserued, although conqueror of the Jewes: which Traian partly frustrated, commending the inquisition for the Christians to cease: which neither Adrianus, although busying himselfe with euery matter, neither he which was called Pius, confirmed. But weigh of this euery man as pleaseth him, we will prosecute that which followeth by order of historie. When Pothinus of y^e age of fourescore and ten yeares, had ended this life, together with y^e other martyrs in France, Irenaeus succeeded him in the Bishopricke of Lyons: whom we haue learned in his youth to haue bene the audito^r of Polycarpus. This same Irenaeus in his third booke against heresies, rehearseth the succession of the Romaine Bishops vnto Eleutherius, whose times presently we prosecute, and reciteth the catalogue of them, as if it were his speciall duty, writing in this manner.

Marcus Aurelius the brother of Antoninus.

The Christian souldiers do pray for rain; immediately it lightened and rayned.

The lightning legion.

Tertullian in Apolog. ca. 5. Irenaeus who in his youth was the auditor of Polycarpus, succeedeth Pothinus in the bishopricke of Lyons in France.

Irenæus lib. 3.
cap. 3.
2. Timoth. 4.
Paule.
Peter.
Linus.
Anacletus.
Clemens.
Euaeristus.
Alexander.
Xystus.
Telephorus.
Hyginus.
Pius.
Anicetus.
Soter.
Eleutherius.

THe blessed Apostles planting and building the Church, committed vnto *Linus* the gouernment of the ministerie. This *Linus*, *Paule* remembred in his Epistle vnto *Timothie*. Him succeeded *Anacletus*, after him *Clemens*, the third from the Apostles: which both saw them, had his conuersation with them, & had both the preaching & tradition of the blessed Apostles grafted in his mind and painted before his eyes. Neither was he yet alone, for there liued at that time many which were ordained by the Apostles. In the time of this *Clemens* there was raised no small sedition among the brethren at Corinth, wherefore the Church of Rome wrote vnto the Corinthians a worthy Epistle, reconciling them vnto peace, and renewing their faith and tradition lately receined of the Apostles. A little after he saith: After this *Clemens*, succeeded *Euaeristus*: after *Euaeristus*, *Alexander*: after *Alexander*, *Xystus*: he was the sixt from the Apostles. Afterwards *Telephorus*, which was gloriously crowned with martyrdome. Him followed *Hyginus*: then *Pius*: after him *Anicetus*, whom *Soter* succeeded. Now *Eleutherius* was the twelfth Bishop from the Apostles. The same order, the same doctrine, and tradition of the Apostles, truly taught in the Church, continued vnto this our time.

CHAP. VII.

How vnto that time miracles were wrought by the faithfull.

Irenæus lib. 2.
cap. 37.
Irenæus lib. 2.
cap. 58.

These things *Irenæus* (agreeable vnto the histories mentioned before) hath layd downe in those five booke which he wrote to the subuersion and confutation of the falsly named science, to wit, of Heretikes: and againe in the second booke of the same argument, he signifieth how that vnto his time, examples of the strange and wonderfull power of God, were seene flourishing in certaine Churches, saying: They are far from raising of the dead as the Lord and his Apostles did, through prayer, and as many of the brethren many times, and oftentimes the whole Church of some certaine place, by reason of some vrgent cause, with fasting and chaste prayer, hath brought to passe, that the spirit of the dead returned to the bodie, and man was by the earnest prayers of the Saints, restored to life againe. A little after he saith: But if they say the Lord wrought these things fantastically, we will leade them vnto the practised examples of the Prophets, and proue out of them, that they all prophesied of him after this manner, and that these things were done in deed, and that he was the onely sonne of God. Wherefore in his name, they that be his true disciples, receiuing grace of him, bend their whole might to this end, that euery one, after the quantitie of the talent receiued, do benifite the other brethren. Some soundly and truly expell diuels, so that they being deliuered of their euill spirits, embraced the faith, and were receiued into the Church: others haue the foreknowledge of things to come, they see diuine dreames, and prophetically visions: other cure the diseased and sickly, and restore them to their health, by their laying on of hands. Now according to our former saying, the dead were raised to life againe, and liued together with vs many yeares. For the gracious gifts of the holy Ghost are innumerable, which the Church dispersed throughout the whole world hauing receiued, disposeth dayly in the name of Iesus Christ crucified vnder Pontius Pilate, to the benefite of the Gentiles: seducing none, neither selling the to any at any price, for as she hath receiued the freely, so freely she bestoweth them. Again, in another place *Irenæus* writeth: As we haue heard of many brethren in the Church which had the gift of prophecyng, which were able through the holy Ghost to speake with sundry tongues: which could reueale the secrets of men where it so behoued, and expound the darke mysteries of God. Thus much of the diuersity of gifts, which flourished among the worthy men vnto that time.

Irenæus lib. 5.

CHAP. VIII.

What Irenæus wrote of, and concerning the holy Scriptures canonical, and the Septuagints translation.

For as much as in the beginning of this our treatise, we haue promised in their severall places, to alledge the testimonies of the ancient Ecclesiasticall elders and writers, which

they haue written to our knowledge, and deliuered to the posteritie touching the canon-
 call Scriptures of both the old and new Testament: now we will endeavour to perfoyme
 the same. And beginning with *Irenaeus*, first of all let vs see what he hath written of the new
 Testament, his words are these: *Matthew* deliuered vnto the Hebrewes the historie of the Go-
 spell, written in their owne tongue. When *Peter* and *Paul* had preached at Rome, and planted
 the Church, after their departure *Marke* the disciple and interpreter of *Peter* also, deliuered vs
 in writing such things as he had heard *Peter* preach. And *Luke* accompanying *Paul*, comprised
 in one volume the Gospell preached of him. After these, *Iohn* the disciple of our Lord, which also
 leaned one his breast, published a Gospell vnto the posteritie remaining at Ephesus. **Whis hath**
he written in his third booke. And in the first of the same argument he reasoneth of the Reuela-
tion of Saint Iohn, and the calculation of Antichrists name: These things being thus, when as in
 all true and ancient copies, this number is layd downe: and they also testifie the same which saw
Iohn with their eies, and the word it selfe teacheth vs, that the number of the beasts name, accor-
 ding to the numbring of the Gentiles, is declared by the letters expressed in the word it selfe. (A li-
 tle beneath of the same thus he saith.) We doubt nothing of the name of Antichrist, of the which
 we affirme sure & certainly. For if his name at this present were openly to be published, no doubt
 it had bene done by him which pronounced the Reuelation. Neither was the Reuelation scene
 long ago, but welnigh in this our age, about the end of *Domitians* raigne. **Thus much he said of**
the Reuelation of Saint Iohn. He hath made mention of the first Epistle of Iohn, citing thence
many testimonies. Also of the former of Peter. And he not onely knew, but allowed of the
booke of Hermes, intituled Pastor, saying: That writing hath very well pronounced which saith,
 Before all things beleeue there is one God, which hath created and made perfect all things, &c.
 He hath vsed also certaine sentences selected out of the booke of Wise dome of *Salomon*, where
 he saith: The sight of God bringeth incorruption, incorruption draweth a man vnto God. He c-
 teth the works of some one Apostolike elder, whose name he passeth over with silence, yet
 apponeth his interpretation of holy scripture. **Whereouer he remembered Iustinus Martyr, and**
Ignatius, alledging their writings for testimonies. He hath promised to confute Marcion
in a severall volume. But of the translation of the old Testament by the Septuagints, heare
what he writeth, in these words: God then was made man, and the Lord himselfe hath saved vs,
 giuing vs a virgine for a signe, not as some say which presume to interpret the Scriptures: Behold
 a damsel shall conceiue and bring forth a sonne, as *Theodotion* the Ephesian, and *Aquila* of Pontus
 translated, which were both Iewish proselites, whom the Ebionites following, haue taught that
 Christ was borne of *Ioseph* and *Marie*. After a few lines he addeth saying: Before the Romaine
 Empire grew to be of such force, when as yet the Macedonians held Asia, *Ptolomeus* the sonne of
Lagus fully minding to erect a librarie at Alexandria, and to replenish the same with all such good
 bookes as were extant, requested of the Iewes inhabiting Ierusalem, that they would send him
 their bookes translated into the Greeke tongue. They (forasmuch as they were as yet subiect vnto
 the Macedonians) sent vnto *Ptolomeus* seuentie elders from among them, verie skilfull in their
 bookes, and both the tongues, God no doubt disposing this thing after his pleasure. *Ptolomeus* for
 trials sake, fearing, if they conferred together, they would conceale the truth reuealed in their
 bookes, commaunded them severally euery man by himselfe to write his translation, and this in
 euery booke throughout the old Testament. Whenas they all came together in presence of *Pto-*
lomeus, and conferred their translations one with another, God was glorified, and the Scriptures
 diuine in deed were knowne. For all they from the beginning to the ending, had expressed the
 selfe same thing, with the selfe same words, and selfe same sentences. So that the Gentiles then
 present, pronounced those Scriptures to haue bene translated by the instinct and motion of the
 spirit of God. Neither may it seeme marvellous vnto any man that God brought this to passe,
 for whenas in the captiuitie of his people vnder *Nabuchodonosor*, the Scriptures were perished (the
 Iewes returning into their owne region, after seenty yeares, in the time of *Artaxerxes*
 King of Persia) he inspired *Esdraus* the priest, of the tribe of *Leui*, that he restored againe all the
 sayings of the former Prophets, and deliuered vnto the people the law giuen by *Moses*. **Thus**
surre Irenaeus.

Irenaeus li. 3.
 cap. 1.
 Matthew.
 Marke.
 Luke.
 Iohn.

Irenaeus lib. 3

When the re-
 uelation of
 Saint Iohn
 was first
 scene.
Irenaeus al-
 ledgeth Pa-
 stor lib. 1.
 mandat. 4

Marcion.
Irenaeus lib. 3
 cap. 23. 24.
Esay. 7.
Theodotion.
Aquila.
Irenaeus lib. 3
 cap. 25.

The Septua-
 gints.

* Comodus succeeded Antoninus, Anno 180. Agrippinus b. of Alexad. Iulianus b. of Alexandria. Pantenus moderated the schoole of Alexandria. Euangelists. * Cap. 10. after the greek. The Gospell of Matthew in Hebrew at India; preached there by Bartholomew

Cap. 11. after the Greeke.

When Antoninus had raigned ninetie yeares, * Comodus took the rule of the imperi all scepter : in the first yeare of whose raigne Iulianus was chosen Bishop ouer the Churches of Alexandria, after that Agrippinus had gouerned there twelue yeares. There moderated there at that time the schoole of the faithfull, a famous learned man, called Pantenus, for that of old the exercise and disputation of holy Scripture flourished among the, instituted (as we are giuen to vnderstand) by such men as excelled in eloquence, and study of holy Scripture. It is written, that among them which then lived, this Pantenus was in great estimation, brought vp among the sect of Philosophers called Stoicks. He is said to haue shewed such a willing mind towards the publishing of the doctrine of Christ, that he became a preacher of the Gospell vnto the Easterne Gentiles, and was sent as farre as India. For there were, I say there were then, many Euangelists prepared for this purpose, to promote, and to plant the heavenly word with godly zeale, after the guise of the Apostles. * Of these Pantenus being one, is said to haue come into India, where he found the Gospell of Matthew written in the Hebrew tongue, kept of such as knew Christ, which was preached there before his comming by Bartholomew one of the Apostles, and as they report, reserved there vnto this day. This Pantenus then after he had done many notable things, gouerned the Church of Alexandria, where by preaching and by writing, he published much precious doctrine.

Clemens Alexandrinus lib. 1. Stromaton.

Together also with Pantenus at that time was Clemens found at Alexandria, well exercised in holy Scripture, of the same name with him which sometime was bishop of Rome and disciple of the Apostles, and namely in his booke intituled Hypotypicon he maketh mention of Pantenus by the name of his maister. I suppose him to haue meant the same, in his first booke intituled Stromaton, when he recited the most renowned and famous men of the Apostolike succession, whom he honozed, saying : This present Tract of mine is not made for any ostentation, but these monuments are layd vp as helpes against the weaknesse of memorie in mine old age, that it may be vnto me a plaine image and portraiture, of that effectuell and liuely doctrine which I was thought worthy to heare, and also of those blessed men who truly deserue to be extolled of al men. Of these one was of Greece an Ionicke, another of great Greece, another of Cœlosyria, another of Egypt: some from the East, whereof one was an Assyrian: another of Palæstina of the Hebrew blood. He which is last in order of name, was the first in renowned vertue. When I remained in Egypt, I found him there lying in secret. These haue obserued the right tradition of true doctrine, which before they had receiued of Peter, James, Iohn, and Paul, holy Apostles, as a sonne of the father, yet very few like their fathers. God no doubt disposing that those fatherly and Apostolike seeds should by them be layd vp and reserved for vs.

Cap. 12. after the greeke.

Narcissus b. of Ierusalem.

At this time was Narcissus bishop of Ierusalem, a man very famous, the fiftieth in succession from the ouerthrow of the Iewes vnder Adrian. From which time we haue signified, that that Church (after them which were of the circumcision) consisted of the Gentiles, and the first bishop of them to haue bene Marcus, next him was Cassianus, after him Publius, after Publius Maximus, after Maximus Iulianus, after Iulianus Caius, after Caius Symachus, after Symachus another Caius, after him another Iulianus : him succeeded Capito, after him Valens, after Valens Dolichianus, and after all Narcissus, the thirtieth in succession from the Apostles.

CHAP. XII.

Of Rhodon, and the contradiction which he found in the heresie
of Marcion.

Cap. 13. after
the Greeke.

ABout the same time flourished one Rhodon an Asian, who (by his owne report being some
time the disciple of Tatianus at Rome) wrote many booke, and together with others
impugned the heresie of Marcion. He sheweth this heresie in his time to haue bene se-
uered into sundry sects. The authors of which schisme, and their false positions severally in-
vented, he hath sharply & in few words reprehended. Heare him, if you please, writing thus:
Wherefore they varied among themselves, as maintaining an vnconstant opinion. Of that true
was Apelles, pretending a politicall kind of conuersation and sad grauitie: confessing one begin-
ning, and saying, that prophecies are of a contrary spirit: fully crediting the sentences and diuelliſh
doctrine of a maide called Philumena. Other some (as the rouer Marcion) haue layed downe
two beginnings: of which opinion are Potinus and Basilicus. These following Lycus of Pontus,
not perceiuing the right distinction of things (no more did he) ranne headlong out of the way,
and published barely and nakedly, without shew or prooffe of reason, two principall beginnings.
Againe, other some falling from these things into farre worse, haue dreamed not onely of two,
but of three natures, whose author and ring-leader is Synerus, by the report of them which fauour
his doctrine. The same Rhodon writeth, that he had conference with Apelles, saying: By reaso-
ning with this old Apelles, I tooke him with many falsehoods: whereupon he said, that no man
was to be examined of his doctrine, but euery man to continue quietly as he beleeued. He pro-
nounced saluation for such as beleued in Christ crucified: so that they were found exercised in
good workes. His doctrine of the God of all things was marvellous darke and obscure. He con-
fessed one beginning, agreeable with our doctrine. After he had layd downe his whole opinion,
he saith, When I demaunded of him, how prouest thou this? how canst thou affirme that there is
one beginning? tell vs. He made answer, that he misliked with the prophecies themselves, for that
they vttered no truth, but varied among themselves: that they were false and contrary to them-
selves. How there was one beginning, he said, he knew not; but yet he was so perswaded. After-
wards when I charged him to tell me the truth, he swore he said the truth; neither knew he how
there was one God vnbegotten, yet beleued he the same. I truly condemned him with laughter,
for that he called himselfe a doctour, and could not confirme his doctrine. In the same booke
Rhodon speaking to Calixtus, confesseth himselfe at Rome to haue bene the disciple of Tatianus.
He reporteth that Tatianus wrote a booke of Problemes. Wherefore whenas Tatianus promi-
sed to sift out the darke speeches and hidden mysteries of holy Scripture, Rhodon promised also
in a peculiar volume to publish the resolutions of his Problemes. His commentaries vpon the
six dayes workes are at this day extant. But Apelles wrote infinite tracts impiously against the
law of Moſes, reuiling in most of them the holy Scriptures: and in the reprehension, and (as
he thought) the overthrow of them, he spent no small studie. Of these things thus farre.

Rhodon an
Asian.

Apelles
Philumena
Marcion
Potinus
Basilicus
Lycus

Synerus
Rhodon re-
porteth of the
disputation
between him
and Apelles

Rhodon in
Hexameron;
Apelles the
heretik wrote
infinit booke

CHAP. XIII.

Of the false Prophets in Phrygia, and foule schisme raised at Rome
by Florinus and Blastus.

Cap. 14. after
the Greeke.

That sworne enemy of the Church of God, hater of all honesty, and embracer of all spite
and malice, omitting no oportunitie to deceiue men, stirred vp againe strange heresies
to molest the Church. And of those heretikes some crept into Asia and Phrygia, after the
manner of venomous serpents, and bragged of Montanus as a comforter, and of his women
Priscilla and Maximilla as the Prophetesses of Montanus. Other some preuailed at Rome,
whose captaine was Florinus a Priest excommunicated out of the Church. And together
with him one Blastus, subiect to the same danger of soule, circumcinted many, and perswaded
them to their purpose, euery one severally establishing new doctrine, yet all contrary to the
truth.

Montanus
Priscilla
Maximilla

Cap. 13. af-
ter the Greeke
Florinus
Blastus

Cap. 16. after
the Greeke.

The censure of the old writers touching Montanus
and his false Prophets.

Apollinarius
Bis. of Hiera-
polis touch-
ing Monta-
nus and his
originall.

Apollinarius
disputed and
confuted Mon-
tanus signets
at Ancyra in
Galatia.
Zoticus O-
trenus.

Ardabau.
Montanus.

Matth. 24.

Two women
the prophe-
tesses of
Montanus.

The Chur-
ches, the Sy-
nods & faith-
full of Asia,
condemned
Montanus.
Apollinarius
of the ends
of the false
Prophets.

The victorious and inuincible power of the truth alwayes preuailing, hath raised up Apollinarius of Hierapolis (of whom we spake befoze) as a stiffe and strong defence, to-
gether with many other discrete persons of those times, to the confutation of the for-
said Phrygian heresie: which haue left behind them matter sufficient and very copious for this
our historie. Wherefoze one of them taking pen in hand to paint out these heretikes, signi-
fied at the entrance how he rebuked them with unwritten arguments: he beginneth thus.
It is now a great while ago (welbeloued *Anreus Marcellus*) since thou didst enioyne me this task,
that I should publish some booke against the followers of the heretike *Miltiades*; whereupon I
doubted vnto this day what was best to be done: not because I was not able to confute their fal-
hood, and giue testimonie vnto the truth, but that I feared greatly lest by writing I should seeme
to adde something to the doctrine of the new Testament, whereto nothing may be added; and
wherfro nothing may be taken away by him that will leade a life agreeable to the Gospell, I be-
ing of late at Ancyra in Galatia, found the Church throughout Pontus filled not with Prophets
(as they call them) but rather (as it shall be proued) with false Prophets: where through the Lord,
as much as in me lay, I disputed in the Church the space of many dayes against them and their se-
uerall obiections; so that the Church reioyced, and was thereby confirmed in the truth: but
the contrary part yet repined, and the gaine-sayers were very sorowfull. And when the Elders
of that place required of me in the presence of our fellow minister *Zoticus Otrenus*, that I would
leauue them in writing some commentarie of such things as were vttered against the aduersaries
of the truth, at that time I did not; but promised that I would shortly, through the helpe of the
Lord, write somewhat thereof vnto them. These and the like things layd downe in the pre-
face: in the proceffe of his booke he writeth thus: Wherefore the originall of them, and their
new found opinion against the Church of God, was after this sort: There is a certaine village in
Mysia (a region of Phrygia) called Ardabau, where histories record, that first of all one *Montanus*
a late conuert, in the time of *Gratus* Proconsull of Asia, puffed vp with an immoderate desire of phi-
sophie, opened a gap for the aduersarie to enter into him: and being mad and sodainly estranged
and bereft of his wits, waxed furious, and published strange doctrine, contrary to the tradition,
and custome of auncient succession (now receiued) vnder the name of prophecie. They which
then were auditors of this lawfull preaching, some chastised and checked him for a lunaticke,
and one that was possessed of the spirit of error, and forbad him to preach, being mindfull of the
forewarning and threatning of our Sauour, tending to this end, that we should take diligent heed
of false prophets: other some waxing insolent, boasted and bragged of him not a litle, as if he were
endued with the holy Ghost and the gift of prophecie: and being forgetfull of the forewarning
of God, they called this dissembler, flatterer, and seducer of the people, a spirit, by the which they
were snared and deceiued, that through silence he should no more be hindered. The diuel through
a certaine art, or rather a subtile method, working the destruction of disobedient persons, being
more honored then his merit did require, stirred vp and kindled their minds, swarued already from
the faith, and slumbring in sinne, so that he raised two women possessed of a foule spirit, which
spake fond, foolish and fanaticall things, even as he had before, they reioyced and gloried in the
spirit which pronounced them happie, and puffed them vp with infinite faire promises: yet some-
times by signes and tokens he rebuked them to their faces, so that he seemed a chastising spirit.
There were few of the Phrygians seduced; notwithstanding that bold and blind spirit instructed
them to blaspheme and reuile generally euery Church vnder heauen, because they neither did ho-
mage, neither curteously receiued among them that false spirit of prophecie. The faithful through-
out all Asia for this cause met often, and in many places examined the new found doctrine, & pro-
nouncing it for prophane, they excommunicated, reiected and banished this hereticall opinion
out of their Churches. **With this he had written these things in the beginning, and through his
first booke reprehended their error: in his second booke he writeth thus of their ends.** Be-
cause they charge vs with the death of the Prophets, for that we receiue not their disordered
tales (these say they, are the Prophets which the Lord promised to send his people) let them in

me: I charge them in the name of the living God, O ye good people, is there any one of the sect of *Montanus* and these women, which hath bene persecuted by the Jewes, or put to death by any tyrant? Not one of them bearing this name was either apprehended or crucified. Neither was there any woman of them in the synagogues of the Jewes either scourged or stoned at all: but *Montanus* and *Maximilla*, are said to die another kind of death. Many do write, that both these, through the motion of their mad spirit, not together at one time, but at severall times hanged themselves, and so ended their lives after the manner of *Judas* the traitor. Even as the common report goeth of *Theodotus*, that iolly fellow, the first founder of their propheticie, who being frantick, perswaded himselfe on a certaine time through the spirit of error, to take his flight vp into the heavens, and so being cast into the ayre, tumbled downe and died miserably. Thus it is reported to have come to passe: yet in so much as we saw it not with our eyes, we cannot (O worthy Sir) alledge it for certaine, whether *Montanus*, *Theodotus* and the woman died thus or no. Againe, he writeth in the same booke, how that the holy Bishops going about to rebuke the spirit which spake in *Maximilla*, were hindered by others that wrought with the same spirit, saying as followeth: Let not the spirit of *Maximilla* say as it is in the Epistle to *Asterius Urbanus*: I am chased as a wolfe from the sheepe. I am no wolfe, I am the word, the spirit and power: but let him manifestly expresse that power by the spirit, and preuaile. And let him compell such men as then were present to trie, and conferre with that talkative spirit, namely these worthy men and Bishops, *Zoticus* of Comanum, and *Julian* of Apamia, to confesse the same: whose mouthes when the companions of *Themison* had stopped, they suffered not the lying spirit and seducer of the people to be rebuked. In the same booke, after he had layd downe other things to the confutation of the false prophecies of *Maximilla*, he declareth withall the time when he wrote, and their prophecies foreshewing warres and seditions, whose fond fantasies he confuteth in this sort: And how can it otherwise fall out, but that this be found a manifest vnto the open falsehood? For now it is more then thirteene yeares ago since this woman dyed, and yet in all this space hath there happened in this world neither ciuill nor generall warres; but especially the Christians through the mercie of God haue had continuall peace. Thus much out of the second booke. Out of the third booke we will alledge a few lines against them which glozied that many of them were crowned with Martyrdome, so he writeth thus: When as they are in the premisses confuted and voide of arguments, they flie for shift and refuge vnto Martyrs, reporting themselves to haue many, affirming that to be a sure and certaine prooffe of the propheticall spirit raigning among them. But this is not so euident a prooffe as it seemeth. For diuers other hereticall sects haue many martyrs, vnto whom notwithstanding we neither condescend nor confesse that they haue the truth among them. And first of all the Marcionites affirme they haue many martyrs, when as notwithstanding their doctrine is not of Christ himselfe according to the truth. A little after he saith: Those that are called to their triall, to testify the true faith by suffering of martyrdom, because they are of the Church, communicate not with any of the Phrygian hereticall martyrs, but are seuered from them, consenting no not in one iote with the fond spirit of *Montanus* and his woman. And that this which I say is most true, it shall euidently appeare by the examples of *Cains* and *Alexander*, martyrs of Eumenia, who suffered in our time at Apamia, situated vpon the riuer *Meander*.

CHAP. XV.

Of Miltiades and his workes.

In the aforesaid booke this *Apollinaris* remembered the commentaries of *Miltiades*, who likewise wrote a booke against the aforesaid heresie. The words by him cited were in this sort: These things haue I briefly alledged, and found written in some one of their commentaries, which confute the booke of *Alcibiades*, where he declareth that it is not the propertie of a prophet to propheticie in a trance. A little after he rehearseth the Prophets of the new Testament, among whom he numbrieth one *Ammonius* and *Quadratus*, saying as followeth: A false prophet in a trance, where licence and impunitie do concur, beginneth with rash ignorance, and endeth with furious rage and frensie of mind, as it is said before. Of this sort, and in such a trance of spirit, they shall be able to shew none of the Prophets, either of the old or of the new

Montanus & Maximilla hanged themselves.

Theodotus the heretike flying vp, broke his necke.

Apollinaris of the false prophecies of the Montanists.

Apollinaris lib. 3.

Not the death but the cause of it prooueth a Martyr.

Cap. 17. after the Greeke.

Apollinaris out of Miltiades workes alledgeth this.

Prophets in
the new Te-
stament.

Milti: des
bookes.

Cap. 18. after
the Greeke.

Apollonius
against the
Montanists.

The proph-
etesses of Mon-
tanus receiue
gifts.
Themison
a Montanist
with money
deliuered
himself from
prison.

Alexander a
theefe, yet a
martyr of
Montanus
sect.

Matth. 10.
Luke 9.

Matth. 7.

Testament, neither shall they be able to glorie of *Agabus*, of *Indas*, of the daughters of *Philo*, of *Amnia* the Philadelphian, of *Quadratus*, neither of any other, which may any thing auile them. *Againe he writeth*: If that (as they say) after *Quadratus*, and *Amnia* the Philadelphian, these women of *Montanus* succeeded in the gift of prophetic, let them shew who afterwards succeeded *Montanus* and his women. For the Apostle thinketh good that the gift of prophetic should raigne in euery Church euen vnto the end: but now for the space of these foureteene years since *Maximilla* died, they are able to shew vs not one. So farre he. This *Miltiades* whom he remembreth, left vnto vs in writing other monuments of his labour and industrie in the holy Scriptures, as well in the bookes he wrote against the Gentiles, as also in the bookes against the Iewes, satisfying and confuting in two bookes their seuerall arguments and opinions. Afterwards he wrote an Apologie of the Christian Philosophie which he embroded, dedicating it to the Potentates and Princes of this world.

CHAP. XVI.

Apollonius and his iudgement of the same heresie.

The brieft, this Phrygian heresie was confuted by *Apollonius* an Ecclesiasticall writer, who then (I say at that time) flourished in Phrygia: he published a senerall booke against it: he refuted their prophecies, accounting them for vaine lies: he plainly opened and reuealed the conuerfation of such as were principal and chiefe patrons of this heresie of *Montanus*: he wrote in this maner: But what kind of new Doctor this is, his workes and doctrine do declare. This is he which taught the breaking of wedlocke: this is he which prescribed lawes of fasting: this is he which called *Pepuza* and *Tymium* (pelting parishes of Phrygia) *Ierusalem*, to the end he might intice all men from euery where to frequent thither: this is he which ordained толgatherers and taxers of money: this is he which vnder pretence and colour of oblations, hath cunningly inuented the art of bribing: this is he which giueth great hire vnto the preachers of his doctrine, that by feeding of the paunch his prophecies may preuaile. Thus much of *Montanus*. *And immediatly of his Prophetesses he writeth*: We haue shewed before, these first Prophetesses from the time they were filled with their false spirit, to haue forsaken their husbands. How shamefully then do they lie, calling *Priscilla* a virgin? He addeth, saying: Doth not the whole Scripture forbid, that a Prophet should receiue rewards and money? When I see a prophetesse receive gold and siluer, and precious garments, how can I chuse but detest her? *Againe, of another he saith*: And besides these, *Themison* also inflamed with the burning thirst of couetousnesse, tasted not of the tart cognisance of confession before the tyrant, but shifted himselfe out of fetters with much money. And when as therefore he should haue humbled himselfe, yet he all in braggery, as if he were a martyr, after the example of the Apostle, wrote a Catholike Epistle, very presumptuously, to instruct them which beleeued better then himselfe, and to exhort them to strue for the doctrine together with him, and to reuile the Lord, and his Apostles, and his holy Church. *Againe, speaking of one of their highly esteemed Martyrs, he writeth in this sort*: And that we trouble not our selues with many, let the Prophetesse tell vs touching *Alexander* who called himselfe a martyr, with whom she hath banqueted, whom also many do adore, whose thefts and other hainous crimes which he suffered for I will not presently rehearse, for they are publickly knowne and registred: whose sinnes hath hee pardoned? Whether doth a Prophet yeelde theft vnto a Martyr, or a Martyr an immoderate desire of gathering vnto a Prophet? For what as Christ commaunded: You shall not possesse gold, neither siluer, neither two coates: they on the contrary seeke after the possession of vnlawfull substance. We haue declared, that they whom they call Prophets and Martyrs, haue extorted mony, not only of the rich, but of the poore, the fatherlesse, and the widowes. But if they pleade innocencie, let them stay and ioyne with vs in issue in the same matter, vpon this condition, that if they be ouerthrowne, at least from hencefoorth they will cease to commit the like sinne againe. The fruites of Prophets are to be tried. The tree is to be knowne by his fruite. And that the case of *Alexander* may be knowne of such as desire it: hee was condemned at Ephesus by *Emilius* Frumentarius Lieutenant, not for his profession, but for presumptuous and bold enterprised theft, being a lewd person: And then with a false pretence of Christian profession, seducing the faithfull of that place, hee was pardoned and set at libertie. But the congregation

seducing the faithfull of that place, he was pardoned and set at libertie. But the congregation whereof he was Pastor, because he was a theefe, would not admit him. They that will know further of his offences, I referre them vnto the publike records. For by confuting him, whom the Prophet hath not knowen by dwelling together many yeares, we declare vnto the world by him the stedfastnesse of the Prophet. We are able to shew at large the conformitie of both parts. But if they have any confident perseuerance, let them beare the reprehension. Again in another place of the same booke, he writeth of their Prophets thus: If they deny their Prophets to haue bene bribers, let them affirme it, conditionally that if it be proued, they be no longer Prophets. Hereof we are able to alledge many particular proofes. All the works of a Prophet are necessarily to be proued. Tell me (I beleeue you) is it seemely for a Prophet to paint himselfe in colours? is it seemely for a Prophet to smooth him selfe with the white glittering stibium? is it seemely for a Prophet to pincke and gingerly to set forth himselfe? is it seemely for a Prophet to dise and to carde? is it seemely for a Prophet to be an vsurer? Let them answer me whether these be lawfull, or vnlawfull. I will proue these to be their practises. This Apollonius in the same booke sheweth the time of his writing, to be the fortyeth yeare since Montanus inuented this false and forged prophetic. Again he declareth how that Zoticus (mentioned befoze by the former Autho) went about at Pepuza, to reprehend and confute the fained prophetic of Maximilla, and the spirit which wrought in her: but yet was forbidden by such as favoured her folly. He remembreth one Thraseas a Party of that time. He declareth as receiued by tradition, that the Lord commanded his Apostles not to depart from Ierusalem untill the twelfth yeares end. He alledgeth testimonies out of the Reuelation, and reporteth how that Saint Iohn raised at Ephesus, by the diuine power of God, one that was dead to life againe. Other things he writeth by the which he hath fully confuted, and ouerthrowne the subtle sleight of the soze sayd heresie. These things out of Apollonius.

CHAP. xvii.

The censure of Serapion bishop of Antioch, touching the Phrygian heresie.

This Serapion remembreth the workes of Apollinarius, where he confuted the sayd heresie, who then is sayd to haue succeeded Maximinus in the bishopricke of Antioch. He maketh mention of him in a peculiar Epistle vnto Caricus and Ponticus, where also the sayd heresie is confuted, thus: And that ye may know this also, that the operation of this deceitfull doctrine called the new prophetic, is condemned as execrable, of all the Churches in Christendome, I haue sent vnto you the learned writings of Claudius Apollinarius that holy bishop of Hierapolis in Asia. In this Epistle of Serapion there are subscriptions of many bishops, of whom one subscribeth thus: I Aurelius Cyrenius Martyr with you health. Another thus: Elinus Publius Iulius bishop of Debelum a citie of Thracia, as sure as the Lord liueth in heauen, when as holy Zoras of Anchia would haue cast out the diuell which spake in Priscilla, the dissembling hypocrites would not permit it. And many other bishops gaue the same censure, and subscribed with their owne hands to the sayd Epistle. The affaires then went after this sort.

CHAP. xviii.

The industrie of Irenaeus in refuting the heresies blasfmed at Rome by Blasius and Florinus.

Irenaeus wrote diuers Epistles to the confutation of such as at Rome corrupted the sincere rites of the Church. He wrote one to Blasius of Schisme, another to Florinus of Monarchie: that God is not the author of euill. Which opinion Florinus seemed to be of, but afterwards he being seduced with the error of Valentinus, Irenaeus wrote against him that booke intituled Ogdoas, by interpretation, the number of eightie, where he signifieth himselfe immediatly to haue succeeded the Apostles. The end of which booke hath this notable inscription, which we thinke fit to be inserted in this our historie, which is as followeth:

Stibium is a white stone found in siluer mines by rubbing the skinne it maketh it looke very faire.

This tradition first is to be suspected, for that Christ (Matth. 28. Marc. 16.)

commanded the Apostles to passe throughout the world,

& to preach the Gospell. Secondly for that he charged them

(Luke. 24. Act. 1.) to tary in Ierusalem but

untill they were endued with power from on high

which was fiftie dayes after the Ascension.

Cap. 19. after the Greeke Serapion

bishop of Antioch Epist. ad Caricum Ponticum.

Cap. 19. after the Greeke Serapion bishop of Antioch Epist. ad Caricum Ponticum.

* Cap. 20. after the greek.
Irenæus lib. de Ogdoadæ, which is not extant.

Irenæus vnto Florinus the schismaticke. Florinus a courtier, then a schismaticke, last an heretike.

Polycarpus vnto Florinus repeateth this saying.

Cap. 21. after the Greeke.

The accuser of Apollonius with the breaking of his legges died miserably. Apollonius a Christian philosopher exhibited an Apologie vnto the Senate of Rome, and afterwards is beheaded. A cruell law.

I charge thee in the name of our Lord Iesus Christ, and his glorious comming, at what time he shall come to iudge the quicke and the dead, whosoever thou be that copiest this booke, that thou peruse this copie, and diligently correct it after the example of mine owne hand writing, and that thou put too likewise this charge, and set it downe after the written copie. This was probably spoken of him, and well remembred of vs, that we may behold the ancient and right holy men, as a most exquisite and right patterne of earnest care and diligence. Again Irenæus in his Epistle to *Florinus* reporteth, that he had conuersation with *Polycarpus*, saying: This doctrine (O *Florinus*) that I may boldly pronounce the truth, saoureth not for sound: this doctrine disagreeeth from the Church, and bringeth such as giue care vnto it into extreame impietie: this doctrine, no not the heretikes which were out of the Church, euer durst to publish: this doctrine such as were elders before vs, and disciples of the Apostles, never deliuered vnto thee. I saw thee when I was yet a boy with *Polycarpus* in the lower Asia, living gorgeously in the Emperours pallace, and busying thy selfe with all might to be in fauour and credit with him. For I remember better the things of old then the affaires of late. For the things we learne in our childhood, sinke father into our minds, and grow together with vs. So that I remember the very place where *Polycarpus* sate when he taught: his going out, and his comming in, his trade of life, the figure and proportion of his body: the sermon he made vnto the multitude: the report he made of his conuersation with *John* and others which saw the Lord: how he remembred their sayings, and what he heard out of their mouthes touching the Lord, of his power, and doctrine: reciting precepts, and all things consonant to holy Scripture, out of their mouthes (I say) who had seene with their eies the Word of life in the flesh. These things at that time, through the mercy of God which wrought in me, I diligently marked, and painted it not in paper, but printed it in my heart, which continually through the grace of God I ponder and meditate. And I am able to testifie before God, that if that holy and Apostolike Elder, had heard any such thing, he would straight haue reclaimed, and stopped his eares, and after his manner pronounced: Good God into what times hast thou reserved me, that I should suffer such things! Yea and would straight haue shunned the place where he sitting or standing had heard such speeches. To be short, this may be reported for true out of the Epistles which he wrote to the confirmation of the bordering Churches, or out of the Epistles which he wrote to certaine brethren for admonition and exhortation sake. Thus farre *Irenæus*.

CHAP. XIX.

The Church enioyeth peace under Commodus, the Martyrdom of Apollonius a Christian Philosopher.

The same yeare vnder *Commodus* the Emperour, the rage of the Gentiles was mitigated towards vs, so that peace was granted throught the grace of God, vnto the vniuersall Church throughout the world: and the heavenly doctrine led the mind of all mortall men to the embracing of the true Religion of the onely and vniuersall God: so that many of the nobles of Rome began neare to their soules health and saluation, together with their whole houses and families. It was a thing altogether intolerable for the diuell, whose nature is altogether enuious and spitefull, therefore he taketh vs in hand againe, and inuenteth diuers snares to intrap vs in. He procurreth at Rome, *Apollonius*, a man among the faithfull of that time, for learning and philosophie very famous, to be brought forth before the tribunall seate, raising his accuser among them that were fit ministers for so malicious a purpose. But the vnhappie man came out of season to receiue the sentence of condemnation: for, because it was decreed by the Emperour, that the accusers of the Christians should dye the death, *Perennius* the Judge forthwith gave sentence against him, that his legges should be broken. When the beloued Party, when the Judge had earnestly, and with many words intreated him to render an accompt of his faith before the noble Senate, he exhibited in the presence of them all a notable Apologie of his faith, in the which he suffered Martyrdom. Yet neuerthelesse by decree of the Senate he was beheaded, and so ended his life: for the ancient decree was of force, and preuailed among them, that the Christians which were once presented before the tribunall seate, not renoked their opinions, should no more

he set at libertie. Wherefore the words of Apollonius which he answered to Perennius standing at the barre, and his whole Apologic offered to the Senate, who listeth to know, let him reade our booke of Partyes.

CHAP. XX.

Of the succession of Bishops in the most famous Churches.

In the tenth yeare of the raigne of Commodus, when Eleutherius had governed the bishopricke of Rome thirtene yeares, Victor succeded him, at what time also Iulianus after he had continued ten yeares in the bishops sea of Alexandria, died, and Demetrius came in place: at what time likewise Serapion (mentioned a little before) was knowne to be the eight bishop of Antioch after the Apostles. Then was Theophilus bishop of Casarea in Palestina, and Narcissus (before remembred) bishop of Ierusalem, and Banchillus bishop of Corinth in Hellada, Polycrates bishop of Ephesus, and an infinite number more (as it is very likely) besides these, excelled at that time. But we rehearse them by name, and that insly, by whose meanes and writings the Catholike faith hath bene continued unto our time.

CHAP. XXI.

Of the controuersie about the keeping of Easter day.

At the same time there arose no small contention, because that all the Churches throughout Asia, as of an ancient tradition, thought good to obserue the high feast of Easter in the fourteenth moone, on which day the Iewes were commaunded to offer their Pascall Lambe. As much to say, as vpon what day soener in the weeke that moone fell, the fasting dayes finished and ended: when as the other Churches throughout the world accustomed not to celebrate Easter after this manner, but obserued the Apostolike tradition and custome as yet retained, to wit, that the fasting dayes should be broken by on no other day, but the day wherein our Saniour rose from death to life. Wherefore Synods and meetings of Bishops were summoned, where all with one accord ordained an Ecclesiasticall decree, which they published by their Epistles unto all Churches: that vpon no other then the Sunday the myserie of our Saniours resurrection should be celebrated, and that on that day, and no other, the fasting bled before Easter should haue an end. Their Epistle is at this day extant, who at that time for this cause assembled together in Palestina, of whom Theophilus Bishop of Casarea, and Narcissus Bishop of Ierusalem were chiefe. At Rome likewise there was a Synod gathered together for the same cause, of the which Victor their Bishop was President. Againe there was another of Bishops at Pontus, where Palmas as the most ancient did gouerne. Another of Bishops throughout France, which Irenaeus did ouerse. To be short, another of the Bishops throughout Ostroena and the cities therein contained, and specially of Banchillus Bishop of Corinth with many others, all which with one and the same sentence and iudgement, ordained the same decree, and their vniforme assent was thus made manifest unto the world.

CHAP. XXII.

By the report of Polycrates the Churches in Asia celebrated Easter in the fourteenth moone.

Polycrates was the chiefe of the bishops throughout Asia, which affirmed that their ancient custome deliuered them of old was to be retained. This Polycrates in his epistle unto the Church of Rome, sheweth the custome of Asia obserued unto his time, in these words: We celebrate the vniolated day of Easter, neither adding any thing thereto, neither taking ought therefro. For notable pillars of Christian religion haue rested in Asia, which shall arise at the last day, when the Lord shall come from heauen with glorie, and restore all the Saints to ioy: Philip one of the twelue Apostles, now lying at Hierapolis, and his two daughters who kept themselves virgins all the dayes of their liues, the third also after the end of her holy conuersion, rested at Ephesus. Againe Iohn who lay on the Lords breast, and wore the priestly attire,

Cap. 11. after the Greeke.

Anno Dom. 192. all these bishops flourished at one time.

Victor. b. of Rome. Demetrius. Serapion. Theophilus. Narcissus. Banchillus. Polycrates.

Cap. 13. after the Greeke.

Anno Dom. 199.

Exod. 12. Easter & the fasting dayes going before layd downe by decree. Theophilus & Narcissus were chiefe in Palestina. Victor at R. Palmas at Pontus: Irenaeus in France: the bishops of Ostroena in their provinces: Banchillus at Corinth, and not the bishop of Rome ouer all.

Cap. 14. after the Greeke.

Polycrates Bishop of Ephesus writeth to Victor & the church of Rome. Iohn the Apostle being a priest wore the priestly attire.

both a Martyr and a Doctor, slept at Ephesus. Moreover *Polycarpus* Bishop of Smyrna, and a Martyr. *Thraseas* an Eumenian, both a Bishop and a Martyr, slept at Smyrna. What shall I speake of *Sagaris*, both a Bishop and a Martyr, lying at Laodicea? Also of blessed *Papirius*, and *Melitus* an Eunuch, who was led and guided in all things that he did by the holy Ghost, and now resteth at Sardis, wayting the message from heauen; when he shall arise from the dead. *All these celebrated the feast of Easter according vnto the Gospell, in the foureteenth moone, swaruing nowhere, but obseruing the rule of faith. To be short, and I *Polycrates*, the meanest of you all, do retaine the tradition of my forefathers, of which also I haue imitated some. For there were seuen Bishops before me, and I am the eighth, which alwayes haue celebrated the feast of Easter on that day in the which the people remoued the leauen from among them. I therefore (my brethren) which now haue liued threescore and fife yeares in the Lord, haue conferred with the brethren throughout the world, and haue read, and ouer-read the holy Scriptures, yet will not be moued at all with those things which are made to terrifie vs. For my ancestors and elders haue sayd, that we ought rather to obey God then men. Afterwards he speaketh of the bishops that consented, and subscribed to his epistle, after this manner: I could repeate the bishops which were present, whom you requested me to assemble, whom also I haue assembled together, whose names if I should write would grow vnto a great humber; they haue visited me a simple soule, and a man of small accompt, and haue consented to this Epistle. They also know that I beare not this gray haire in vaine, but alwayes haue had my conuersation in *Christ Iesu*.

CHAP. XXIII

The censure of certaine Bishops touching this controuersie.

Immediatly vpon this *Victor* Bishop of Rome, goeth about to sener from the vnitie in the communion, all the Churches of Asia, together with the adioynning congregations, as fauouring not aright, and inueyeth against them in his Epistles, and pronounceth flatly, all the brethren there for excommunicated persons. But this not pleasing all the Bishops, they exhorted him to seeke after those things which concerned peace, and vnitie, and lone betwene brethren. *Their words are at this day extant that sharply reprehended *Victor*. Of which number *Irenaeus* in the name of all the brethren in France that were vnder his charge, wrote and allowed the same sentence, to wit: The myserie of the resurrection of our Sauiour to be celebrated on the Sundy onely. Yet as it was very meete, he put him in remembrance at large of his dutie, that he should not estrange or cut of all the Churches of God which retained the tradition of old custome. His words are these: Neither is this controuersie onely of the day, but also of the kind or manner of fasting. Some thinke they ought to fast one day, some two, some more, some fortie, and telling the houres throughout day and night, they count a day. Neither began this varietie of fasting in our time, but long before, through them who then bare rule, and as it is very likely, through their double negligence, they despised and altered the simple and common custome retained of old. Yet for all this were they at vnitie one with another, and as yet we retaine it: for this varietie of fasting commendeth the vnitie of faith. After this he adioyneth a certaine hystorie, which I will alledge as peculiarly incident to this place. They (sayth he) that were bishops before *Soter*, of that sea which now thou gouernest, I meane, *Anicetus*, *Pius*, *Hyginus*, *Telesphorus* and *Xystus*, neither did so obserue it them selues, neither left they any such commaundement vnto the posteritie, and yet they (though not obseruing the same custome) were at vnitie with them which resorted vnto them from other churches, and did obserue the same, although their obseruation was contrary to the minds of such as obserued it not. Neither was the like euer heard of, that any man, for such kind of fasting, was excommunicated: but the Bishops themselves which were thy predecessours, haue sent the Eucharist vnto the brethren of other churches that obserued a contrary custome. And *Polycarpus* being at Rome in the time of *Anicetus*, they both varied among themselves about trifling matters, yet were they soone reconciled, and not a word of this matter. Neither was *Anicetus* able to perswade *Polycarpus* that he should not retaine that which he had alwayes obserued with *Iohn* the disciple of our Lord and the rest of the Apostles, with whom he had bene conuersant: neither did *Polycarpus* perswade *Anicetus* to obserue it, but told him, that he ought to obserue the ancient custome of the elders, whom he succeeded. These things being at this point, they communicated

*Ca. 36. after the Creeke. Where then was the saying, that the bishop of Rome must iudge all, and be iudged of none? *Irenaeus* bishop of Lyons. *Victor* bishop of Rome.

one with another. And in the church *Anicetus* granted the Eucharist vnto *Polycarpus* for reuerence he owed vnto him, and in the end they parted one from another in peace, and all such as retained contrary obseruations throughout the whole vniuersal church, held fast the bond of loue and vniity. Thus *Irenaeus* not degenerating from the etymologie of his name, passing all other in the gift of reconciling the brethren, practised for the Ecclesiastical peace. He wrote not onely to *Victor*, but also to sundry gouernours of diuers other Churches, in several epistles, concerning the said controuersie.

CHAP. XXIII.

The censure of the Bishops of Palestina touching the said controuersie of Easter, with the repetition of the bookes of certaine Ecclesiasticall writers.

The Bishops of Palestina (mentioned a litle before) *Narcissus*, *Theophilus*, and with them *Cassius* Bishop of Tyrus, and *Clarus* bishop of Ptolemais, together with other Bishops in their company, when they had reasoned at large touching the celebration of Easter, and the tradition deliuered vnto them by succession from the Apostles: in the end of their Epistle they write thus: Send out with speed the copies of our epistle throughout the parishes, that we be not charged with their error, which easily are brought to snare euen their owne soules. We signify vnto you, that at Alexandria they celebrate the feast of Easter vpon the self same day with vs. Their epistles are brought vnto vs, and ours vnto them, that we may vniormely and together solemnize this holy feast. Besides these alleaged and translated letters and epistles of *Irenaeus*, there is extant another booke of his, very learned and necessary, against the Gentiles, intituled of knowledge: another vnto *Marcianus* his brother, intituled A declaration of the Apostles preaching: and another booke of diuers tracts, where he maketh mention of the Epistle writte the Hebrewes, and the booke of Wisdom, called *Salomons*, whence he alleageth testimonies. These are the workes of *Irenaeus*, which came to our knowledge. When *Commodus* had bene Emperour 13. yeares, and *Portinax* after him not fully the space of six moneths, *Seuerus* succeeded him in the Empire. There are reserved at this day in many places many notable workes of diuers Ecclesiasticall persons, whereof these came to our hands: The commentaries of *Heracitus* vpon *Paul*. *Maximus* of that common question in heretikes mouthes: whence euill proceeded: and whereof this substance was made. *Candidus* of the creation or work of the sixe dayes. *Appion* of the same argument. *Sixtus* of the resurrection. And a certaine tract of *Arbiansus*: with a thousand mo. All which writers time doth not permit, neither is it possible to publish them in this our historie, because they minister no occasion to make mention of them.

CHAP. XXV.

Of such as from the beginning impugned the heresie of *Artemon*, the behaviour of the heretike, and his presumption in rejecting and corrupting the Scriptures.

Among these bookes there is found a volume written against the heresie of *Artemon*, which *Paulus Samosatensis* in our dayes endeoured to reuue: wherein is contained a narration worthy to be published among these our histories, which are here and there diuersly collected. When this booke had confuted the sayd presumptuous heresie, which affirmed *Christ* to be a bare and naked man, and that the authours thereof had glozied of it as an auncient opinion, after many lines and leaues, to the confutation of this blasphemous vntruth, he writeth thus: They affirme, that all our auncestors, yea and the Apostles themselves were of that opinion, and taught the same with them, and that this their true doctrine (for so they call it) was preached and embraced vnto the time of *Victor* the thirteenth Bishop of Rome after *Peter*, and corrupted by his successor *Zephyrinus*. This peradventure might seeme to haue some likelyhood of truth, if it were not oppugned first of all by the holy Scriptures, next by the bookes of sundrie men long before the time of *Victor*, which they published against the Gentiles, in the defence of the truth, and in confutation of the hereticall opinions of their time. I meane *Iustinus*, *Miltiades*, *Tatianus* and *Clemens*, with many others, in all which workes *Christ* is preached and published to be God. Who knoweth not, that the workes of *Irenaeus*, *Melito* and all other Christians, do confesse *Christ* to be both God and man? To be short, how many Psalmes, and Hymnes, and Canticles, were written from the beginning by the faithfull Christians, which do celebrate and praise *Christ* the Word of God, for no other then God indeed?

How

* *Ruffinus* translating these words, vnderstandeth that *Anicetus* graunted the ministratio of the communion vnto *Polycarpus*, which is very like to be true.

Irenaeus signifieth a peacemaker. Cap. 27. after the Greeke.

The provinciall councill held at Palestina wrote thus vnto the Province throughout. Certaine workes of *Irenaeus*. *Commodus* was Emperour 13. yeares. *Pertinax* sixe moneths. *Seuerus* created Emperour an. Dom. 195. vnder this *Seuerus* the first great persecution was raised.

Cap. 18. after the Greeke.

The opinion of *Artemon* the heretike.

An auncient writer (as I suppose *Maximus*) in the confutation of the sect of *Artemon*.

Theodotus a
tanner and an
heretike.

Zephyrinus
Bi. of Rome
an. Dom. 203.

A worthy hi-
story of Nata-
lius an hereti-
cal bishop re-
penting him-
selfe.

God sendeth
his Angell to
scourge him
by night.

The practises
of the hereti-
cal sect of Ar-
temon.

Euclid.
Aristotle.
Theophras-
tus.
Galen.
Heretiks pre-
sume to cor-
rect, alter and
translate holy
Scripture.

A notable di-
lemma.

How then is it possible, according vnto their report, that our auncestors vnto the time of *Victor* should haue preached so, when as the Ecclesiasticall censure for so many yeares is pronounced for certaine, and knowne vnto all the world? And how can they chuse but be ashamed, thus vnto truly to report of *Victor*, when as they know for suretie, that *Victor* excommunicated *Theodotus* a Tanner, the father and founder of this Apostacie, which denied the diuinitie of Christ, because that he first affirmed Christ to be but onely man. If *Victor* (as they report) had bene of their blasphemous opinion, how then could he haue excommunicated *Theodotus* the author of that heresie? And *Victor* was thus affectionated. But when he had gouerned the Ecclesiasticall function the space of ten yeeres, *Zephyrinus* succeeded him about the tenth yere of the raigne of *Septimius*. The same author which wrote the aforesaid booke against the founder of this heresie, declareth a certaine historie that was done in the time of *Zephyrinus*, after this maner: Therefore to the end I may aduertise diuers of the brethren, I will rehearse a certaine historie of our time, which (as I suppose) if it had bene in Sodome, they would haue fallen to repentance. There was one *Natalius*, who not long before, but euen in our time became a confessor. This *Natalius* was on a time seduced by *Asclepiodotus*, and another *Theodotus* an exchanger; they both were disciples of *Theodotus* the tanner, who then being author of this blasphemous opinion (as I said before) was excommunicated by *Victor* Bishop of Rome. For *Natalius* was perswaded by them for a certaine hire and reward, to be called a bishop of this hereticall opinion, to wit, an hundred and fiftie pence, monethly to be payd him. Now he being thus linked vnto them, the Lord warned him oft by visions, For God and our Lord *Iesus Christ*, full of mercy and compassion, would not that the witnesse of his passions should perish out of the Church. And for that he was altogether carelesse and neligent in marking the visions from aboue, being now as it were hooked with the sweet baits of primacie, honour, and filthy lucre, whereby thousands do perish, at length he was scourged by an Angell of the Lord, and for the space of a whole night chastised not a litle, so that when he rose early in the morning, clothed in sackcloth and sprinkled with ashes, with much wo and many teares, he fell downe flat before the feete of *Zephyrinus* Bishop of Rome, not after the maner of a cleargie man, but of the lay people, beseeching the Church (prone alwayes to compassion) with watrish eyes and wet cheekes, for the mercie of Christ, to tender and pittie his miserable case; and vsing many petitions, and shewing in his bodie the print of the stripes, after much a do he was receiued vnto the communion. We thinke best to adde vnto these, other relations of the same author: for thus he writeth: They corrupted the holy and sacred Scriptures without any reuerence: they reiected the Canon of the auncient faith: they haue bene ignorant of Christ, not searching what the holy Scriptures affirmed, but exercising themselves therein, and sifting it to this end, that some figure or forme of a syllogisme might be found, to impugne the diuinitie of Christ. And if any reasoned with them out of holy Scripture, forthwith they demaunded whether it be a coniunct or a simple kind of syllogisme. And laying aside holy Scripture, they practise Geometrie as being of the earth, they speake earthly, and know not him which came from aboue. *Euclid* among a great many of them measureth the earth busily. *Aristotle* and *Theophrastus* are highly esteemed. *Galen* is of diuers worshipped. But what shall I say of these, who (being farre from the faith) abuse the art of infidels to the establisshing of their hereticall opinion, and corrupt the simplicitie of holy Scripture, through the subtile craft of finfull persons? For to this purpose they put their prophane hands to holy Scripture, saying, they would correct them. And that I report not this vnto truly of them, or partially against them, if any man please, he may easily know it. For if any will peruse their copies, and conferre them one with another, he shall find in them great contrarietie. The bookes of *Asclepiades* agree not with them of *Theodotus*. There is found betweene them great difference, for their disciples wrote obscurely such things as their masters had ambitiously corrected. Againe, with these the copies of *Hermophilus* do not consent. Neither are the copies of *Apollonius* at concord among themselves. If their allegarions be conferred with their translations and alterations, there shall be found great diuersitie. Belike they are altogether ignorant what presumption is practised in this lewd fact of theirs. For either they perswade themselves that the holy Scriptures were not indited by the instinct of the holy Ghost, and so are they infidels; or else they thinke themselves wiser then the holy Ghost: and what other thing do they in that, then shew themselves possessed of a diuell? They cannot denie this their bold enterprise, for they haue written these things with their owne hands. They cannot shew us who instructed them, who deliuered them such scriptures, and whence they translated their copies.

Diuers of them vouchsafe not to corrupt the Scriptures, but flatly they denie the law and the Prophets, and vnder pretence of their detestable and impious doctrine of fained grace, they fall into the bottomlesse gulfe of perdition. But of them thus much shall suffice.

The end of the fift Booke.

THE SIXT BOOKE OF THE EC- CLESIASTICAL HISTORIE OF EVSEBIUS

PAMPHILVS BISHOP OF CESAREA
IN PALAESTINA.

CHAP. II.

Of the persecution vnder the Emperour Severus.

When *Severus* persecuted the church of God, there were euery where famous martyrdomes of such as strove for godlinesse: but especially at Alexandria, whither chosen champions out of Egypt & all Thebais (as vnto a most notable Theater of God) were brought, & after a most patient sufferance of sundry torments and diuers kinds of death, were crowned of God with garlands of immortality. Of this number was *Leonides* (called the father of *Origen*) there beheaded, who left his sonne very yong, and of tender yeares: who, how he was disposed and affected towards Christian Religion from that time forth, it shall not be at this time vnseasonably written, specially for that he is famous and renowned throughout the whole world. Some man will say, it is no small peece of worke to paint in paper the life of this man, and that it will require a whole volume to it selfe: but at this present cutting off many things, vsing as much breuitie as may be, we will runne ouer certaine things which concerne him, selected out of their Epistles and histories, which were his familiars, whereof some liued in our time, and reported certaine things of him. To be short, we will declare such things as shall seeme worthy of memorie, and that were done of him euen from his cradle. *Severus* had gouerned the Empire ten yeeres, *Letus* gouerned Alexandria and the rest of Egypt, and *Demetrius* after *Iulianus* had newly taken vpon him the ouersight of the congregations there.

Anno Domini
204.

Leonides the
father of *Ori-*
gen behead-
ed.

Severus went
on the tenth
yeare of his
raigne, when
the great per-
secution was
raised.

Letus ruled
Alexandria
and Egypt.

CHAP. II.

*Origen desirous of Martyrdome, was in great danger, and being deliuered
he professed Diuinitie at Alexandria with earnest studie,
and led a marvellous honest life.*

When the heate of persecution was very vehement, & an infinite number of persons were crowned with Martyrdome, *Origen* being yet very yong, bare in his mind a seruent desire of martyrdome, so that he hazarded himself often, and coueted voluntarily to thrust himselfe into that dangerous combat. Pea narrowly did he escape, for it had cost him his life, had not the diuine & celestial prouidence of God stayed him by meanes of his mother, to the further commodity and profit of many. She at the first intreated him with many words to tender her motherly affection: but perceiuing him to be more vehemently incensed and kindled, knowing his father to be kept in close prison, and wholly minded to suffer Martyrdome, she constrained him to remaine at home, hiding from him all his apparell. He then being able to do no other thing, more prompt in mind than ripe in yeares, could not rest, but wrote vnto his father a letter, in the which he exhorteth him thus: O father, faint not, neither imagine amisse because of vs. Let this be the first token of the industry and sincere mind of *Origen* in his childhood towards Christian Religion, set forth in this our history, for he be-

Cap. 3. after
the Greeke.
Origen by
the meanes
of his mother
auoydeth
great perill,
Origen be-
ing a child
exhorteth his
father to mar-
tyrdome.

Origen of a
child brought
vp in holy
Scriptures.

A certain ma-
tron of Alex-
andria recei-
ueth Origen
with his mo-
ther and bre-
thren.

Origen ta-
keth heede
of heretikes,
Tit. 3.

Origen stu-
dieth Rhetor-
ike.

Plutarch a
martyr.
Heraclas af-
ter Demetrius
Bish. of Alex-
andria.

Origen a ca-
techizer be-
ing 18. yeares
old.

Origen com-
forteth the
martyrs.

ing of a child trained by and exercised in holy Scriptures, shewed then no small signes of the doctrine of faith. His father furthered him not a little to the knowledge of them, when as he does the studie of liberall arts, he instructed him in these, not as the lesser part. For first of all befoze the exercise of pzoophane literature, he instructed him in the holy Scripture, and commanded of him dayly a certaine taske of that he learned and rehearsed. And this trade was not vnprofitable for him being a child, but he grew thereby vnto such facilitie and promptnes, that he contented not himselfe with the bare and casual reading of the words, but sought farther, searhing the perfect and pzofound understanding thereof: so that diuers times he would set o:z granel his father, demaunding of him what was meant by this and that place of holy Scripture. But his father checked him to his face in outward sight, admonishing him not to searsh ought aboue the capacitie of his yeares, and moze then the plaine letter gaue him vnderstand; yet to himselfe he reioyced greatly, pzaising vnto God the authoz of all goodnes heartie thanks for that he had made him the father of such a sonne. The report goeth, that the father often vncouered the bzeast of his sonne in his sleape, and solemnely kissed it, as if the holy Ghost had taken there the inner part for his pzauie closet, and thought himselfe happy of such an offspring. These and the like things they remember to haue happened vnto Origen being yet a child. When his father died a Martyr, he was left an orphan of the yeares of tenenteene with his mother & other childzen his bzethzen, to the number of sixe: his fathers substance being confiscated to the Emperours treasure, the want of necessaries pinched him, together with his mother and bzethzen, he casteth his care vpon the diuine pzouidence of God, he is receiued and refreshed of a certaine matrone which was very rich, and also religious, which harboured in her house a certaine man of Antioch, a notable heretike, of the sect then fresh at Alexandria, one that was accepted of her for her son and deare friend. Origen then of necessity vsing his companie, shewed forth manifest pzooes of his cleauing fall vnto the right and true faith: for when as an infinite multitude not onely of heretikes, but also of the true faith, frequented vnto *Paulus* (so was he called) for he was counted a pzofound and a wise man, he could not be perswaded to be pzesent with him at pzayers, but obserued the canon of the Church from a child, and detested (as he witnesseth himselfe in a certaine place) the doctrine of heretikes. He was of his father absolutely instructed in the pzoophane learning of the Gentiles, but after his fathers death he applied a litle moze diligently the studie of Rhetorike; and hauing befoze meanelly applied humanitie, now after the death of his father he so addicted himself vnto it, that in short space he got sufficiencie to serue his turne, both tolerable for the time, and co:respondent to his yeares. For he being idle at schools (as he himselfe in a certaine place reporteth) when as none occupied the roome of catechizing at Alexandria, because that euery one was faine to flie away by reason of the thzeatning thunderbolts of persecution, diuers of the Gentiles came to him to heare the pzeaching of the word of God: whereof he saith the first to haue bene *Plutarch*, who besides that he liued well, was crowned with martyrdome. The second was *Heraclas* the brother of *Plutarch*, who after he had pzofited very much, and sucked at his lips the iuice of Christian Religion and heauenly Philosophie, succeeded *Demetrius* in the Bishopricke of Alexandria. Origen went now on the eighteenth yere when he catechized in the schoule of Alexandria; at what time he happily prospered whilest that vnder *Aquila* Lieutenant of Alexandria, in the heate of persecution he purchased vnto himselfe a famous opinion among all the faithfull, in that he chearefully embraced all the Martyrs, not onely of his acquaintance, but such as were vnto him vnknozne. He visited not onely such as were fettered in deepe dungeons and close imprisonment, neither onely such as looked for the last sentence of execution, but after iudgement giuen and sentence pronounced, he was pzesent with the Martyrs, boldly accompanying them to the place of execution, putting himselfe in great peril oftentimes, boldly embracing, kissing and saluting them, so that once the furious rage of the fond multitude of the Gentiles had Roned him to death, if the diuine power of God had not maruellously deliuered him. The same diuine and celestiall grace of God at other times, againe and againe, so oft as cannot be told, defended him, being assaulted of the aduersaries, because of his noble hardinesse and prompt mind to publish the doctrine of Christ. So extremely was he dealt withal of the infidels, that souldiers were commanded to watch about his house, because of the multitude that came to be instructed of him in Christian faith. The persecution dayly pzeuailed, & was so debemently bent against him,

that he could no where passe safely throughout Alexandria, but often changing lodgings, he was every where pursued, because of the multitude which frequented unto him for instructions sake. For his works expressed the most notable rules of the most true and Christian philosophy. They say, as he taught so he lived, and as he lived so he taught. Wherefore the divine power of God specially prevailing with him, an infinite number were stirred up by his zeale. When he perceived many disciples to frequent unto him, and that the charge of the schoule was now by Demetrius the Bishop committed unto him alone, he supposed the reaching of humanity to be out of season, and transformateth the schoule as altogether unprofitable by reason of prophane literature and humanity opposite unto sacred letters, to the exercise of godly discipline. Againe after good advice taken for necessary provision, he sold the prophane writers which he had diligently perused & lay by him, enjoining the buyer, to pay him daily foure halpence of the set price, wherewith he contented himselfe. And this philosophicall trade continued he the space of many yeares, cutting off from himselfe al occasion of youthly concupiscence. For though the whole day he took no small labour in this godly exercise, and the greater part of the night also he spent in meditating of holy Scripture, and in his philosophical life, as much as lay in him, he used fasting, taking his rest at certaine temperate times of the yeare, not on his bed, but very warily on the bare ground. Specially above all other places, he supposed the sayings of our Saviour in the Gospel to be observed, which exhorted him not to weare two coates, neither shoes, neither to care for the time to come with a greedy or covetous desire. For he endured cold & nakednesse more cheerfully then became his yeares, and suffered such extreme neede and necessity, as greatly amazed his familiar friends, and offended many that willingly would have supplied his want and necessity, for the painfullnesse they saw him take, in setting forth the heavenly doctrine of Christ Jesus our Saviour. But he being given to patient sufferance, passed many yeares without the wearing of shoes, joyning naked foote to bare ground. And he is said moreouer for the space of many yeares to have abstained from wine, and other such like, (necessary sustenance onely excepted,) so that he ran in great danger, lest that through weakenesse of limmes, and faintnesse of body, he should destroy and cast away himselfe. This philosophicall trade of life being wondred at of others, stirred up a great many Disciples to imitate the like trade and stode: so that of the Gentiles and Infidels, and also of the learned and wise, and the same not of the meaner sort, a great number became zelous and earnest followers of his doctrine: in so much that (the heavenly word of God taking deepe roote in their faithfull minds) they continued stedfast during the persecution of that time, so that some of them were apprehended and suffered martyrdom.

Origen as he taught believed, & as he lived he taught.

Origen sold his philosophy bookes.

Origen had many followers.

CHAP. III.

Of the martyrs that suffered out of the schoole of Origen.

Cap. 4. after the Greek.

The first of them was *Plutarchus* remembred a little before. Whom Origen accompanied to the place of execution, not without great danger of his life, when as his owne citizens went about to practise violence towards him, as being author of *Plutarchus* death. Yet the providence of God delivered him there. The next of the disciples of Origen after *Plutarchus*, was *Serenus*, who is said to be the second Party, which gave triall and proofe of the faith he received, and that by fire. The third Party, out of the same schoule was *Heraclides*. The fourth after him *Heron*. Of the which two later, the first was a Catechumenist, the second lately baptized, but both beheaded. As yet out of the same schoule came forth the fifth champion, a second *Serenus*, who after patience in great torments and grievous paine, was beheaded. And of women also, *Rhais*, as yet a Catechumenist, baptized (as Origen himselfe reporteth) in fire, departed this life.

Plutarchus a Martyr. Serenus burned. Heraclides beheaded. Heron beheaded. Serenus beheaded. Rhais a woman burned.

CHAP. IIII.

The martyrdom of Potamiana a virgin, Marcella her mother, and Basilides a souldier.

Basilides shalbe numbred the seventh among the former Parties, which led forth the renowned virgine *Potamiana* to execution, of whom unto this day great fame is blazed abroad among the inhabitants of that province, how that for the chastitie of her body

Potamiana burned.

Marcella burned.

Basilides before a Pagan now a Christian, before, a murderer, now a martyr

Basilides baptized in prison, afterwards beheaded.

August. lib. de cura. pro mort. agend. cap. 13. Pet. Martyr in 8. cap. ad Rom.

Cyprian lib. 1. epist. 1.

August. li. de cur. pro mor. agend. ca. 13.

and puritie of mind, she stroue very stoutly with her loners. She was endued with ripenes of mind, and goodly beauty of body. When she had suffered infinitely for the faith of Christ, last of all after great and grievous torments, terrible to be spoken of, together with her mother Marcella she was burned with fire, and consumed to ashes. The report goeth that Agula the iudge commanded her whole body to be scourged ouer, and that very soze, and threatened her, he would deliuer her bodie shamefully to be abused of fencers and rustians: and that after she had mused a while with her selfe, and they demanding an answer, to haue said such things as pleased not the Gentiles, and therefore immediatly after sentence pronounced, to haue bene taken and led of Basilides (a souldier of authoritie among the host) to execution. When the multitude molested her soze, spitefully handling her with opprobrious termes, Basilides repressed and rebuked their railing speeches, pitying her very much, and practising great curtesie towards her. She on the other side approued and acknowledged his courteous dealing towards her, and bad him be of good chere, saying: that after her departure she would treat her Lord for him, and shortly requite the curtesie shewed vnto her. When she had ended this communication, pitch scalding boate was powored by little and little ouer all her bodie, from the crowne of her head to the soale of her foote, the which she manfully endured in the Lord. And such was the soze combat which this woorthy virgine sustained. But not long after, Basilides being required of his fellow souldiers to sweare for some occasion or other, affirmed plainly it was not lawfull for him to sweare, for he said he was a Christian; and that he would in very deed protest the same. At the first he was thought to dally, but when he constantly auouched it, he is brought before the Judge, and there having confessed the same, is clapt in prison. But when the byethzen had visited him, and demanded of him the cause of his sodaine and marvellous alteration, the report goeth, he declared to them how that Potamiana three dayes after her martyrdome appeared vnto him by night, and covered his head with a crowne, and said: she had intreated the Lord for him, and obtained her purpose, and that not long after he should end this life. After these sayings, and the seale of the Lord returned by the byethzen, he was beheaded, and so suffered martyrdome. They write that many others in Alexandria, embraced plentifully the doctrine of Christ, for that Potamiana appeared vnto them in sleepe, and called them to the faith. Of these things thus much.

The Translator vnto the reader, for the remouing of suspicion rising of two things which Eusebius laid downe in the chapter going before.

Here are two things in this former chapter of Eusebius with good aduisement to be considered. The first whether Potamiana after her martyrdome prayed for Basilides, the second whether after her martyrdome she appeared vnto him, & to others, as Eusebius (by heare say) layeth downe. Touching the first, if we may credit Augustine, The soules of the departed are in such a place where they see not those things which are done, and which happen vnto men in this life. He saith further, that they haue a care ouer vs, as we haue ouer them, although we are altogether ignorant what they do. Peter Martyrs opinion is this: although I could easily graunt, that the Saints in heauen do wish with most seruent desire the saluation of the elect, yet for all that, I dare not affirme that they pray for vs, in so much as the Scripture hath nowhere layd that downe. Potamiana the holy virgine and martyr seeing the kindnesse this souldier shewed vnto her, was greatly pleased with him, and in the seruencie of her Christian loue towards him said: that she would intreate the Lord for him after her departure. In the like sort also I reade that Cyprian Bishop of Carthage moued Cornelius Bishop of Rome, that whether of them both should first depart this life, the same without intermission should pray vnto God for the other: such was the seruencie of loue betweene them. In the like sence men commonly say: God haue mercie on his soule. Which saying the learned and zealous do not so well like of. For though the good motion (as they say) and disposuion of the mind be expressed thereby, yet doth it the good no good at all, when as his soule being already in the hands of Gods, needeth not our prayer. God was as readie to graunt Basilides the light of his spirit, as Potamiana was to pray for him. Touching the second, whether she appeared vnto him after her death, the godly can iudge. Saint Augustine saith: if the soules of the dead departed, were present at the affayres of the liuing, then would they speake vs, when we see them in our sleepe: and to omit others, mine owne tender mother, would haue sake me neuer a night, which followed by sea and by land, to the end she might liue together with me.

me. God forbid that she should become cruell in the happier life, so that (if ought at any time grieue my heart) she comfort not her sorrowfull son, whom she loued entirely, whom she would neuer see sad. But in good sooth that which the sacred Psalme soundeth out, is true: My father and my mother haue forsaken me, but the Lord tooke me vp. If our fathers haue forsaken vs, how are they present at our cares and businesse? If our parents be not present, what other of the departed be there which know what we do, or what we suffer? *The Prophet Esay; Abraham hath bene ignorant of vs, and Israel hath not knowne vs. God of his great goodnesse promised King Iosias, that he should die, and be gathered vnto his people, lest that he should see the plagues which he threatened should happen to that place and people. Chrysostome saith: The soule that is seuered from the body, cannot wander in these regions. Againe he saith: It may not be that the soule departed the body can be conuersant here with vs: a litle after he saith: It may be proued by many testimonies of holy Scripture, that the soules of iust men, wander not here after their death. And lest any thinke that the wicked do wander, thus he writeth: That neither the soules of the wicked also can linger here, harken what the rich man sayth, weigh what he requested, and obtained not. For in case that the soules of men could be conuersant here, then had he come according vnto his desire, and certified his friends of the torments of hell. By which place of Scripture it plainly appeareth, that the soules after their departure out of the bodie, are brought into some certaine place, from whence at their will they cannot returne; but waite for the dreadfull day of iudgement. Theophylact also the sum-marist of Chrysostome, hath the same words. Origen writing against Celsus, is of the same opinion: affirming that the soules wander not, but such as wander to be diuels. Chrysostome writeth that the diuell useth to say vnto the liuing, anima talis ego sum, I am such a mans soule: to the end he might deceiue him. Samuel whom the witch raised, was not Samuel, but the diuell in his forme, as Augustine writeth. Cyprian saith: The wicked spirits do hide themselves in pictures and images consecrated: these inspire the minds of the Prophets: they bolder the heart strings and entrails: they gouerne the flying of birds: they sort lots: they sift out oracles: they mingle alwayes falshood and truth together. For they deceiue and are deceiued: they trouble the life: they disquiet the sleepe: and creeping into the bodies, they fray the secrets of the mind: they bring the limmes out of fashion: they distemper the health: they vex with diseases, that they may compell the poore silly wretches to the worshipping of them: that being filled with the sauour from the Altars and burnt bowels of beasts, poisoning the things which they bound, they may seeme to cure. For this is their curing and healing, when they cease to hurt. Now seeing this harmonie of learned fathers, affirming the soules not to wander, & they which wander be plaine diuels, let vs examine what credit can be giuen to Eusebius, and how it may be vnderstood, that Potamiana appeared not onely to Basilides in sleepe, but also to many others for their conuersion. Pharaos cupbearer dreamed he saw a vine hauing three branches, but it was not so according vnto the letter: Ioseph telleth him that the three branches are three dayes. Pharaos dreamed he saw seven leane kine, it was not so: Ioseph telleth him they are seven yeares of famine. Mardocheus dreamed he saw two dragons readie to wage battaile with the iust, it was not so: but Haman & the King holty bent to destroy the iewes. Polycarpus dreamed he saw the pillow set all on fire vnder his head, it was not so: but a signe and token of his martyrdome. Sophocles hauing robbed the temple of Hercules, dreamed that Hercules accused him of theft, it was not so: but his conscience pricked him that he could find no rest. Euen so Basilides, with diuers others, hauing fresh in memorie the martyrdome of Potamiana, and the villany they practised against her, dreamed of her, their conscience pricking them, and bearing them in minde of the fact, to their repentance and conuersion. So that she appeared not (after the letter) but her martyrdome was a corzie vnto their conscience, crowning them with garlands of heauenty glorie, if haply they would repent.*

CHAP. V.

Of Clemens Alexandrinus Origen's maister, and of his booke
of Stromatons.

Cap. 6. after
the Greeke.

Clemens succeeded Pantenus, and vnto that time he was a catechizer in the Church of Alexandria, so that Origen became one of his disciples. This Clemens writing his booke Stromaton, compriseth in the first volume a Chronicle, containing the times vnto the death of Commodus, so that it is euident, he finished his booke vnder Senecius; the history of whose time we do presently prosecute.

Pantenus:
Clemens &
Origen were
catechizers
in the schole
of Alexandria.

Cap. 7. after
the Greeke.*Of Iude an Ecclesiasticall writer, and his bookes.*

Iude.

ABout this time there flourished one *Iude*, who published commentaries vpon the senten-
tie wokes of *Daniel*, ending his Chronographie the tenth yeare of *Seuerus* raigne: he
thought verily that the coming of Antichrist was then at hand, because the great heat
of persecution raised against vs at that time, vexed out of measure the minds of many men,
and turned vpside downe the quiet state of the Church.

Cap. 8. after
the Greeke.*Origen embracing chastitie, gelded himselfe. The censure of others
touching that fact of his.*Origen gel-
deth himself.

Mat. 19.

Demetrius
bishop of A-
lexandria one
while liketh
another
while misli-
keth, through
envie, with
the gelding
of Origen.
The bishops
of Caesarea
& Ierusalem
allowed of
Origen, and
made him
minister.

Antoninus
was created
Emperour
anno Dom.
213.

At that time *Origen* executing the office of a Catechizer at Alexandria, practised a cer-
taine act, which expressed the shew of an vnperfect sense and youthly hardinesse, but a
notable example of faith and chastitie. He vnderstanding simply and childishly the lay-
ing of the Lozd: There be some which make themselves Eunuches for the kingdome of heauen
sake: and withall purposing to fulfill the words of our Saviour, so that he being yong in
yeares preached and made manifest, not onely to men, but also to women, the mysteries
of God, sought meanes to cut off all occasion of wantonnesse and the slander of the Iudaes,
practised vpon himselfe to perforce the words of our Saviour, carefully minding to re-
ceale from his familiar friends this fact of his. But it was vnpossible to cloke & couer so great
a matter, which thing when *Demetrius* bishop of that place vnderstood, he wondered at his bold
enterprize, yet allowed of his purpose, and the sincerity of his faithful mind, bidding him be
god there, and continue the office of a Catechizer. Though *Demetrius* was then of that
mind, yet not long after, seeing *Origen* luckily to prosper, to be highly esteemed, reuerenced, re-
nowned, and famous among all men, he was pricked with some humane passion, so that he
published abroad vnto all the bishops throughout the world, the gelding of *Origen*, as a mis-
sonle and absurd fact. Yet the best accepted and worthiest bishops throughout Palestine, to
wit, of Caesarea and Ierusalem, because they had found him worthy of dignitie and great be-
nozt, made him minister through the laying on of hands. When when he came to great eul-
mation, and was well accepted of all men, and got no small commendation for his vertue
and wisdom, *Demetrius* hauing no other thing to charge him withall, accused him of the old
fact done of a child, and so company was not ashamed to accuse such as advanced him vnto
the order of the ministerie. These things were put in practise within a while after. From that
time forth *Origen* without let or hinderance fulfilled the worke he had in hand, preached at
Alexandria day and night the word of God vnto such as frequented vnto him, applying his
whole mind vnto holy Scripture and the profite of his disciples. When *Seuerus* had held the
Imperiall scepter the space of eightene yeares, his sonne *Antoninus* succeeded him. And of
them which manfully persevered in the persecution of that time, and after confession and
many toiments and conflicts, by the providence of God were deliuered, one was *Alexander*,
whom a little before we signified to haue bene bishop of Ierusalem. He because he persevered
constant in the confession of the name of Christ, was there chosen bishop, *Narcissus* his pre-
decessor being yet aliue.

Cap. 9. after
the Greeke.*Of Narcissus bishop of Ierusalem, his miracle and approved
innocencie.*

If thou thin-
kest (gentle
Reader) this
miracle to be

The Citizens of that sea remember many miracles wrought by *Narcissus*, which were
reained by tradition deliuered from one to another, among which, such a miracle is
reported to haue bene done. When on a certaine time the solemne vigils of Easter were
celebrated, the ministers wanted oyle, and the whole multitude being therewith much
troubled, the citizens of that sea remember many miracles wrought by *Narcissus*, which were
reained by tradition deliuered from one to another, among which, such a miracle is
reported to haue bene done. When on a certaine time the solemne vigils of Easter were
celebrated, the ministers wanted oyle, and the whole multitude being therewith much
troubled,

med, *Narcissus* commanded such as had charge of the lights, speedily to bring unto him water drawn by out of the next well: that being done, he prayed over it, and had them pour it into the lamps with fervent faith towards God: which when they had fulfilled, the nature of the water beyond all reason and expectation, by the wonderfull power of God, was changed into the qualitie of oyle. And they report farther, that a small quantity thereof for miracles sake was reserved of many of the brethren a long while after, even unto this our time. Many other notable things worthy of memory they report of this mans life, whereof this is one: certaine lewd varlets seeing the constancy and brightness of his life, could not brooke neither away with it, fearing that if through his meanes they were attainted, there was no other way but execution: therefore they in conscience being prying to infinite lewd practices, prevent the same, and charge him a grievous accusation. Afterwards to perswade the hearers the sooner, they confirme their accusations with othes. The first swore: If I lie let me be burned to ashes. The second: if I report not the truth let my whole body be tormented and wasted away with some cruell disease. The third: if I beare false witness let me be smitten with blindness. But for all their swearing and staring, not one of the faithful belaved them, the chastitie and bright conversation of *Narcissus* so prevailed among all men. He took grievously their despitefull dealing, & because that of old he had bene of the philosophicall sect, he fled and forsooke his Church, and hid himselfe privately in desert and obscure places for the space of many yeares. Yet the great and watchfull eye that instantly auengeth, would not permit such as had maliciously practised this lewdnesse, to have perfect rest, but speedily and swiftly compassed them in their owne craft, and wrapped them in the same curses they had craved unto themselves if they lyed. The first therefore without any circumstance at all in plaine dealing, had a small sparckle of fire fallen in the night upon the house where dwelt, whereby he, his house, and his whole family by fire were consumed to ashes. The second was taken with the same disease from top to toe which he had wished unto himselfe before. The third seeing the terrible end of the two former, & fearing y inevitable vengeance of God that justly plagueth perjured persons, confessed unto all men their compacted deceit and pretended mischief against that holy man, and did so punish himselfe with sorrowfull mourning, and wept so long and so much, till he lost both his eyes. And such were the punishments of false witnesses and perjured persons.

CHAP. IX.

Of the succession of bishops in the church of Ierusalem.

After the departure of *Narcissus*, when it was not known where he remained, y bishops of the bordering Churches ordained there another bishop whose name was *Dios*, whom (after he had continued but a small space) *Germanion* succeeded, and after *Germanion*, *Gordius*, in whose time *Narcissus* shewed himselfe againe, as if he had risen from death to life, and is intreated of the brethren to enjoy his bishopricke again, being much marvelled at for his departure, for his philosophicall trade of life, and especially for the vengeance and plagues of God potored upon his accusers. And because that for his old yeares and heauie age he was not able to supply the ronne, the divine providence of God through a vision by night revealed unto him, provided *Alexander* bishop of another province, to be *Narcissus* his fellow helper, in discharging the function due unto the place.

CHAP. X.

Of *Alexander* bishop of Ierusalem and *Asclepiades* bishop of Antioch.

For this cause therefore (as warned by a vision from above) *Alexander* who afore was bishop of Cappodocia, took his journey to Ierusalem for prayer sake, and visiting of the places there: whom they of Ierusalem receiue bountifullly, and suffer not to returne home againe, and that did they according unto the vision which appeared unto them in the night, and plainly pronounced unto the chiefe of them, charging them to hasten out of the gates of their citie, and receiue the bishop ordained of God for them. This they did through the advice of the bordering bishops, constraining him of necessity to remaine among them. *Alexander*

a tale, take it as cheape as thou findest it: if it be true marvell not at all thereat, for God bringeth stranger things then this to passe.

The iustice of God against perjured persons.

Cap. 10. after the Greeke.

Dios, *Germanion*, *Gordius*, *Narcissus* & *Alexander* his helpers.

Cap. 11. after the Greeke.

Alexander b.
of Ierusalem
Epist contra
Antinoias.
Asclepiades.

Alexander b.
of Ierusalem
vnto the
Church of
Antioch.

Cap. 12. after
the Greeke.

Domnus.

Pontius.
Caricus.

Serapion bi-
shop of An-
tioch vnto
the Church
of Rosse, tou-
ching the
Gospell after
Peter.

Marcianus
an heretike.

Cap. 13. after
the Greeke.

ΣΤΡΩΜΑΤΕΙΣ.

ὑΠΟΤΥΠΩ-
ΣΕΙΣ.

der himselfe in his epistles (at this day extant) against the *Antinoites*, maketh mention of this bishopricke in common betwene him and *Narcissus*, writing thus about the latter end of an epistle: *Narcissus* greeteth you, who gouerned this bishopricke before me, and now, being of the age of an hundred and sixteene yeares, prayeth with me, and that very carefully, for the state of the Church, and beseecheth you to be of one mind with me. These things went then after this sort. When *Serapion* had departed this life, *Asclepiades* was stilled bishop of Antioch, and constantly endured the time of persecution. *Alexander* remembzeth his election, writing to the Church of Antioch after this manner: *Alexander* the seruant of the Lord, and the prisoner of Iesus Christ, vnto the holy church of Antioch sendeth greeting in the Lord. The Lord eased and lightened my fetters and imprisonment when that I heard *Asclepiades*, a man well practised in holy Scripture, by the Providence of God, for the worthines of his faith, to haue bene placed bishop of your church. This epistle he signifieth in the end to haue bene sent by *Clemens*. This epistle I haue sent vnto you my maisters and brethren by *Clemens* a godly minister, a man both vertuous and wel knowne, whom you haue seene, and shall know, who also being here present with me, by the providence of God, hath confirmed and furthered the Church of Christ.

CHAP. XI.

Of the workes of *Serapion* bishop of Antioch.

It is very like that sundry epistles of *Serapion* are reserued among others, but those onely came vnto our knowledge which he wrote vnto one *Domnus*, who renounced the faith of Christ in the time of persecution, and fell to Jewish Apostasie: and vnto one *Pontius* and *Caricus* Ecclesiasticall persons. Againe epistles vnto other men. And also a certaine booke of the Gospell which they call after *Peter*, written to this end, that he might confute the fallshood specified in the same, soz that diuers of the church of Rosse went astray after false doctrine, vnder colour of the foresaid Scripture. It shall seeme very expedient if we alledge a few lines out of it, whereby his censure of that booke may appeare: thus he writeth: We (my brethren) receiue *Peter* and the other Apostles as messengers of Christ himselfe, but their names being fallshoodly forged, we plainly do reiect, knowing we receiued none such. I truly remaining amongst you, supposed you were all sound and firme in the right faith, and when I had not perused the booke published in *Peters* name, entitled his Gospell, I said: If this be onely the cause of you grudging and discouraging, let it be read: but now, in so much as I perceiue a certaine hereticall opinion to be thereby cloaked and coloured by occasion of my words, I will hasten to come vnto you. Wherefore my brethren expect shortly my comming. For we know well enough the heresie of *Marcianus* who was found contrary to himselfe, he vnderstood not that which he spake, as you may gather by the things which he wrote vnto you. We might peraduenture our selues, lay down more skilfully the ground of this opinion vnto his successors, whom we call coniecturers. For by perusing the expositions of their doctrine, we haue found many things sauouring of the true doctrine of our Sauour, and certaine other things borrowed and enterlaced, which we haue noted vnto you. Thus farre *Serapion*.

CHAP. XII.

Of the workes of *Clemens* bishop of Alexandria.

The bookes of *Clemens* entitled *Stromatōn* are in all eight, and extant at this day, bearing this inscription: The diuers compacted bookes of *Titus Flavius Clemens*, of the science of true Philosophie. There are also of the same number bookes of his entitled: Dispositions or Informations, where by name he remembzeth his master *Pantenus*, expounding his interpretations and traditions. There is extant another booke of his of exhortation vnto the Gentiles, and three bookes entitled the Schoolemaister, and another thus: What rich man can be saved? Again a booke of Easter, and Disputations of fasting, and of slander. An exhortation to newnesse of life for the late conuerts. The canon of the Church; or, against the Iewes, dedicated vnto *Alexander* the bishop aboue named. In the bookes *Stromatōn* he expounded not onely the diuine but also the heathenish doctrine, and repeating their profitable sentences, he maketh manifest the opinions both of Grecians and Barbarians, the which diuers men highly do esteeme. And to be short, he confuteth the false opinions of graund heretikes, dilating many histories,

hiftozies, & miniftring vnto vs much matter of fundry kinds of doctrine. With thefe he minglith the opinions of Philofophers, fitly entitling it for the matter therein contained, A booke of diuers doctrine. He alledgeth in the laide booke testimonies out of wryters not allowed, as out of the booke called the Wiledome of Solomō, *Iefus Sirach*, the Epiftle to the Hebrewes, *Barnabas*, *Clemens*, *Iude*. He remembzeth the booke of *Tatianus* againft the Gentiles, and of *Cassianus*, as if he had wrytten a Chzonographie. Moreover he remembzeth *Philo*, *Aristobulus*, *Iofephus*, *Demetrius*, *Eupolemus* Jewifh wryters: and how that all they pronounced in their wrytings, that *Mofes* and the nation of the Hebrewes and Iewes, were far moze ancient then the Gentiles. The bookes of the foresaid *Clemens* containe many other neceffary and profitable tracts. In his firft booke he declareth, that he fucceeded the Apoftles. And there alfo he promifeth to publish Commentaries vpon *Genesis*. In his booke of *Eafter* he confeffeth himfelfe to haue bene ouer treated of his friends, that he fhould deliuer vnto the pofteritie in wryting thofe traditions which he heard of the elders of old. He maketh mention of *Melito* & *Irenaeus*, and of certaine others whole interpretations he alledgeth. To conclude, in his bookes of Difpofitions or Informations, he reciteth alfo bookes of the canonicall Scripture: neither omitted he the rehearfall of fuch as were impugned, I fpeake of the Epiftle of *Iude*, the Catholike Epiftles, the Epiftle of *Barnabas*, the Reuelation vnder the name of *Peter*.

*Cap. 14. in the Greeke.

CHAP. XIII.

Clemens bifhop of *Alexandria* of the Canonickall Scripture. *Alexander* bifhop of *Ierufalem*, of *Clemens* and *Pantenus*. *Origen* comes to *Rome* in the time of *Zephyrinus*.

The Epiftle vnto the Hebrewes he affirmeth to be *Pauls* for vndoubted, and therefore wrytten in the Hebrew tongue for the Hebrewes fakes, but faithfully translated by *Luke* and preached vnto the Gentiles, and therefore we find there the like phrafe and manner of fpeech which is vfed in the Acts of the Apoftles. It is not to be miifiked at all, that *Paul* an Apoftle is not prefixed to this Epiftle. For (faith he) wryting vnto the Hebrewes, becaufe of the ill opinion they conceived of him, very wifely he concealed his name, left that at the firft he fhould difmay them. Againe he faith: For euen as *Macarius* the elder faid: for fomuch as the Lord himfelfe was the meffenger of the Almighty, and fent vnto the Hebrewes, *Paul* for modesties fake being the Apoftle of the Gentiles, wrote not himfelfe the Apoftle of the Hebrewes, partly for the honor due vnto *Chrift*, and partly alfo for that he freely and boldly being the Apoftle of the Gentiles wrote vnto the Iewes. Afterwards of the order of the Euangelifts according vnto the tradition of the elders, he wryteth thus: The Gofpels which containe the genealogies, are placed and counted the firft. The Gofpell after *Marke*, was wrytten vpon this occafion. When *Peter* preached openly at *Rome*, and published the Gofpell by rote, many of the auditors intreated *Marke* being the hearer and follower of the Apoftle a long while, and one that well remembered his words, to deliuer them in wryting fuch things as he had heard *Peter* preach before. Which thing, when he had fignified to *Peter*, he neither forbad him, neither commaunded him to do it. *John* laft of all, feeing in the other Euangelifts the humanity of *Chrift* fet forth at large, being intreated of his friends & moued by the holy Ghof, wrote chiefly of his diuinitie. Thus farre *Clemens* bifhop of *Alexandria*. Againe the foresaid *Alexander* in a certaine epiftle vnto *Origen*, wryteth how that *Clemens* and *Pantenus* were become his familiar friends, after this manner: This as you know very well, was the will of God, that our friendship begun euen from our progenitors fhould continue and remain immoueable, yea and become more feruent and ftedfaft. We take them for our progenitors, who going before, haue taught vs the way to follow after, with who after a while we fhall be coupled, I meane bleffed *Pantenus* my Maifter, and holy *Clemens* Maifter alfo, which did me much good, and if there be any other fuch, by whole meanes I haue knowne you thoroughly for my Maifter and brother. So farre *Alexander*. But *Adamantius* (fo was *Origen* called) wryteth in a certaine place, that he was at *Rome* when *Zephyrinus* was bifhop there, for he was very defirous to fee the moft ancient Church of the Romaines; where after he had continued a little while, he returned to *Alexandria*, executing moft diligently the accuftomed office of Catechizing, when as *Demetrius* alfo bifhop of *Alexandria* vfed all meanes poffible together with him, to the end he might profite and further the bzythzen.

Clemens alledged this out of *Macarius*.

Clemens of the order of the Gofpels. *Matthew*. *Luke*. *Marke*.

John.

Alexander bifhop of *Ierufalem* vnto *Origen*.

Origen came to *Rome* about Anno Domini. 200.

Cap. 15. after
the Greeke.Heraclas ca-
techizer at
Alexandria.

When Origen saw himselfe not sufficient, neither able alone to search out the profound mysteries of holy Scripture, neither the interpretation and right sense thereof, because that such as frequented to his scholl granted no leisure at all, for from morning to night in severall companies, one overtaking another, they flocked to his preaching, he ordained Heraclas of all the other his familiars, his fellow helper and other, a man expert in holy Scripture, discrete and wise, and a profound philosopher, committing unto him the instruction of the inferior sort, and lately come to the faith, reserving unto himselfe the hearing of such as were farther and better entred.

CHAP. XV.

Origen studied the Hebrew tongue, and conferred the translations of holy Scripture.

Cap. 16. after
the Greeke.

Origen had so great a desire of searching out the deepe mysteries of holy Scripture, that he studied the Hebrew tongue, and bought the copies used among the Jewes, which were written in Hebrew letters. He searched and conferred the Septuagints translation of holy Scripture, with others at that time extant.

CHAP. XVI.

Origen compiled and set forth the translation of holy Scripture, terming the one edition Tetrapla, that is fourefold. The other Hexapla, that is sixfold.

Cap. 17. after
the Greeke.

Many greeke
translations
of the old
testament.
The Septua-
gints.
Aquila.
Symachus.
Theodotion.
5.
6.
7.
Hexapla.
Tetrapla.
Symachus an
Ebionite.
The heresie
of the Ebio-
nites.

Origen found certain other translations besides the common and vulgar, varying among themselves, to wit, the translation of Aquila, of Symachus, and of Theodotion. Which I wot not where, lying hid of a long while, he searched out, and set forth unto the world. Of the which, by reason they were obscure, dusty & moth eaten, he knew not the authors, but this onely he signifieth, that the one he found at Nicopolis on the shore of Achaia, the other in some other place. In the sixfold edition of the Psalmes, after the foure famous translations, he annexed not onely the fifth, but the sixth and the seventh, reporting againe how that he found one of them at Hiericho in a tun, in the time of Antoninus the sonne of Severus. These being compacted together in one volume, and the pages divided into pillars and columns, every copie set over against the other, together with the Hebrew, he published the same, and entituled it Hexapla: joining withall the translations of Aquila, of Symachus, of Theodotion, and of the Septuagints, intitling them Tetrapla. Yet have we to understand, that of these interpreters, Symachus was an Ebionite. The Ebionites opinion was recounted an heresie, for that they taught Christ to be borne of Ioseph and Mary, and that Christ was but a bare man. They taught, that the law was to be observed after the Iewish manner, as we have already learned by histories heretofore. The commentaries of Symachus are at this day extant, wherein he inveigheth against the Gospell after Mathew, endeavoring to establish and uphold the foresaid heretical opinion. These workes of Symachus, together with other translations of holy Scripture, Origen reporteth himselfe to have found with a certaine woman called Iuliana, which says that Symachus delivered her them to keepe.

CHAP. XVII.

Origen reuoketh Ambrose from the heresie of Valentinus, he professeth divinite and philosophie with great admiration.

Cap. 18. after
the Greeke.This Am-
brose was not
he of Millan.

At that time Ambrose addicted unto the Valentinian heresie, and confuted by Origen, was enlightened with the truth, which shined as the sun beames, and embraced the sound doctrine of the Church, together with many other learned men which resorted unto him. When the rumor was now euerie where bruted abroad of the fame of Origen, they came to try the truth of his doctrine, and to have experience of his utterance in preaching. Heretikes also very many, and Philosophers specially of the most famous, wherof not a few

a few gave diligent eare and attentive heed, and were instructed of him, not onely in diuine but also in pꝛophane literature. As many as he perceined towꝛdly and sharp witted, he led them vnto philosophicall discipline, expounding vnto them Geometry and Arithmetike, with the other liberall arts. Against the absurd opinions of philosophers he alledgeth philosophers authorities, and expounded them, considering severally of them as by way of commentarie: so that he was renowned famous, & recounted among the Gentiles for a great philosopher. He perswaded also vnto the study of the liberal arts, many of them which were dul witted, affirming they should thence pꝛocure vnto themselves great commoditie and helpe to the contemplation and increase of knowledge in holy Scripture: for he was of this opinion, that the exercise of pꝛophane and philosophicall discipline, was very necessary and profitable for himselfe.

CHAP. XVIII

What diuers men thought of Origen.

Cap. 19. after the Greeke.

The heathenish philosophers who the flozished are witnesses appoynted of his good purpose and industry in this behalfe, in whose commentaries we find often mention made of this man, whereof some haue dedicated their booke vnto him, other some haue dedicated by their woꝛks vnto him, as vnto the censure of their maister. But what shall I speake of them, when as *Porphyrus* himselfe, then in Sicilia, striving and strugling against vs with his booke, endenouring to confute holy Scripture, remembꝛed the interpreters thereof: and being not able to charge, neither to impugne to any purpose our doctrine, any kind of way, now void of reason, he fel to railing speeches and slandering the expositors. Of which number namely he goeth about to accuse *Origen*, whom he reporteth to haue knowne of a child, yet though his vnadvised forgetfulness he commendeth the man, sometime reporting truly, when as he could not otherwise chuse: sometime vntruly, thinking thereby to delude others: & whilst that now he accuseth him for being a Christian, anon he painteth forth, and wꝛiteth at his singular gift and excellency in philosophicall discipline. Heare him therefore, for thus he wꝛiteth: Many being desirous to find out, not the imperfection and impiety of Iewish Scriptures, but the resolution, haue turned themselves vnto expositions not coherent, and interpretations of the scripture inconuenient, and not onely allowing of forged scriptures, but also approving and extolling the commentators. For they alledging the darke speeches which are sayd to be manifest in *Moses*, and publishing them as Oracles replenished with hid and concealed mysteries: they frame a charmed iudgment, through the arrogancy of their mind, and shew forth their expositions. Againe after a few lines he saith: This is the absurd manner and guise of that man, with whom I being very yong haue had conference, who then was very famous, and at this day also by reason of the commentaries he left behind him (I meane *Origen*) is much spoken of, whose great praise is blased farre and nigh, among the maisters and fauourers of that doctrine. For when he was the disciple of *Ammonius*, who in our time excelled for his fame in Philosophie, he profited very much vnder him being his maister, and obtained great knowledge in the sciences: but as touching the right institution of life, he tooke in hand another trade quite contrarie to his. For *Ammonius* being a Christian, & brought vp of Christian parents, when he had growne into ripeness of iudgement and the knowledge of Philosophie, forthwith he framed his trade of life conformable vnto the lawes: but *Origen* being a Gentile, and brought vp in the sciences of the Gentiles, degenerated and fell into that barbarous temeritie, wherewith being taken, he corrupted both himselfe and the perfection of those sciences, leading a life as the manner of the Christians, contrarie vnto the lawes: according vnto their opinions of celestiall matters and of God, preferring strange fables before the science of the Gentiles. He continually perused *Plato*, he read ouer the woꝛkes of *Numerius*, *Cronius*, *Apollophanes*, *Longinus*, *Moderatus*, *Nicomachus*, and the rest of the *Pythagoreans*, counted wise & profound men. He was well seene in *Chæremón* the Stoike, and in the woꝛkes of *Cornutus*, whence he borrowing the Grecian manner of the allegoricall interpretation of mysteries, applied it vnto the Iewish Scriptures. These things hath *Porphyrus* wꝛitten in his third booke against the Christians, truly reporting of this mans exercises and sundry kinds of knowledge, but vntruly, in that he said he should degenerate from the Gentiles. For how can he pronounce þe truth, whē as he pꝛadiseeth to write against the Christians?

Origen teacheth the liberall arts, exhorting both the subtle & simple to study them.

Porphyrus an Atheist (whose words these are lib.

3. contra Christianos) wrote fifteen booke against the Christians, whom *Eusebius* confuted in 30. booke of the which 20. were extant in the time of Ierome, but at this day not one. The blasphemie of *Porphyrus* against Christianity.

Origen learned of the Grecians to write allegorically.

Porphyrius
slandered O-
rigen and
Ammonius.

He saith that *Ammonius* from leading a god and a godly life, fell into heathenish idolatrie, for the doctrine of *Christ* which *Origen* received of his forefathers, the same he retained, as we have largely declared before. And *Ammonius* also (contrary to his report) kept still and retained the sound and uncorrupted philosophie of God, even unto his last end, as his commentaries at this day bears record, which he left behind him. Namely y^e famous worke entitled: The agreement of *Moses* and *Iesu*, and other tracts, whatsoever other men have found written. These things are laid downe to the commendation of *Origen*, against the slanderous mouth of that despitefull man, and of the great skill of *Origen* in the Grecians discipline and doctrine: touching the which, when he was reprehended of some for his studie therein, he defended himselfe in a certaine epistle, writing after this manner.

CHAP. XIX.

Cap. 20. after
the Greeke.

How *Origen* defended himselfe against such as reprehended him
for studying philosophie. Of his voyage into Arabia
and Palestina.

Origen in a
certaine epi-
stle writeth
thus of him
selfe for his
study in phi-
losophie.

When that I studied for the increase of knowledge, and a rumour or fame was spread abroad of the perfection of my learning and doctrine, heretikes, and specially such as were profound in Philosophie, and in the doctrine of the Gentiles, resorted unto me: wherefore I thought good to search out the selfe opinions of heretikes, and whatsoever might be sayd out of Philosophie for the confirmation of the truth. This have I done first of all after the example of *Pantenus*, who profited a great manie before my time, and had singular skill and knowledge therein. Secondly after the example of *Heracles*, now a minister of the Church of Alexandria, whom I found with a professour of Philosophie which was his maister, five yeares before I applied my mind to the studie of their sciences. Who also in times past used the common and usuall attire, now laying that aside; he tooke the Philosophers habite, the which he retained as yet, and ceaseth not unto this day with earnest labour and industrie to reade over the Philosophers bookes. These things hath he written to the clearing of him selfe for his studie in prophane writers. When as at that time he continued at Alexandria, there came a certaine soldier from the gouvernour of Arabia, with letters unto *Demetrius* Bishop of that sea, and unto him who then was Lieutenant of Egypt, requesting them with all speed to send *Origen* unto him, which might communicate unto him some part of his doctrine. *Origen* then being sent of them, taketh his voyage into Arabia. Not long after, when he had accomplished the cause of his journey, he returned to Alexandria. In the meane while there was raysed such a sedition in the Citie, and the warres being so boate, that there was no being for him there, he left Alexandria, and foresaking that he could be safe no where in all Egypt, he went into Palestina and remained at Caesarea, where he was intreated by the Bishops of that prouince, to dispute in the open Church, and to exponnd holy Scripture, being as yet not called to the ministerie. Which may evidently appeare by that which *Alexander* Bishop of Ierusalem, and *Theodotus* Bishop of Caesarea wrote in defence of y^e fact, unto *Demetrius* concerning him, after this maner: (he layd this downe in his letters, that there was neuer such a practise heard of, that there could no where the like president to be found, that lay men in presence of Bishops haue taught in the Church.) We know not for what cause he reporteth a manifest untruth, when as there may be found such as in open assemblies haue taught the people, yea when as there were present, learned men that could profite the people, and moreover holy Bishops at that time also exhorting them to preach. For example sake: at Laranda *Eulpius* was requested of *Neon*, at Iconium *Paulinus* was requested by *Celsus*, at Synada *Theodorus* was requested by *Arrianus*, who were godly brethren. It is like also that this was practised in other places, though not knowne to vs. Thus was *Origen* honozed being a yong man, not onely of his acquaintances, but of Bishops y^e were strangers unto him. Afterwards when *Demetrius* had called him home by his letters, and diuers Deacons of the Church had earnestly solicited his returne; he taketh his voyage againe unto Alexandria, and there diligently applyeth his accustomed manner of teaching.

Alexander b. of Ierusalem & *Theodotus* b. of Caesarea, write thus unto *Demetrius* b. of Alexandria, which found fault that a lay man in presence of Bishops should dispute or interpret.

CHAP. XX.

Of the famous writers in Origen's time, and how the Emperours
mother sent for him.

Cap. 21. after
the Greeke.

There flourished at that time manie other learned and profound Ecclesiasticall persons, whose Epistles writing from one to another, are at this day to be seene, and found reserved in the library builded at Ierusalem by Alexander, who was Bishop there at that time, from whence we haue compiled together the substance of this our present historie. Of this number Beryllus (besides his epistles and commentaries) hath left vnto the posteritie some monuments of his sound faith, so he was bishop of Bostra in Arabia. Likewise Hippolytus bishop of another place. There came also into our hands the disputation of Caius a notable learned man, had at Rome in the time of Zephyrinus, against Proclus a patron of the Phrygian heresie: In the which (to the confutation of the tomeritie and bold enterprize of the contrary part in alledging of new found Scriptures) he maketh mention onely of thirteene epistles of Saint Paule, not naming the Epistle vnto the Hebrewes in the number. For euen to this time diuers Romaines haue thought that Epistle not to be Paul's. When Antoninus had bene Emperour seuen yeares and sixe moneths, Macrinus succeeded him in the empire, and after this Macrinus had departed this life in the first yeare of his raigne, another Antoninus took the imperiall scepter to rule ouer the Romaines, in the first yeare of whose coronation Zephyrinus bishop of Rome died, when he had governed the Ecclesiasticall sea the space of eightene yeares, whom Calistus succeeded: who continuing the space of five yeares, left the Church to Urbanus. Againe after that Antoninus had bene Emperour foure yeares full, he died, in whose rowme Alexander immediatly followed: at what time Philetus succeeded Asclepiades in the Church of Antioch. When Mama the Emperours mother, a woman most godly and religious (when the fame of Origen was spread farre and nigh, so that it came euen vnto her eares) thought her selfe a happie woman, if she might see him and heare his wisdom in holy Scripture, which all men wondred at. Wherefore remaining at Antioch, she sent of her gard for him, who also came, and after that he had continued there a while, and published many things to the glorie of God, and of the power of the heauenly doctrine, he returned againe vnto his accustomed scholl.

Beryllus.

Hippolytus.

Caius against

Proclus.

13. epistles of

Paule.

*an. do. 220.

Macrinus succeeded

Antoninus in

the empire.

Antoninus 2.

Emperour.

an. dom. 221.

Calistus B. of

Rome.

Urbanus B.

of Rome.

Alexander

Emperour

an. dom. 224.

Philetus B.

of Antioch.

CHAP. XXV.

The catalogue of Hippolytus workes. Origen becometh
to comment.

Cap. 22. after
the Greeke.

At that time Hippolytus amongst many other of his monuments, wrote a booke of Easter, where after supputation of times laid downe, he set forth a certaine canon of Easter, comprizing the compasse of sixteene yeares, ending the raigne of the Emperour Alexander in the first yeare. Of his other workes these came to our knowledge: Of the sixe dayes creation: Of the things which follow the six dayes workes, Against Marcion. Vpon the Canticles of Salomon. Vpon certaine peeces of Ezechiel. Of Easter. Against al heresies. With many others, the which thou shalt find extant among other men. About that time Origen began to comment vpon holy Scriptures, Ambrose directly prouoking him, not onely with words and faire speeches, but also vizing him with large offers of necessarie expences. For Origen had at certaine times appointed for him, no in number then seuen swift notaries, every one supplying the rowme by turne, and writing that which he uttered vnto them: and as many more scriueners, together with maidens well exercised and practised in penning, whose necessary expences and charges Ambrose exhibited, yea and that abundantly. Who also together with him bestowed great diligence in the exercise and studie of the sacred Scriptures, whereby chiefly he prouoked him to write commentaries vpon holy Scripture. When these things were thus a doing, after Urbanus had governed the Church eight yeares, Pontianus succeeded him in the sea of Rome, and in the Church of Antioch Zebinus succeeded Philetus.

The workes of
Hippolytus.

Origen's
notaries and
scriueners.

Pontianus B.

of Rome.

Zebinus B. of

Antioch.

Cap. 23. after
the Greeke.

At that time when the necessitie of the ecclesiasticall affaires so constrained, Origen being sent into Greece was made minister at Casarea in Palestina of the bishops there abiding. But what stirre fell out touching that matter in his behalfe, and what was decreed by bishops concerning the controuersies about him, and what other things he suffered preaching the word of God: in so much as they require a generall volume, we will passe them over, referring the reader vnto the second Apologic which we published in the defence of him, where we haue lightly run them over.

Cap. 24. after
the Greeke.

These things are also to be annexed vnto the rest, how that in the first booke of his annotations vpon Iohn, he declareth the five first to haue bene written by him at Alexandria. But all the tracts that came to our knowledge vpon this Euangelist, amounted to the number of twentie and two tomes. In his ninth tome vpon Genesis (whereof all are twelue) he signifieth not onely the former eight to haue bene written at Alexandria, but also his annotations vpon the first five and twenty Psalmes. Againe, he wrote vpon the Lamentations, (of the which we haue seene five tomes) where he made mention of his booke of the resurrection, in number two. He wrote also of principall beginnings, afoze his departure out of Alexandria. And the booke intituled Stromateis in number ten, he wrote in the same citie, in the time of the Emperour Alexander, as all the titles prefixed to the tomes do declare.

Cap. 25. after
the Greeke.

In his exposition vpon the first Psalme he reciteth the bookes of the old testament, writing thus: We may not be ignorant that there are two and twenty bookes of the old testament after the Hebrewes, which is the number of the letters among them. Againe a little after he saith: The two and twentie bookes after the Hebrewes are these: The first, Genesis, of vs so called, but of the Hebrewes *Bresith*, the title being taken of the beginning of the booke, which is as much to say as: In the beginning. The second, Exodus, in Hebrew *Ve elle smoth*, that is, These are the names. The third, Leuiticus, in Hebrew *Ve ikra*, that is, And he called. The fourth, Numeri, in Hebrew *Hammissparim* or *Pseudim*. The fifth, Deuteronomium, in Hebrew *Elle hadebarim*, that is, These are the words. The sixth, *Iesua* the sonne of Naue, in Hebrew *Iosue Ben Nun*, that is, Iosue the sonne of Nun. The seuenth, Iudges and *Ruth*, with them one booke, in Hebrew *Sopherim*, that is, Iudges. The eighth, of Kings the first and second, with them one booke, in Hebrew *Sammel*, that is, Called of God. The ninth, the third and fourth of Kings, with the one booke, in Hebrew *Ve haulech David*, that is, And the raigne of David. The tenth, the first and second of Paralipomenon, with them one booke, in Hebrew *Dibre haiaimim*, that is, The words of dayes. The eleuenth, the first and second of *Esdra*, with them one booke, in Hebrew *Ezra*, that is, A helper. The twelfth, the booke of Psalmes, in Hebrew *Sepher thillim*. The thirteenth, the Prouerbes of Solomon, in Hebrew *Mislosh*. The fourteenth, Ecclesiastes, in Hebrew *Cohemoth*. The fifteenth, the Canticle of Canticles; we may not reade as some thinke, the Canticles of Canticles, in Hebrew *Sir basirim*. The sixteenth, *Esaias*, in Hebrew *Iesaias*. The seuenteenth, *Jeremias* with the Lamentations and the Epistle, in one booke, in Hebrew *Lirmia*. The eighteenth, *Daniel*. The nineteenth, *Ezechiel*, in Hebrew *Iezekiel*. The twentieth, *Iob*, in Hebrew *Hiob*. The one and twentieth, *Hester*. Besides these there are bookes of the Machabees, intituled in Hebrew *Sarbet Sarbaneel*. These things hath Origen laid downe in the foresaid commentarie. And in the first tome vpon the Gospel after *Matthew*, observing the Ecclesiasticall canon, he testifieth there be onely foure Gospels, writing thus: As I haue learned by tradition of the foure Gospels (which alone without contradiction are recieved of all the churches vnder heauen) the first is written by *Matthew*, who was first a Publican, then an Apostle.

Apostle of *Iesus Christ*. He published the same in writing vnto the faithfull Iewes in the Hebrew tongue. The second is after *Marke*, who wrote the same according vnto the preaching of *Peter*, *Marke*, who in his catholike Epistle calleth him his sonne, saying: The Church which is in Babylon, elected together with you, saluteth you, and my welbeloued sonne *Marke*. The third is after *Luke*, written for their sakes who of the Gentiles turned to the faith, which also was commended of *Paule*. The fourth is after *Iohn*. Againe, in the fifth tome of Annotations vpon *Iohn*, the same *Origen* touching the epistles of the Apostles saith thus: *Paul* enabled a minister of the new Testament, not according to the letter but after the spirit, who preached the Gospel abundantly every where from Jerusalem vnto Illyricum, wrote not vnto all the Churches which he instructed, but vnto whom he wrote, he wrote in few lines: but *Peter* vpon whom the Church of Christ was built, against the which the gates of hell shall not preuaile, left behind him one Epistle whereof we are certaine. Be it that he left another: but this is in controuersie. What shall I say of *Iohn* who leaned on the breast of our Lord *Iesus*, who wrote one Gospell, and confessed withall, so manie Gospels might haue bene written, that if they had bene written the world could not haue contained them. He wrote also the Reuelation, being commaunded to conceale and not to write the words of the seuen thunder. He left behind him an Epistle comprising verie few verses. Be it that the second and the third be annexed, though some take them not for his: in both which there are not an hundred verses. Whosoever of the Epistle vnto the Hebrewes, in his Homelies expounding the same he writeth thus: The character of the Epistle vnto the Hebrewes setteth not forth the style of *Paul*, who confessed himselfe to be rude in speech, for the phrase of that Epistle sauoreth verie much of the Greeke tongue. Whosoever he be that hath any iudgement in discerning of phrases, will confesse the same. Againe, that the doctrine of this Epistle is sound, and not inferiour to those Epistles which without contradiction are knowne to be the Apostles, whosoever will with iudgement reade the Apostle, he will also confesse the same to be most true. A little after he saith thus: I truly for mine owne part, that I may speake as I thinke, do say, that the doctrine of this Epistle is the Apostles for vndoubted, but the phrase and order another mans, which noted the sayings of the Apostle, and contriued such things as he had heard of his maister, into short compendious notes. Wherefore if any Church heretofore hath receiued the same as the Epistle of *Paul*, let her still embrace and receiue the same vnder his name. For the learned men of old haue not without great consideration deliuered the same vnto vs for the Epistle of *Paul*. But who wrote it God the onely truth knoweth: yet histories haue declared vnto vs, that some thought it to haue bene written by *Clement* bishop of Rome, some by *Luke* who wrote both the Gospell and the Acts of the Apostles. But of these things thus much.

CHAP. XXV.

Origen professeth diuinitie at Casarea. Heraclas is chosen bishop of Alexandria.

Cap. 26. in the Greeke.

It was in the tenth yeare of the raigne of the aforesaid Emperour when *Origen* left Alexandria, and got him to Casarea, when also he committed the office of Catechizing there, vnto *Heraclas*. In a while after *Demetrius* the bishop of Alexandria dieth, when he had continued in the same roome the space of three and fortie yeares: him succeeded *Heraclas*. There finished also at that time *Firmilianus* bishop of Casarea in Cappadocia.

CHAP. XXVI.

Of the Bishops that were Origen familiar friends.

Cap. 27. in the Greeke.

This *Firmilianus* so highly esteemed of *Origen*, that one while he sent for him vnto his owne prouince to edifie his Churches, another while he took his voyage vnto Iudæa vnto him, where for a certaine space he continued with him for farther vnderstanding of the holy Scriptures. Besides him *Alexander* bishop of Jerusalem, and *Theodotus* bishop of Casarea, continually were of his side, permitting vnto him alone, as maister, the interpretation of holy Scripture, with the rest of the ecclesiasticall function.

Firmilianus.

Alexander.

Theodotus.

CHAP. XXVII.

Of the persecution which Maximinus the Emperour raised.

Cap. 28. in
the Greeke.

Maximinus
was created
Emperour
an. Dom. 237.
vnder whom
the first per-
secution was
raised.
Gordianus
created Em-
perour anno
Dom. 240.
Anterus b. of
Rome.

After that the Emperour Alexander had ended the raigne of thirteene yeares, Maximinus Cesar succeeded him, who being incensed with the anger, spite and grudge he bare vnto the house of Alexander, which harbozed many of the faithful, he stirred vp the fire flame of persecution, and gaue commandement that the gouernours onely of the churches, as principall authoys of the doctrine of our Saviour, should be put to death. At that time Origen wrote a booke of Martyrs, the which he dedicated vnto Ambrose and Proclesius minister of Caesarea, for that both they suffered no small affliction in that troublesome time, wherein also they had endured most constantly examination and confession, Maximinus himself continuing Emperour no longer then thre yeares. Origen noted the time of this persecution, both in the two and twentieth tract of his Commentaries vpon Iohn, and in summe of his Epistles. But when Gordianus had succeeded Maximinus in the Empire of Rome, Anterus also followed Pontianus, after he had gouerned six yeares in the Bishoppe see of Rome.

CHAP. XXVIII.

Of the strange election of Fabianus Bishop of Rome. Of the succession of Bishops at Antioch and Alexandria.

Cap. 29. in
the Greeke.

Fabianus b.
of Rome.

After that Anterus had enioyed the ecclesiasticall function the space of one moneth, Fabianus succeeded him: who as report goeth, came from the countrey after the death of Anterus, together with certaine others for to dwell at Rome: when such a thing as neuer was seene before at the election of a Bishop, happened then by the diuine and celestiall grace of God, for when all the brethren had gathered themselues together for the election of a Bishop, and many thought vpon diuerse notable and famous men, Fabianus himself being there present together with others, when as euery one thought least, may nothing at all of him, suddenly from aboue there came a Dove, and rested vpon his head, after the example of the holy Ghost, which in likenesse of a Dove descended vpon our Saviour: and so the whole multitude being moued therat, with one & the same spirit of God, cryed out chearfully with one accord, that he was worthy of the bishopricke: and immediatly (as they report) he was taken and enstalled Bishop. At that time, when Zebinus Bishop of Antioch had departed this life, Babylas came in place. And at Alexandria, when Heraclas the successor of Demetrius had finished his mortall race, Dionysius one of Origen's disciples, supplied the rowme.

Babylas b. of
Antioch.
Dionysius b.
of Alexandria.

Cap. 30. in
the Greeke.

CHAP. XXIX.

Of Gregorius and Athenodorus disciples of Origen.

Theodorus,
who also was
called Gre-
gorius Neo-
caesariensis, as
Socrates writ-
teth, lib. 4. ca.
22.
Athenodorus

When Origen executed his accustomed manner of teaching at Caesarea, many flocked vnto his lessons, not onely men of that countrey, but also infinite foreigners, who forsaking their native soile, became his disciples: of which number as chiefe we haue knowne Theodorus, he was the same Gregorius the most renowned Bishop among vs, and his brother Athenodorus. He being studious in the Greeke and Romane discipline, so perswaded them, that they embracing the sincere loue of philosophie, altered their former studies vnto the exercise and studie of holy Scripture. And after they had continued with him the space of five yeares, they profited so much in holy Scripture, that both being as yet young men, they were ordained bishops of certaine churches in Pontus.

Cap. 31. in
the Greeke.

CHAP. XXX.

Of Aphricanus an ecclesiasticall writer, and his bookes.

The historie
of Susanna
doubted of.

About that time was also Aphricanus renowned and much spoken of, the authoys of those Commentaries entituled of Cestes, or Wedding girdles. There is extant also an Epistle of his vnto Origen to this effect, that he doubted whether the historie of Susanna commonly read in Daniel, was true or fained: whom Origen fully satisfied. There came also

to our hands of the same *Aphricanus* doing, five volumes of *Chronicles* curiously penned, wherein he reporteth himselfe to have travelled vnto Alexandria because of the great fame of *Heracles*, whom, excellling in philosophicall sciences and discipline of the Gentiles, we haue shewed before to haue bene chosen Bishop of Alexandria. There is also of the same author, an Epistle vnto *Aristides*, of the difference or disagreeing in the Genealogie of *Christ*, written by *Mathew* and *Luke*, wherein he manifestly proueth the consent and agrément of the Evangelists, out of a certaine historie which came to his hands: whereof in his proper place, that is, in the first booke of this present historie, we haue already made mention.

CHAP. XXXI.

When and where Origen wrote vpon the Prophets.

Cap. 33. in the Greeke.

ABout this time *Origen* published commentaries vpon *Esay*, afterwards vpon *Ezechiel*: of the which vpon the third part of the Prophet *Esay*, vnto the vision of the fourfooted beasts in the wilderness, there came vnto our hands thirte Tomes. And vpon the Prophet *Ezechiel* in the whole five and twentie, the which he wrote being at Athens. He began to comment vpon the Canticles, so that thereupon he finished five booke, and afterwards returning from *Cæsarea* he made them out ten booke. What need we presently to recite an exact catalogue of his woorkes, for it requireth a seuerall volume: when as we haue run them ouer in the life of *Pamphilus*, who suffered martyrdome in our time: where we (commending the life of *Pamphilus*, his earnest and great studie) haue made catalogues and indices for the librarie which he builded, gathering together both the woorkes of *Origen* and also of other ecclesiasticall writers: where if any man be disposed, he shall readily find all the perfect volumes of *Origen*, as many as came to our knowledge. Now let vs proceed further, to the discourse of that which followeth in this present historie.

CHAP. XXXII.

Origen reduceth Beryllus into the right way, who aforetime iudged not aright of the diuine nature of Christ.

Cap. 33. in the Greeke.

Beryllus bishop of Bostra in Arabia, of whom we haue spoken a litle before, went about to establish forreine and strange doctrine from the faith, to the ouerthrow of the ecclesiasticall canon. He was not afraid to say, that our Lord and Saviour, before his incarnation, had no being according vnto the circumscription of a proper and seuered substance, and that he had no proper diuinity, but onely his fathers diuinity, dwelling in himselfe. When as by reason of this matter many Bishops had dealt with him by conference and disputation, *Origen* also amongst others was sent for, who conferred with him at the first to vnderstand the ground of his opinion, which being vnderstood, and perceiuing him not to beleue aright, he rebuked him, perswaded him with reasons, conuicted him with manifest proufe, restrained him with true doctrine, and restored him againe to his former sound opinion. The actes of *Beryllus*, the Synods summoned for his sake, the questions moued by *Origen* vnto him, the disputations held in his owne congregation, with all the other circumstances thereunto appertaining, are at this day extant. And infinite other things haue our elders remembred of *Origen*, all which I passe over as impertinent to this our present purpose. Such things as concerne him and are necessarie to be knowne, may be gathered out of the Apologie the which we wrote in his behalfe, together with *Pamphilus Martyr* (a man that flourished in our time) against contentious quarellers.

CHAP. XXXIII.

Of Philip a Christian Emperour and his humilitie.

Cap. 34. in the Greeke.

When *Gordianus* had bene Emperour of Rome sixe yeares, *Philip* together with his sonne *Philip*, succeeded him. Of this man it is reported, that he being a Christian, and desirous to be partaker and ioyned with the multitude in the ecclesiasticall papers vpon the last day of Easter Vigils, could not be admitted vntill he had first renoued in account of his faith, and coupled himself with them which for their sinnes were examined

Philip crowned Emperour an. Dom. 246.

and placed in the rowme of penitents. For except he should haue done this, he could not be admitted: therfore because he was faultie in many things, he willingly obeyed, and declared by his woorkes his sincere and religious mind towards God.

Cap. 35. in
the Greeke.

CHAP. XXXIIII.

Dionysius succeeded Heraclas at Alexandria.

Anno Do-
mini 249.

IT was the third yeare of the raigne of *Philip*, and the sixteenth yeare of *Heraclas* Bishop of Alexandria, when *Dionysius* succeeded him in the Bishops sea.

CHAP. XXXV.

What time Origen set his scriueners on worke, and when his other workes were written.

Cap. 36. in
the Greeke.

ABout that time, faith (as it was requisite) taking root, and the Gospell freely preached throughout the world, *Origen* (as they report) being aboue threescore yeares old, and much woone and wasted by reason of his long studie and painfull exercise, now at length permitted that those things which he had publikely preached and disputed, should by notaries be copied out, which before he would not suffer to be done. Then wrote he against the booke of *Celsus* the Epicure, intituled The word of truth, eight bookes. After them five and twentie tracts vpon the Gospell after *Matthew*. And others vpon the twelue Prophets, wherof we haue found five and twentie in the whole. There is extant an epistle of his vnto the Emperour *Philip*, and another vnto his wife the Emperesse *Seuera*, with sundrie others vnto other men. Of the which as many as we could find being scattered here and there (which exceeded the number of an hundred) we haue collected and compysed in seuerall volumes, to the end they should no moze be dispersed. We wrote also to *Fabianus* Bishop of Rome, and to sundrie other Bishops and governours of Churches, of his sound opinions and doctrine. The specialities thereof thou mayest see in the first booke of our Apologie written in his behalfe.

Cap. 37. in
the Greeke.

CHAP. XXXVI.

Origen confuted the Arabians which taught that the soules were mortall.

Of this opi-
nion was Iohn
the 32. bishop
of Rome.

There arose certaine at that time in Arabia which were authours of pernicious doctrine, who taught that in this present life the soules died, and perished together with the body, and that in the generall resurrection they arose together, and were restored to life againe. A great Synod was summoned together for this cause, so that againe *Origen* was sent for, who publikely so discoursed and disputed of this question, that he purged and withdrew their seduced minds from this foule error.

Cap. 38. after
the Greeke.

CHAP. XXXVII.

Origen openeth and confuteth the heresie of the Helcesaits.

Origen in 83
Psalme.

Then also sprang vp another poisoned opinion, namely the heresie of the Helcesaits, which was no sooner risen, but it was rooted out. *Origen* made mention thereof, expounding the fourescore & second Psalme in the open audience of the congregation, where he saith thus: In these our dayes slept forth one which boasted, that he was able to maintaine the most detestable opinion, called the heresie of the Helcesaits, lately sown in the Church. What cankered poyson is contained in this opinion, I will tell you, lest that ye also be deceived. This heresie disalloweth of some of the holy Scripture wholly, and alloweth of some other, both in the old and new Testament. This heresie denieth *Paul* wholly. This heresie counteth it an indifferent thing, if thou denie or not denie with thy mouth in the time of persecution, so that thou persist faithfull in thine heart. They vse a certaine booke which as they say came downe from heauen, the which whosoever heareth and beleueth (say they) shall obtaine another kind of redemption of finnes then that which Christ purchased for vs. Thus went the affaires then.

CHAP.

CHAP. XXXVIII.

Of the persecution vnder Decius, the martyrdom of many Bishops, and how that Origen was persecuted.

Cap. 39. after the Greeke.

After that Philip had bene Emperour seven yeares, Decius succeeded him, who because of his grudge towards Philip, raised persecution against the Church, in the which persecution Fabianus Bishop of Rome was martyzed, whom Cornelius did succeed. In Palestina Alexander Bishop of Ierusalem, when he had the second time endured confession for Christs sake before the tribunall seate of the President of Caesarea, is cast into prison, where after a notable and famous testimonie of his true faith, giuen before the iudgement seate of the Lieutenant, he ended his mortall life: after whom Mazabanes was chosen Bishop of Ierusalem. And Babylas likewise Bishop of Antioch, (euen as Alexander Bishop of Ierusalem) after he had rendred an account of his faith, died in prison, whom Fabius succeeded. But what things and how great they were which hapned to Origen in that persecution, & how he died, the spitefull diuell deadly pursuing him with his whole troppe, strining against him with all might, and euery kinde of sleight that possibly could be inuented: and specially against him aboue all the rest which then were persecuted to death: and what and how great things he sustained for the doctrine of Christ: imprisonmentes and torments of body, scourging at iron stakes, stinch of close prison: and how that for the space of many dayes his fete lay stretched foure spaces asunder in the stocks: & how that constantly he endured the threats of fire, and all that the enemy could terrifie him with: & what end he made after the Iudge had wrought all meanes possible to saue his life: and what speeches he vttered, verie profitable for such as need consolation: sundrie of his epistles truly, faithfully and curiously penned, do declare.

Decius crowned Emperor An. Dom. 254 vnder whom as Orsius faith, the 7. persecution was raised. Fabianus b. of Rome martyred. Cornelius b. of Rome. Alexander b. of Ierusalem died in prison Mazabanes b. of Ierusalem. Babylas b. of Antioch died in prison. Fabius b. of Antioch. Origen is persecuted. Cap. 40. in the Greeke.

CHAP. XXXIX.

How Dionysius Bishop of Alexandria reporteth the perils himselfe stood in.

T Ducking Dionysius, I will alledge out of his owne Epistle vnto Germanus, where he of himselfe, writeth thus: I take God to witnesse of that I speake, and he knoweth that I lie not. I fled away not greatly regarding mine owne person, and yet not without the will of God. Long before that the persecution vnder Decius preuailed, Sabinus sent the purueyer of come to seeke me, for whose coming I remained at home three dayes. But he searching all places, highwayes, riuers and fields, where he coniectured that I either hid my selfe or passed by, was I wot not how blinded, so that he found not my house. He litle thought that I continued at home in that heate of persecution. At length with great difficultie (God no doubt disposing my departure) the fourth day, I and my children, together with manie other brethren left the Citie. And that our departure was caused by the diuine prouidence of God, the sequels declared, where in peraduenture I stood vnto many in good stead. A litle after he reporteth the casualties which happened after his flight, in this sort: About Sunne set I was led by the souldiers together with my companie, vnto Taposiris, but Timothe (as God would) was neither present, nor taken. At length when he came, he found the house desolate, the seruants keeping it, but he perceived that we were taken and gone. Againe after a few lines: And what a wonderfull chance was that? I will truly report it you: One met Timothe by the way as he fled, and seeing him troubled and disquieted in minde, demanded of him the cause of his so quicke speed, who forthwith openeth vnto him the whole matter. The which when the passer had learned, he passeth by & goeth still on his journey, which was to a banqueting bridehouse (* the maner was at such meetings to watch all night) and being come thither, he told the guests at table, all that he had heard by the way. They all together headily, as it had bene a made match, rose vp and with all speed pursued vs with a clamorous tumult: and when the souldiers which garded vs fled away, they fell vpon vs as we lay in our beds. I (God knowes) at the first tooke them for theeues, and because I thought their coming was to rob and spoile, as I lay in my naked bed I wrapped me in the sheete, and reached them the rest of my bedding. But they commanded me to arise and quickly to depart. Then vnderstanding their drift, I cried out, praying and beseeching them that they would suffer vs to be gone. If they would benefit me at all, I prayed them to preuent such as would bring

Dionysius b. of Alexandria vnto Germanus.

Dionysius b. of Alexandria was married.

* This custom in diuers places is now a dayes in vire.

me forth, and to behead me themselves. When I had cried thus, as my companions and partakers do verie well know, they rushed out violently. I truly then cast my selfe prostrate vpon the pavement, they tooke me by hand and foote, they lugged me forth and caried me away. There followed after such as can testifie all these things, namely, *Gaius, Faustus, Peter and Paul*, which led me out of my lodging, and laid me vpon the bare backe of an Asse. Thus *Dionysius* wrote of himselfe.

CHAP. XL.

Dionysius Bishop of Alexandria reporteth the constancie of such as were martyred at Alexandria vnder Decius.

Cap. 41. in the Greeke.

Dionysius vnto Fabius b. of Antioch.

Metras after torment is stoned to death.

Quinta stoned to death.

Apollonia is burned.

Serapion was thrown down and his necke broken.

The Edict of Decius against the Christians. Math. 24.

The same *Dionysius* in his Epistle vnto *Fabius* Bishop of Antioch, describeth the sundry torments of them which suffered martyrdom at Alexandria vnder *Decius*. writing thus: This persecution was not begun by the Emperours Edict, but one whole yeare before. For there came vnto this Citie a certaine southsayer and inuenter of mischiefe, whomoued and stirred vp the whole multitude of the heathens against vs, and excited them to defend the superstition of their native soile: by whom they being thus prouoked, and hauing wonne to their side such as were of power and authoritie, to perpetrate all impious acts, they perswaded themselves that the onely worship of Diuels and our slaughter, was pietie it selfe. First then they apprehend a certaine Minister whose name was *Metras*, and command him to vtter blasphemie, who for disobedience therein is beaten with clubs, his face and eyes they pricked with sharpe quills, afterwards they led him forth into the suburbs and stoned him to death. Againe, they bring into the temple of Idols a faithfull woman named *Quinta*, and constrained her to worship, who contrarying and abhorring their Idols, had her feete bound together, and by them trailed and lugged all along the streets, which were paved with sharpe stones, and withall being beaten against milstones and sore scourged, she was brought forth to the same place, and executed. Which being done, they all with one accord violently rush into the houses of the religious, and euery one of the wicked leadeth the headie multitude vnto their neighbours houses whom they knew to be godly and well disposed; and they destroy, spoile, steale and beare away the precious iewels: but the vile, the base, and the wodden stuffe, they throw out into the streete, & burne it to ashes: shewing forth thereby a resemblance or spectacle of a citie taken and ransacked by the enemye. But the brethren gaue backe, and withdrew themselves aside, taking in good part and verie chearfully the losse of their goods, much like vnto them of whom *Paul* hath testified. Neither do I remember anie (one onely excepted) of them which were apprehended, vnto this day that denied the Lord. Furthermore they layd hold vpon the elderly & renowned virgin *Apollonia*, they beat her cheeks and knocke out all the teeth in her head.ouer against the Citie they prepare a pile, and threaten to burne her quicke, vnlesse she would together with them vtter blasphemie. But she lingring a litle while, as though she would take further deliberation, sodainly leaps into the fire, and is consumed to ashes. To be short, they laid hold vpon *Serapion*, who continued in his owne house, whom they vexed with sundrie grievous and bitter torments, brusing all the members of his bodie, and throwing him downe headlong from an vpper chamber. There was no way left for vs to passe, nor the common high way, nor any by passage, either by day or night; they cried out all, and exclaimed euerie where, there was no other choice but either to vtter blasphemie, or to be drawn and burned at the stake. And these things (the more is the pitie) endured to so long. But in the end this sedition and ciuill warre ouertooke the seditious persons themselves, and turned vpon them the selfe same crueltie which they before had practised vpon vs. So that for a litle season we refreshed our selues, their furie wherewith they raged against vs being somewhat abated: but a while after, the alteration of the Imperiall scepter was made knowne vnto vs, which afore time was verie fauorable vnto vs, but now threatned great mischiefe to ensue. For the Emperours edict is proclaimed, and that most dreadfull saying of our Sauour prognosticated long ago now taken place, that if it were possible the verie elect themselves should be offended. All do tremble and quake for feare, some forthwith of the mightier sort flie away, doubting what would befall them, some of their owne accord are caried away with their worldly affaires, some are perswaded by their neighbours, and being called by their names, are present at their profane and impious sacrifices: some waxed pale and trembled, not as though they would sacrifice, but like to become sacrifices.

sacrifices and oblations to the Idols, so that the whole multitude in compasse derided them: for they seemed manifestly to be timorous, both to die, and also to do sacrifice: some went stoutly vnto the alrars and affirmed boldly, that they were neuer Christians, of whom the Lord hath most truly foretold, that such should hardly be saued. Some other there were that held with both sides: some fled, and some were taken; whereof diuers endured fetters and imprisonment. Other some after long imprisonment, before they came vnto the tribunall seate renounced their faith: some others after they had stoutly endured torments, in the end denied Christ. But others that were blessed and valiant, as pillars or bulwarkes of the Lord, being strengthened by him, and stout in protesting their faith, hauing gotten vnto themselves worthie constancie and courage sufficient, became renowned martyrs of the kingdome of heauen. The first was *Iulianus* a gowtie man, not able either to stand or goe, he was brought forth by two which bare him on their shoulders, whereof the one afterwards fell from the faith, but the other called *Cronion*, whose surname was *Eunus*, together with the old *Iulianus*, confessed and acknowledged the Lord (as it was meete) with a perfect and sound faith. They were both layed vpon Camels, and scourged aloft, and in the end being throwne into the flashing fire, they were burned to ashes, in presence of the people which compassed them round about. When as they were brought forth, a certaine souldier rebuked such as reuiled them, wherefore they exclaimed against him, so that this valiant warriour of the Lord was brought forth to fight, who after that he had stoutly behaved himselfe in that great skirmish for the Christian faith, was beheaded. After him another, by nation a Libian, by appellation and blessing the true *Macar*, was often admonished by the Iudge to denie Christ and renounce his faith, and for not consenting vnto it, was burned quicke. After them *Epimachus* and *Alexander*, when they had bene long punished with fetters, tormented with sharpe razors and bitter scourges, were throwne into a fire pile, together with foure women. *Ammonarion* also a holy virgine, whom the Iudge grievously tormented, for that she foretold him, she would obey him in nothing (which indeed she performed) was brought forth to execution. The rest as *Mercuria* a verie honest matron, and *Dionysia* a verie frutesfull woman for child bearing, (the which children notwithstanding she preferred nor before the Lord) when they had confounded the Iudge, which vsed all kind of perswasions, and now was of the women overcome, after they were so tormented that they were past all sense and feeling, they were beheaded with the sword: but *Ammonarion* passed them all, notably enduring all kind of torment. *Heron* also and *Ater*, and *Isidorus* being Egyptians, together with *Dioscorus* a young man of fifteene yeares old, were committed. First of all the Iudge tooke the young man in hand with faire speeches, as though he were easie to be intreated, afterwards with torments, as though he were soone terrified; but he for all his perswasions would neither bow at his flatteries, nor breake at his threats. The rest after they had endured the most cruell rending and disioining of their bodily members, he commanded to be burned with fire, but *Dioscorus* he set at libertie, wondering at his gracious countenance which gaue a glistering shine, and the wise answers which proceeded out of his mouth, saying, he would graunt him longer space to repent and remember himselfe, for his tender yeares sake. So that euen at this day the most renowned *Dioscorus* remaineth among vs, waiting for a larger and longer combat. *Nemesion* also an Egyptian is accused of theft, whereof after he had openly purged himselfe before the Centurion, againe he is accused of Christianitie, wherefore he was bound and brought before the President. But the most cruell and vniust Iudge deliuered him among the theues, to be twice more grievously tormented and vexed, making him thereby the more blessed and honoured after the example of Christ. There stood before the tribunall seate certaine souldiers: *Ammon*, *Zenon*, *Ptolomaeus*, *Ingenius*, and together with them old *Theophilus*, who (when anie of the Christians came to heare the sentence or iudgement, and now was readie to shrinke) so strugled that they were readie to burst within themselves; they nodded with their countenance, and beckened with their hands, exhorting them to constancie with all signes and gestures of the bodie. The which when the multitude in compasse had perceiued, before that any layd hands on them, preuenting their doings, they step forth before the barre and proclaime themselves to be Christians: so that the President and his assistants were amazed; and the Christians vpon whom the sentence had past, were thereby emboldened to suffer, and the Iudges maruellously afraid. These therefore departed from the tribunall seate verie chearefull, and reioyced in the testimonie of their faith, God gloriously triumphing in them.

Math. 19.

Iulianus burned.
Cronion was burned.

A souldier beheaded.

Macar is burned.
Epimachus is burned.
Alexander is burned.

Foure women burned.
Ammonarion is beheaded.
Mercuria and Dionysia beheaded.
Heron burned.
Ater burned.
Isidorus burned.

Dioscorus a confessor.

Nemesion a Martyr.

Ammon, Zenon, Ptolomaeus, Ingenius, and Theophilus confessors.

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Nemesion a Martyr.

Ammon, Zenon, Ptolomaeus, Ingenius, and Theophilus confessors.

Cap. 42. in
the Greeke.*Of Ischyrius the martyr with others. Of receiuing after repentance such
as fell in persecution.*Dionysius b.
of Alexandria
vnto Fabius
b. of Antioch.
Ischyrius was
beaten to
death with a
cudgell.Chazemon
b. of Nilus
was married.

Ezechiel. 18.

Cap. 43. in
the Greeke.The Noua-
tians call
themselves
καθαροί,
that is, Pu-
ritans.
Nouatus is
excommuni-
cated.

Manie others (saith *Dionysius*) throughout the Cities and villages were quartered and dis-
membred by the Ethnicks, whereof for example sake I will rehearse one. *Ischyrius* being
a Noble mans hired seruant, and by office his Steward, was commanded by his Maister
to do sacrifice, and when he obeyed not, he was contumeliously reuiled. The heathen maister
seeing his Christian seruant so constant, persisting in his former opinion, taketh a great cudgell in
his hand, and beates his bodie and bowels till breath departed. What shall I say of the multitude
of them which wander in the desert and wast mountaines, consumed with famine and hunger, and
cold, and diseases, spoiled by theeuers, and deuoured of beasts, whose blessednesse and victories
they that remaine aliue are able to testifie? Of these also I will alledge one for example. There was
one *Chazemon* a verie old man, Bishop of a citie called Nilus, who together with his wife fled vn-
to the mountaines of Arabia, and returned home no more, nor could euer afterwards be seene.
And though they were often sought for of the brethren, yet could neither they nor their carcases
euer be found. Many also in these mountaines of Arabia were taken captiues of the barbarous Sa-
racens, whereof some were hardly ransomed for great summes of money, some not as yet, no ne-
uer vnto this day appeared. And these things (brother) I write not in vaine, but that thou mayest
vnderstand what and how great euils and mischiefes haue happened amongst vs, whereof they
know more, which among all others haue felt most. And after a few lines againe he writteth
thus: The Martyrs themselues which liued amongst vs, now associates with Christ, coheires of
his kingdome, and partakers of his iudgement, in that they shall iudge together with him, haue
receiued againe certaine of the brethren which swarued from the faith, and fell to offer sacrifice
vnto Idols; and beholding their conuersion and repentance, knowing for suretie that they were
to be receiued, in so much as God will not the death of a sinner, they embraced them, retained
them, and made them partakers of their prayers and trade of life. But what do ye aduise vs my bre-
thren concerning such? What haue we to do in this case? Shall we be of one and the same minde
with them? Shall we retaine their sentence and fauour, and shall we tender such as they haue pi-
etied? or shall we reiect their censure, and sit in iudgement vpon their sentence? Shall we requite
kindnesse with iniurie? Shall we destroy order? Shall we prouoke God against vs? These things
to god purpose hath *Dionysius* mentioned touching them which fell in time of persecution.

*Of receiuing againe such as fell. The testimonie of Cornelius Bishop of Rome. The
heresie of Nouatus, and his impietie. A Synod held at Rome
for the condemning of his heresie.*

Nouatus a priest of Rome, puffed vp with pride against such as fell in time of persecu-
tion through infirmities of the flesh, as though there were no hope of saluation left for
them, yea though they performed all that appertained vnto true conuersion and right
confession of the faith: became himselfe the authoz and ringleader of his owne hereticall sect,
to wit, of such as though their swelling pride do call themselves Puritans. Wherefore there
was a Synod gathered together at Rome of threescore Bishops, besides many ministers and
deacons. Again, there met severally many pastozs of other prouinces, determining what
was to be done in this case: where by vniforme consent of all, it was decreed, that *Nouatus*
together with such as swelled and consented vnto this vnnatural opinion, repugnant to bry-
therly loue, should be excommunicated and banished the church, and that the brethren fallen
through the infirmities of the flesh in the troublesome times of persecution, should be receiued
after that the salve of repentance and medicine of confession were applied vnto their mal-
adies. There came to our hands the Epistles of *Cornelius* bishop of Rome writtten vnto *Fabius*
bishop of Antioch, touching that Synod held at Rome, shewing therein what was decreed by
all the bishops of Italy and Affricke, and of other prouinces. Again, other Epistles of *Cyprian*
in the Roman tongue, with the subscription of diuerse other bishops, wherein they shewed
their consent in this behalfe: that such as shynked were to be vpholden and cured: and that
according

According vnto iustice, the autho^r of this heresie together with his adherents, was to be banished the Catholike Church. Vnto these there was annexed another Epistle of *Cornelius* of the Synods decrees. Againe, another of the cause that moued *Novatus* thus to fall from the Church, whereof it will not be amisse here to alledge some part, that the reader may vnderstand what manner of man he was. And to the end he would certifie *Fabius* of *Novatus* his disposition, *Cornelius* writeth thus: I giue thee to vnderstand, that this iolly *Novatus* longed of old after a bishopricke, and to the end he might conceale this his peeuish desire, vsed this cloke of arrogancie. But first I will declare how he linked to his side certaine confessors, *Maximus* one of our ministers, and *Urbanus*, who by confessing of their faith procured vnto themselves twise a notable name and estimation among vs: againe *Sidonius* and *Celerinus*, who through the goodnesse of God endured constantly all kind of torments, confirming the weaknesse of the flesh by the strength of his faith, and valiantly overcame the aduersarie: these men when they had considered better of him, and perceiued his guile and inconstancie, his periurie and falshood, his inhumanitie and suspicious head, returned vnto the holy Church, reuealed and detected vnto many Bishops, and Elders, and lay people which then were present, all his sleights and diuellish subtilties, the which of long time they had concealed, weeping and wailing that they had beleeued this deceitfull and malicious monster, and that they had forsaken the Church, yea although it was but a litle while. Againe after a few lines in the same Epistle he saith: We haue seene in him (welbeloued brother) a wonderfull alteration and sudden change in a short space. This good man when he had protested with certaine dreadfull othes, that he neuer coueted any bishopricke, suddenly as it were by certaine iugling feats, he stepped forth a Bishop. This law-maker and protector of the Ecclesiasticall science, when that he presumptuously endeouored to challenge vnto himselfe the title of a Bishop not granted vnto him from aboue, chose two men of a desperate condition, to be partakers of his heresie, whom he might send to a certaine corner or lesser part of Italy, & thence to seduce three Bishops, plaine, simple, and countrey men, by some craftie meanes, auouching and affirming, that they must in all the hast come to Rome, fayning that they together with other Bishops meeting for the same purpose, should appease and remoue a certaine schisme raised in the Citie. These being simple men (as we said before) not knowing their craftie and mischieuous fetiches, after their coming were inclosed by such leud persons as were suborned for the purpose, and about ten of the clocke, when as they were somewhat tipsie, and well crammed with victuals, were constrained to create him Bishop, with imaginative and friuolous laying on of hands, the which craftily and subtilly, not compatible for his person, he challenged vnto himselfe. One of them afterwards repented him, and returned vnto the Church, bewailing his fall, & confessing his fault, the whole multitude also intreating for him, whom we receiued vnto the companie and communion of the laitie. In the roomes of the other Bishops we ordained and sent from vs such as should succeed them. Wherefore this iollie defender of the Gospell was ignorant that there ought to be but one Bishop in the Catholike Church, in the which he knoweth (for how should he be ignorant) that there are sixe and fortie priests, seuen deacons, seuen subdeacons, two and fortie acolites, two and fiftie exorcists, and readers, with porters, widowes and impotent persons, aboue a thousand and fiftie soules, who all are releued through the grace and goodnesse of almightie God: whom so great a multitude and so necessarie in the Church, and by the prouidence of God so copious and infinite, yea a number of innumerable people, could not conuert and turne to the Church, from this his desperate & damnable presumption. Againe a litle after he writeth thus: Now forwards I wil orderly declare by what meanes, and by what trade of life he purchased vnto himselfe the title of a Bishop. Thinke you that it was because of his conversation in the Church from the beginning, or because he endured manie skirmishes and conflicts for his name, or that he stood in manifold and great perils for pieties sake? None of all these was true in him. The occasion of beleeuing he tooke of Satan, which entred into him, and made there long abode. When he was deliuered by the Exorcists, he fell into a dangerous disease, and because he was very like to die, was baptized in the bed where he lay, if it may be termed a baptisme which he receiued. For he obtained not after his recovery that which he should haue done according vnto the canon of the Church, to wit, Confirmation by the hands of the Bishop. In so much then as he obtained not that, how came he by the holy Ghost? And againe a litle after he saith: He being loth to die, and desirous of life, in the time of persecution denied himselfe to be a priest. When he was intreated by the deacons, and admonished to come forth out of the house wherein he had in-

Cornelius b. of Rome vn- to *Fabius* b. of Antioch. *Maximus*. *Urbanus*. *Sidonius* and *Celerinus* forsooke *Novatus*. The qualities of *Novatus*.

How *Novatus* the here- tik was made bishop.

The order of the clergie in the church of Rome in the time of *Cornelius*.

Novatus fell in time of persecution and denied his order,

The communion was then ministered and deliuered into their hands, not popt in their mouths.

Moses a martyr.

closed himselfe, and to minister vnto the necessitie of the brethren which wanted, he was so farre from yeelding to the Deacons, that he went away and departed in a chafe, saying that he would no longer play the priest, but addiect himselfe vnto another trade of Philosophie. And againe **this he annexeth that which followeth**: This good man forsooke the Church of God, where he was baptized, and where also he tooke priesthood vpon him, by fauour of the Bishop which through the laying on of hands allotted him thereunto, and (though all the clergie, yea and many of the laitie withstood it, because it was not lawfull to admit into the clergie any that had bene baptized in bed as he was) requested that he might be permitted to allow only this one. Another insolencie of this man passing all the former, he reporteth thus: When he distributed the oblation, & deliuered to euery man part thereof, he added this withall (constraining the fillic soules before they receiued of his oblation, to sweare, holding both their hands together, not loosed before they had thus sworne, I will vse their owne words) sweare vnto me by the bodie and blood of our Lord Iesus Christ, that thou wilt neuer forsake me, and flie vnto *Cornelius*. The wretched man tasted not thereof before he had vowed vnto him, and in stead of that when he receiuing the bread should haue said Amen, he answered, I will not go vnto *Cornelius*. Againe a litle after he saith: Now that thou mayest vnderstand, that he is all bare and forsaken, reiected and left of the brethren, who daily returne vnto the Church, whom blessed *Moses* (a martyr, who of late endured amongst vs a maruellous and notable martyrdom, being aliue and perceiuing his temeritie and arrogancie) did excommunicate, together with fise other priests, which seuered themselves with him from the Church. In the end of the Epistle he reciteth the catalogue of Bishops, who at their being at Rome condemned the mad fantasie of *Novatus*, writing both their names, and the prouinces where they gouerned. He citeth also the names and Cities of such as were absent, and had subscribed by their letters. These things hath *Cornelius* signified by his letters vnto *Fabius* Bishop of Antioch.

Cap. 44. after the Grecke.

CHAP. XLIII.

Dionysius Bishop of Alexandria reporteth of *Serapion* that fell in persecution, how at his end he was desirous to receiue the Sacrament of the Lords Supper.

Dionysius b. of Alexandria, vnto Fabius b. of Antioch.

Men of old receiued the Communion a litle before their deaths.

D*ionysius* also Bishop of Alexandria in his letters to the aforesaid *Fabius*, who in a manner yeelded to the schisme, wrote many things of repentance, painting forth their patience which lately had bene martyred at Alexandria. Whereof omitting many things, this one strange act worthy of memorie we haue thought good to publish in this our historie: for thus he wrote: I will certifie thee (saith he) of this one example which happened amongst vs. There was one *Serapion* dwelling among vs, a faithfull old man, which of a long time liued without reprehension: but being tempted in persecution, fell from the faith. He intreated verie often that he might be receiued againe, but none gaue care vnto him, for he had done sacrifice: and falling into a dangerous disease, lay speechlesse and benumbed of all his senses the space of three dayes; the fourth day after, being somewhat recovered, he called vnto him a nephew of his, his daughters sonne, and said vnto him: How long (o my sonne) do ye withhold me? I beseech you make hast, and absolue me quickly: Call vnto me one of the Priests; the which as soone as he had spoken he was speechlesse againe. The boy ran vnto the Priest. But it was night, and the Priest was sicke, and could not come with him. Yet (because I gaue commandement, that such as were about to die, if humbly they requested, should be admitted, so the end that being strengthened in faith they might depart in peace) he deliuered vnto the boy a litle of the Eucharist, and commanded him to crumble or soke it, and so drop it by a litle and a litle into the old mans mouth. The boy returneth, and brings with him the Eucharist. When he was hand by before he came in, *Serapion* said: Comest thou my sonne? the priest cannot come, therefore dispatch thou that which he commanded thee to do, and let me depart. The boy immixed or soaked the Eucharist, and withall let it by drop meale into the old mans mouth: whereof when he had tasted a litle, forthwith he gaue vp the ghost. Is it not manifest, that this old man was so long held backe, vntill he were absolued and loosed from the linke of sinne, by confessing in the presence of many the fault he had committed? Thus farre *Dionysius*.

CHAP

CHAP. XLIII.

The Epistle of Dionysius Bishop of Alexandria unto Novatus.

Cap. 45. in
the Grecke.

Now let vs see what he wrote vnto *Nonatus*, who at that time molested the Church of Rome. Because that he pretended the cause of his fall, and the occasion why he embraced that apostasie and schisme, to rise through the perswasion of certain brethren, as if he were thereunto compelled by them, marke how he writeth vnto him: *Dionysius* vnto the brother *Nonatus* sendeth greeting. If thou wast constrained against thy will (as thou sayest) thou wilt declare the same, if thou returne willingly. Thou shouldest haue suffered any thing rather then to rend asunder the Church of God. Neither is this martyrdome which is suffered for seuering and diuiding the Church, of lesse glorie then that which is tolerated for deniall of sacrifice vnto diuels. Yea in my iudgement, it is of farre greater glorie. For in the one, martyrdome suffered for one soule, in the other for the vniuersall Church. But if thou either perswade the brethren, or constraîne them to returne to vnitie, this notable act will be farre greater then the fault that went before, and the one will not be imputed, the other will be commended. If thou canst not perswade the rebellious and disobedient, saue at leastwise thine owne soule. I desire thy health in the Lord, and thy embracing of peace and vnitie. Thus he wrote to *Nonatus*.

Dionysius b.
of Alexandria,
vnto Nouatus
the heretike.

CHAP. XLV.

The catalogue of Dionysius Alexandrinus Epistles concerning repentance.

Cap. 46. after
the Grecke.

He wrote an Epistle of repentance vnto the brethren throughout Egypt, wherein he layeth downe his censure of such as fell, and describeth meanes to correct vices. Of the same matter there is extant an Epistle of his vnto Conon Bishop of Hermopolis, and an exhortation vnto his flocke of Alexandria. Among these there is another written vnto Irenaeus, of martyrdom. Likewise he wrote of repentance vnto the brethren of Laodicea, whose Bishop was Thelymidres, and to the brethren throughout Armenia, whose Bishop was Meruzanes. Moreover he wrote vnto Cornelius Bishop of Rome, approuing his Epistle against Novatus: where he reporteth that he was called by Etenus Bishop of Tarsus in Cilicia and other his companions: Firmilianus Bishop of Cappadocia, and Theodotus Bishop of Paphlagonia, to meete them at the Synode held at Antioch, where diuersely went about to establish the schisme of Novatus. He addeth besides, how he signified Fabius there to haue deceased, and Eusebius to haue succeeded him Bishop of Antioch. He wrote of the Bishop of Ierusalem these words: The renowned Alexander died in prison. There is extant another Epistle of Dionysius vnto the Romaines, deliuered by Hippolytus. Againe he wrote another of peace and repentance. Another vnto the confessors which cleaued vnto the opinion of Novatus. Againe other two Epistles vnto such as were conuerted vnto the Church. And to many others he wrote very profitable tracts for the studious readers to peruse.

Canon b. of
Hermopolis.

Thelymidres
Meruzanes.
Cornelius.
Elenus.
Firmilianus.
Theoctistus.
Fabius.

Demetrianus.
Alexander.

Hippolytus.

The end of the sixth booke.

THE VII. BOOKE OF THE ECCLESIASTICAL HISTORIE OF EVSEBIUS PAMPHILVS BISHOP OF CÆSAREA IN PALÆSTINA.

CHAP. I.

The wickednesse of Decius and Gallus the Emperours. The death of Origen.

* Cap. I. in the Greeke. Gallus was created Emperour, anno Domini 251. Origen dieth, Dionysius b. of Alexandria in his epistle to Hermammon.



Now taking in hand the seventh booke of the Ecclesiasticall historie, the great Dionysius bishop of Alexandria shall stand vs in good stead with his Commentaries and Epistles, wherein he described all the severall actes of his time. Wherehence will I begin this present booke. When Decius had not reigned two yeares, he was slaine together with his sonnes, whom Gallus succeeded at what time Origen of the age of threescore & nine yeares departed this life.

But of the aforesaid Gallus, Dionysius wrote vnto Hermammon in this manner: Neither did Gallus perceiue the impietie of Decius, neither did he foresee what seduced him, but stumbled on the same stone which lay right before his eyes, who when the Imperiall scepter prosperously came vnto him, and his affairs went luckily forwards, chased away the holy men which prayed for peace and his prosperous estate, and so together with them he banished the prayers continually poured vnto God for him. And thus much of him.

The Translator vnto the Reader.

In so much as Eusebius throughout his sixt booke almost in euery Chapter, hath written at large of the famous clerke and great Doctor of Alexandria, by name Origen, and now also in the beginning of the seventh booke reporteth of his end, and that in few words: I thought good for the Readers sake, for more absolute and perfect deliuerance of the storie, and for the further knowledge of his end, to adde hereunto, a worthy historie out of Suidas a Greeke writer, who lived about a thousand yeares ago, touching the things which happened vnto Origen a litle before his death: his words are these.

The life of Origen out of Suidas.

Suidas in the life of Origen

The choyce was, that either a blacke Moore shold play the Sodomite with him, or he himself shold sacrifice vnto Idols.

Psal. 50.

Origen is said to have suffered much affliction for Christes sake, being famous, eloquent, and trained in the Church euen from his youth vp: but through enuie he was brought before the rulers and magistrates, and through the despitefull subtiltie and craftie inuention of Satan, he was brought into great slander and blemish of infamie. They say, the authors of iniquitie deuised that a man should worke the feate, that is, they prepared an Ethiopian or fowle blacke Moore, beate to abuse his bodie. But he not able to away with, neither willing to heare of so horrible an abuse, brake out into loud speeches, and exclaimed at both the things which were giuen him in choyce, rather then the one that he would do the other: and in the end he consented to sacrifice. Wherefore when they had put Frankinsence in his hand, they threw it into the fire vpon the altar. This meanes he was by the Iudges put from martyrdome, and also banished the Church. When he had thus done, he was so ashamed, that he left Alexandria, and got him to Iudæa: being come to Ierusalem, and well knowne for his learned expositions and gift of vterance, he was intreated of the Priests to bestow a Sermon vpon the people in the Church and open assemblie, for he was then a Minister. After great intreatie, and in a manner constrained by the Priests, he arose and tooke the Bible, opened it, and happened vpon this parcell of Scripture: *Vnto the vngodly sayeth God: why dost thou preach my lawes, and takest my couenant in thy mouth?* When he had thus read, he clasped the booke, fate downe, and burst out into teares, together with all the audience which wept with him. He liued vnto the time of Gallus and Volusianus, that is, vntill he was threescore and nine yeares old: he resteth at Tyrus, where he was also buried. So farre Suidas.

The Translator vnto the Reader.

Haue thought good also, here to lay downe his lamentation, the which Origen himselfe wrote in the Greeke tongue with his owne hand, when after his fall and the deniall of his maister Christ Iesui, he wandred to and fro with great grieve and torment of conscience, the which Saint Ierome translated into Latine, and is found extant among the workes of Origen. He lamented as followeth.

The Lamentation of Origen.

In the bitter affliction and grieve of minde, I go about to speake vnto them which hereafter shall reade me thus confusedly and without order, furiously disposed to sit vpon the tribunall seate of Christ together with the Saints in heauen: and how can I speake when as the tongue is tyed, and the lips dare not once moue or wagge? the tongue doth not his office, the throte is dammed vp, all the senses and instruments are polluted with iniquitie. But I will proceede on, and first I will fall to the ground on my bare knees, and make mine humble supplication vnto all the Saints and blessed of God, that they will helpe me; fillie wretch, which by reason of the superfluitie of my sinne dare not craue ought at the hands of God. O ye Saints and blessed of God, with waterish eyes and wet cheekes, soaked in dolour and paine, I beseech you to fall downe before the mercie seate of God for me miserable sinner. Wo is me because of the sorow of my heart: wo is me that my soule is thus afflicted: wo is me that am compassed thus on euerie side, and shut vp in my sinne, and that there is no health in me: wo is me O mother that euer thou broughtest me forth, for a skilfull lawyer to be ouerthrowne in his ynrighteous dealing: for a religious man to fall into extreame impietie: wo is me O mother which broughtest me forth, a righteous man to be conuersant in vnrighteousnesse: an heire of the kingdome of God, but now an inheritor of the kingdome of the diuell: a perfect man, yet a priest found wallowing in impietie: a man beautified with honour and dignitie, yet in the end blemished with shame and ignominie: a man beset with manie euils, and choked with infamous doings: wo is me O mother which broughtest me forth as an high and loftie turret, yet suddenly turned downe to the ground: as a fruitfull tree, yet quickly withered: as a burning light, yet shortly with darkened: as a running fountaine, yet by and by dried vp. Wo is me that euer I was bedecked with all giftes and graces, and now seeme pitifully depriued of all. But who will minister moisture vnto the temples of my head, and who will giue streames of teares vnto mine eyes, that I may bewaile my selfe in this my sorowfull plight? Alas O priesthood, how shall I bewaile thee? Alas O Ministerie, how shall I lament thee? O all you my friends tender my case, pitie my person, in that I am dangerously wounded. Pitie me O all ye my friends, in that I am now become an abiect person. Pitie me O ye my friends, in that I am now with sorrowe come to nought. Pitie me O ye my friends, in that I haue nowe troden vnder foote the scale and cognisance of my profession, and ioyned in league with the diuell. Pitie me O ye my friends, in that I am reiectd and cast away from the face of God; it is for my leud life that I am thus polluted, and noted with open shame. Bewaile me whom the Angels haue bewayled: bewaile me, whom all the Saints haue bewayled: bewaile me, whom euerie man hath bewayled: bewaile me O all ye the nations vnder heauen, in that I am fallen from my glorie. The Lord hath made and engrafted me a fruitfull vine, but in stead of pleasant clustered grapes, I brought forth pricking thornes. Bewaile me also, for that in stead of grapes I brought forth brambles. But let the well-springs of teares be stirred vp, and let my cheekes be watered, let them flow vpon the earth and moisten it, for that I am soaked in sinne, and come in mine iniquities. I see my priesthood lament ouer me, I see all ioy sorowing ouer me, I see the Spider ouer my seate building his cobwebbe, I see and behold my selfe all sorowfull and pensiue; euerie creature soroweth at my case, for that I was wont heretofore to powre out praises vnto God for them all. Alas what haue I felt, and how am I fallen? Alas howe am I thus come to nought? There is no sorow comparable vnto my sorow, there is no affliction that exceedeth my affliction, there is no bitternesse that passeth my bitternesse, there is no lamentation more lamentable then mine, neither is there anie sinne greater then my sinne, and there is no salue for me. Where is that good shepheard of soules? Where is he that went downe

The policie of Satan was to haue Origen to confirme the Christians at the time of sacrifice, not to the end they might be saued (as his pretence was) but that Origen might be taken with the manner, & presently constrained either to sacrifice or deny his maister, which fell out in y end. It seemeth by this, that some promised Origen they would be baptized, but when it came to the pinch, they made him to sacrifice.

Origen bewayleth his excommunication,

from Ierusalem to Iericho, which also salued and cured him that was wounded of the theruel. Seeke me out O Lord, which am fallen from the higher Ierusalem, which haue broken the vow I made in Baptisme, which haue profaned my cognisance, in that I dealt iniuriously with thy blessed name. Alas that euer I was doctor, and now occupie not the roome of a disciple. Thou knowest O Lord, that I fell against my will; when as I went about to enlighten others, I darkened my selfe: when I indeuoured to bring others from death to life, I brought my selfe from life to death: when I minded to present others before God, I presented my selfe before the diuell: when I desired to be found a friend and a fauourer of godlinesse, I was found a foe, and a furtherer of iniquitie: when that I set my selfe against the assemblies of the wicked, and reprooued their doings, there found I shame, and the most pestilent wound of the diuell: when that I was ignorant and vnskilfull in the diuerse sleights of striuers, which commonly intrap men, I allured and exhorted them to the knowledge of the Sonne of God. Wherefore after much sisting, they promised me (vnhappy man) craftie conueyances to auoyd the subtilties of Satan. But after that I departed from them, the diuell in the same night transformed himselfe into an Angell of light, and reasoned with mee, saying: When thou art vp in the morning, go on, and perswade them, and bring them vnto God if they demanda ought of thee. If in case they condescend and hearken vnto thee, do it and ceasse not, staggering nothing at the matter, to the end manie may be saued. And againe, the diuell going before to prepare the way, whetted their wits to deuise mischief against me fillie wretch, and sowed in their mindes hypocrisie, dissimulation and deceit. But I, O unhappy creature, skipping out of my bed at the dawning of the day, could not finish my wonted deuotion, neither accomplish my vsuall prayer, but wishing that all men might be saued, and come vnto the knowledge of the truth, folded and wrapped my selfe in the snares of the diuell. I got me vnto the wicked, I required of them to performe the couenant made the night before (I fillie soule not knowing of any thing) and we came vnto the Baptisme. O blinded heart, how didst thou not remember! O foolish mind, how didst thou not bethinke thy selfe! O witlesse braine, how didst thou not vnderstand! O thou sense of vnderstanding, where didst thou sleepe! But it was the diuell which prouoked thee to slumber and sleepe, and in the end slue thy unhappy and wretched soule. He bound my power and might, and spoyled me of my knowledge: he bound my power and might, and wounded mee. I answered but in a word, and became reprochfully defamed. I spake without malice, yet felt I spite. The diuell rayed an assemblie about me, and pronounced against me that vniust sentence: *Origen* (saith he) hath sacrificed. O thou diuell, what hast thou done vnto me! O thou diuell, how hast thou wounded me! I bewailed sometime the fall of *Sampson*, but nowe haue I felt farre worse my selfe; I bewayled heretofore the fall of *Sampson*, yet nowe am I fallen farre worse my selfe. I haue bewayled heretofore the state of all sinners, yet now haue I plunged in them all. *Sampson* had the haire of his head clipt and cropt off, but the crowne of glorie is fallen from off my head. *Sampson* lost the carnall eyes of his body, but my spirituall eyes are digged out. It was the wylinesse of a woman that brought him to his confusion, but it was mine owne tongue that brought me to this sinfull fall. And euen as he wanted after the losse of his earthly possession: so my tongue hauing bolred out this wicked saying, depriued me of the spirituall gifts, which sometime haue flowed with heauenly riches. And euen as he being seuered from the Israelites, and cleauing vnto forreiners, endured these things: so I going about to saue notorious sinners, brought my selfe captiue vnto captiues, and the bond slaue of sinne. Alas, my Church liueth, yet am I a widower. Alas, my sonnes be aliue, yet am I barren. Alas, euery creature reioyceth, and I alone forsaken and sorowfull. Alas, O Church wherein I was gladsome. Alas, O seate wherein I sate full merrie. Alas, O Spirit which heretofore camest downe vpon me, why hast thou forsaken me? I am forsaken and become desolate, because of the corruption and filth of mine iniquitie. Bewayle me that am deprived of all goodnesse. Bewayle me O ye blessed people of God, which am banished from God. Bewayle him that is bereaued of the holy Ghost. Bewayle me that am thrust out of the wedding chamber of Christ. Bewayle me, who once was thought worthie the kingdome of God, but now altogether vnworthie. Bewayle me that am abhorred of the Angels, and seuered from the Saints of God. Bewayle me for that I am condemned to eternall punishments. Bewayle me for that I am here on earth, and now tormented with the pricke of conscience. I do feare death, because I am wicked. I do feare the dreadfull day of iudgement, for that I am damned for euer. I do feare the punishment

ishment, for that it is eternall. I do feare the Angels which ouersee the punishment, because they are voyd of mercie. I do feare out of measure all the torments, and what I shall do I wot not, being thus on euerie side beset with miserie. If there be anie man which can, I beseech him now to assist me with his earnest prayers, and with his sorowfull teares. For now it behoueth me to shed infinite teares for my great sinne. Who knoweth whether the Lord will haue mercie vpon me, whether he will pitie my fall, whether he will tender my person, whether he will be moued with my desolation, whether he will shew mercie vnto me, whether he will haue respect vnto mine humilitie, and incline his tender compassion towards me? But I will prostrate my selfe before the thresholds and porches of the Church, that I may intreate all people both small and great, and I will say vnto them: Trample and tread me vnder foote, which am the foolish salt, the vsauorie salt, tread me which haue no tast or relish of God, tread me which am fit for nothing. Now let the elders mourne, for that the staffe whereto they leaned is broken. Now let the young men mourne, for that their schoolemaister is fallen. * Now let the virgins mourne, for that the aduancer thereof is defiled. Now let the Priestes mourne, for that their patron and defender is shamefully fallen. Now let all the Cleargie mourne, for that their Priest is fallen from the faith. Wo is me that I fell so leudly. Wo is me that I fell most dangerously, and cannot rise againe. Assist me O holy Spirit, and giue me grace to repent. Let the fountaines of teares be opened, and gush out into streames, to see if that peraduenture I may haue the grace worthily and thoroughly to repent, and to wipe out of the booke of the conscience, the accusation printed against me. But thou O Lord, thinke not vpon polluted lips, neither weigh thou the tongue that hath vttered leud things: but accept thou repentance, affliction, and bitter teares, the dolour of the heart, and the heauinesse of the soule, and haue mercie vpon me, and raise me vp from out of the mire of corruption, for the puddle thereof hath euen choked me vp. Wo is me that sometime was a pearle glittering in the golden garland of glorie, but now throwne into the dust, and troden in the myre of contempt. Wo is me, that the salt of God now lyeth in the dunghill. But how great streames of lamentations shall wipe and purifie mine humble heart? Nowe I will addresse my selfe, and turne my talke vnto God. Why hast thou lifted me vp, and cast mee downe? For as thou hast exalted mee with the diuine word of thy heauenly wisdom, so me thinkes I sticke in the depth of sinne, which my selfe haue wrought. I had not committed this impietie, vnlesse thou haddest withdrawn thine hand from me. But it is thy pleasure, O Lord which art good, to do all things graciously, and I on the other side being a foole, haue foolishly fallen. But why O Lord hast thou shut my mouth by thy holy Prophet *David*? Haue I bene the first that sinned? or am I the first that fell? Why hast thou thus forsaken me, being desolate and reiected, and banished me from amongst thy Saints, and astonied me to preach thy lawes? What man is he borne of a woman that sinned not? What man is he that euer was conuersant here vpon earth, and did no iniquitie? This I say, because thou hast forsaken me. *David* himselfe first, who shut vp my mouth, sinned too bad in thy sight, yet after his repentance thou receiuedst him to mercie. Likewise Saint *Peter*, the pillar of truth, after his fall wiped away that bitter passion with salt teares, slaying sinne, and purging away the venime of the serpent, not continuing long in the puddle of infidelitie. But they in fauour were thought worthie of mercie: and this I speake to the end these things may take effect. Wo is me that I fell thus most wickedly. Wo is me that mine aduenture in these things was so vnfortunate. But now I humbly beseech thee O Lord, in so much as I haue felt farre worse, call me backe O Lord, for that I tread a most perillous and ruinous way. Graunt me that good guide and teacher the holy Ghost, that I be not made a prickling hedgehogge, and become an habitation for diuels, but that I may tread vnder foote the diuell which trod me, and ouercomming his sleights, may be restored againe to the former health and saluation. Remember not O Lord the iniquitie of thine humble suter, who sometime haue celebrated vnto thee the function of priesthood. Remember not O Lord the iniquitie of me, who made answer with wicked language. Now O all you which behold my wound, tremble for feare, and take heed that ye slumber not, neither fall into the like crime: but come poyntly which haue the same measure of faith, let vs assemble together, and rend our hearts, and prouoke streames of teares to gush out of the temples of our heads. For when these runne and flow vpon the face of the earth, there will follow remission of sinnes, the paines will be auoyded, and the torments shall not be felt. I mourne and am sorie from the heart roote (O ye my

* Origen gel, dedd himselfe to embrace virginie, therefore inst-ly may he be termed an aduancer: in the end he did sacrifice and committed whoredome with the di- uell, then was he defiled.

Psal. 103.

Psal. 50.

Psal. 91.

Math. 26.

Psal. 50.

Luke 16.

Psal. 80.

Luke 15.

Psal. 30.

friends) that euer I fell from aloft. I haue fallen, and am brused, there is no health in me. Let the Angels lament ouer me, because of this my daungerous fall. Let the garlands and crownes of the Saints lament ouer me, for that I am seuered from among their blessed assemblies. Let blessed *Aaron* lament ouer me his priesthood. Let the holy Church lament ouer me, for that I am ruinously decayed. Let all the people lament ouer me, for that I haue my deaths wound. I see the clouds in the skies shadowing the light from me, and the Sunne hiding his bright beames. But now you do all see and perceiue, the Prophet *David* hath shut the doore of my mouth. I was constrained of the holy Bishops to breake out into some words of exhortation, and taking the booke of Psalmes in my hand, I prayed, and opened: and I lighted vpon that sentence the which I am ashamed to repeate, yet compelled to pronounce: Vnto the vngodly sayd God: why doest thou preach my lawes, and takest my couenant in thy mouth? But bewaile me, and lament this my bitter sorow. Bewaile me, which am in like case with the reprobate Iewes. For that which was sayd vnto them by the Prophet, now foundeth alike in mine eares. What shall I do, that am thus beset with manie mischiefes? Alas, O death, why doest thou linger? to wit: that thou mayest spite and beare me malice. O Satan, what mischiefe hast thou wrought vnto me? How hast thou pierced my breast with thy poysoned dart? Thinkest thou that my ruine will auaille thee anie thing at all? Thinkest thou to procure vnto thy selfe ease and rest, while that I am grievously tormented? Who is able to signifie vnto me, whether my finnes be wiped and done away? whether that I haue escaped the paines which greatly I feared? Who is able to signifie vnto me, whether againe I shall be coupled and made companion with the Saints? O ye the Saints of God, for that I am not worthie to heare the message of them that bring such tydings (but presuming farre worse practises) haue heard the terrible threat of the Euanglistes. Alas, O the bosome of *Abraham*, the which I am depriued of. Alas, that I became partaker with the rich man of his condemnation in the horrible pit, and partaker of his thirst, in the bitter place full of all sorrow and heauinesse. Alas O father *Abraham*, intreate for me, that I be not cut off from thy coasts, the which I haue greatly longed after, yet not worthily, because of my great sinne. But O Lord I fall downe before thy mercie seate, haue mercie vpon me which mourne thus out of measure, which haue greatly offended, which haue shed manie salt and bitter teares, whose miserable case euery creature hath lamented. VVhat hast thou broken downe my hedge and strong holds? The wyld Boare out of the wood hath destroyed me, and the wyld beast of the field hath eaten me vp. Rid mee O Lord from the roaring Lion. The whole assemblie of Saints doeth make intercession vnto thee for me, which am an vnprofitable seruant. The whole quire of Angels do intreate thee for me, which haue grievously offended: that thou wilt shew mercie vnto the wandring sheepe, which is subiect to the rending teeth of the rauinous Wolfe. Saue me O Lord out of his mouth: suffer me not to become the sacrifice of sinne, but let downe vpon me thine holy spirite, that with hisatorie countenance he may put to flight the crooked fiend of the diuell: that I may be brought home againe vnto thy wisdom: that the bill of sinne written against me may be blotted out: that my lamentation may cease in the euening, and receiue ioy in the morning. Let my sackcloth be rent asunder, and gird me with ioy and gladnesse. Let me be receiued againe into the ioy of my God: let me be thought worthie of his kingdome, through the prayers and intercession of the Saints, through the earnest petitions of the Church, which soroweth ouer me, and humbleth her selfe vnto Iesus Christ; to whom with the Father and the holy Ghost, be all glory and honour for euer and euer. Amen. So farre *Origen*.

CHAP. II.

Of the Bishops of Rome, and of the controuersie then raised
of Baptisme.

Lucius b. of
Rome.
Steuens b. of
Rome.

When *Cornelius* had ended full thre yeares in the Bishops see of Rome, *Lucius* succeeded, who enioyed the same not fully eight moneths, and after him was *Steuens* chosen Bishop. Vnto this *Steuens Dionysius* wrote his first Epistle of Baptisme, when as at that time there was no small controuersie raised: whether they which returned from anie heresie whatsoeuer, should be rebaptized, or after the ancient manner be received with prayer and laying on of hands.

CHAP. III.

Steuens Bishop of Rome reprehendeth Cyprian Bishop of Carthage for rebaptizing of heretikes.

Then first of all Cyprian Bishop of Carthage thought the heretikes no other way to be admitted and purged from their error, then by Baptisme. But Steuen thought good that nothing should be innouated, preiudiciall to the tradition preuailing of old: for which cause he was greatly offended with Cyprian.

The error of Cyprian.

CHAP. IIII.

Dionysius writeth vnto Steuen Bishop of Rome, of the matter in controuersie, and of the peace which followed after persecution.

Dionysius when he had often written vnto him of this matter, at length certifieth him, that persecution being ceased, all the Churches enioyed peace, embraced vnitie, and detested the erroneous nouelties of Novatus: he writeth thus: * Vnderstand now oth-
er, that all the Churches throughout the East, yea and beyond, are vnited together, which
foretime were diuided and at discord among themselues. All the gouernours of the Churches
every where are at one, reioycing exceedingly at the peace which happened beyond all expecta-
on. Demetrianus of Antioch, Theodotus of Caesarea, Mezbabanes of Ierusalem, Marinus of
Syrus, Alexander who is dead, Heliodorus of Laodicea, which succeeded after the death of The-
midres, Helenus of Tarsus, all the Churches of Cilicia, Firmilianus and all Cappadocia. I haue
nely recited the most famous Bishops, lest my Epistle become ouer large, and the reading be ouer
edious. All Syria and Arabia, two wherewith ye are pleased, and to whom presently ye write,
nd Mesopotamia, Pontus and Bithynia: and that I may vtter all in one word, euery one, euery
here reioyceth, glorifying God in concord and brotherly loue. So farre Dionysius. Steuen
hen he had bene Bishop of Rome two yeares died, and after him came Xystus in place. And
him wrote Dionysius another Epistle of Baptisme, laying downe the censure of Steuen
nd other Bishops. Of Steuen he saith thus: He wrote an Epistle touching Helenus and Fir-
ilianus, and all Cilicia, Cappadocia, Galatia and the bordering nations, that he would not com-
municate with them for that cause, to wit, for that they rebaptized heretikes. Consider that this
a weightie matter. For truly, as I heare, in the greatest Synods of Bishops it is decreed: that
ch as renounce any heresie should first againe be instructed, then be washed and purged of the
regs of the old and impure leauen. And hereof I wrote vnto him, requesting him to certifie me
aine: and to our welbeloued fellow ministers Dionysius and Philemon, who at the first gaue their
ensure with Steuen, and now they write vnto me, to whom at the first I wrote briefly, but now at
ge. So farre presently of this question in controuersie.

*Cap. 5. in the Greeke. Dionysius b. of Alexandria vnto Steuen b. of Rome.

Xystus b. of Rome. Dionysius b. of Alexandria vnto Xystus b. of Rome.

CHAP. V.

Of the Sabellian heresie.

Cap. 6. in the Greeke.

Making relation of the Sabellian heretikes then preuailing, he writeth thus: For as
much as many brethren of both parts haue sent their bookes and disputations in writing
vnto me, touching the impious doctrine lately sown at Pentapolis in Ptolemais, contai-
ng manie blasphemies against the almightie God, and Father of our Lord Iesus Christ, and
thall much incredulitie touching his onely begotten Sonne, and first begotten of all creatures,
nd the word incarnate, and senselesse ignorance of the holy Ghost: Some of them I haue written
ut as God gaue me grace, with greater instruction, and sent the copies vnto you,

Dionysius b. of Alexandria vnto Xystus b. of Rome.

CHAP. VI.

Dionysius being warned from above, read with great profite the bookes of heretikes. He thinketh that such as returne from their heresies, should not be rebaptized.

Cap. 7. after the Greeke.

Dionysius in his third Epistle of Baptisme, writeth thus vnto Philemon a Romane Epist-
ler: I haue read ouer the traditions and commentaries of heretikes, not infecting my mind

Dionysius b. of Alexandria epist. 3. of

baptisme, vn-
to Philemon
a minister of
Rome.

1. Pet. 4.
Heraclas b. of
Alexandria
called a Pope,
ergo it was
not the pecu-
liar title of
the bishop of
Rome.
*The canon
of Heraclas.

Dent. 19.
Prouerb. 22.

with their impure cogitations, but profiting my selfe so much thereby, that I reprehended them with my selfe, and detested them vtterly. And when I was brotherly and charitably forbidden by a certaine Minister, who feared least I should wallow in the puddle of their malicious wranglings, whereby my soule might perish, (who, as I thought, said the truth) a certaine vision came vnto me from aboue, plainly commaunding and saying: Reade all whatsoeuer cometh into thine hands: for thou shalt be able to weigh, to proue and trie all; and by this meanes attaine first thou camest vnto the faith. I thankfully receiued the vision, as agreeable vnto the voyces of the Apostle speaking vnto mightier men: *Be you tryed stewards or disposers of the mysteries of God.* Again after he had spoken somewhat of all the heresies befoze his time, he proceeded thus: I haue receiued this canon and rule of blessed *Heraclas* our Pope: *Such as returned from heretikes, whether they fell from the Church or fell not, but were suspected to participate with them, and being discovered to haue frequented the companie of one that published false doctrine, he excommunicated, neither admitted though they intreated, before they had openly pronounced all they had heard of the aduersaries; and then at length he gathered them together, not requiring that they should be baptized againe. For a good while before, they had obtained the holy Ghost by his meanes. Again when he had largely intreated hereof, he setteth thus: And I am sure of this, that not onely the Bishops of Affricke haue practised the like, but also the Bishops our predecessours of old in the most famous Churches, and in the Synods of the brethren at Iconium and Synadis, with the aduice of many haue decreed the same. Whole sentences to ouerthrow, and raise contention and brawling among the brethren, I can not away with. Thou shalt not (as it is written) alter the bounds of thy neighbour, which thy fathers haue limited.

CHAP. VII.

The same Dionysius of the Nonatian heresie.

*Cap. 8. in
the Greeke.
Dionysius b.
of Alexandria
vnto Diony-
sius a mini-
ster of Rome
but afterward
b. epist. 4. of
baptisme.

His fourth Epistle of Baptisme is written vnto *Dionysius* then a Romane minister, afterwards there placed Bishop. Whereby we may coniecture how he was coun-
tise and famous, by the testimonie of *Dionysius* Bishop of Alexandria. He wrote vnto him after other things, in this manner of *Nonatus*. *We are not without iust cause offended with *Nonatus*, which hath rent asunder the Church of God, and drawne diuers of the brethren vnto impietie and blasphemies, and hath published of God a most impious and prophane kind of doctrine, charging the most louing and mercifull God with the title and slander of vniuersal fulnesse. And moreouer he hath renounced baptisme: he hath made shipwracke of his former faith and confession: he hath chased away the holy Ghost from them, though there remaine some hope of the tarying or returning of the holy Ghost into them againe.

Cap. 9. in
the Greeke.

CHAP. VIII.

Dionysius reporteth of one that sorrowed, because he had receiued baptisme of heretikes.

Dionysius b.
of Alexandria
epist. 5. vnto
Xystus b. of
Rome.

The fift Epistle of *Dionysius* is extant vnto *Xystus* Bishop of Rome, where after he hath written many things against heretikes, he reporteth this one thing which happened in his time, writing thus: In good sooth (brother) I stand in need of aduice and counsel, and I craue your opinion, for that a certaine thing happened vnto me, wherein I feare lest I be deceiued. When the brethren were gathered together, a certaine man, to all mens thinking of the faith, an ancient Minister, of the clergie before my time, and as I suppose before blessed *Heraclas*, being present when some were baptized, and hearing the interrogatories and answers, came vnto me, weeping and wailing, and falling prostrate before my seete, confessed and protested, that the baptisme wherewith he was baptized of the heretikes was not the true baptisme, neither had it anie agreement with that which is in vre among vs, but was full of impietie and blasphemies. He said he was sore pricked in conscience, yet durst not presume to lift vp his eyes vnto God, for that he was christened with those prophane words and ceremonies. Wherefore he prayed that he might obtaine this most sincere purification, admission, and grace.

the which thing I durst not do, but told him, that the daily communion many times ministred, might suffice him. When he had heard thankesgiuing sounded in the Church, and he himselfe had sung thereunto Amen: when he had bene present at the Lords table, and had stretched forth his hand to receiue that holy food, and had communicated, and of a long time had bene partaker of the bodie and bloud of our Lord Iesus Christ, I durst not againe baptize him, but bad him be of good cheare, of a sure faith, and boldly to approch vnto the communion of the Saints. But he for all this mourneth continually, horror withdraweth him from the Lords table, and being intreated, hardly is perswaded to be present at the Ecclesiasticall prayers. **There is another Epistle of his, and of the congregation vnder his charge, vnto Xystus and the Church of Rome, where at large he disputeth of this question. Againe there is another vnder his name, touching Lucianus vnto Dionysius Bishop of Rome. But of these things thus much.**

CHAP. IX.

How Valerianus raised persecution against the Christians.

Cap. 10. in the Greeke.

They that ruled the Empire with Gallus, enioyed it not full two yeares, but were depriued of this life: and Valerianus together with his sonne Galienus succedeth in the Empire. **What Dionysius wrote of him, it may be gathered by his Epistle vnto Hermon, where he saith:** It was reuealed vnto Iohn, for a mouth was giuen vnto him (saith he) to vtter proud speeches and blasphemies, and power was giuen him, and two and fortie moneths. Both things are wonderfull in Valerianus, and we haue to consider how that aboue all his predecessors he was disposed at the first, gentle towards all the men of God, meeke and friendly minded. For there was none of all the Emperours before him so curteous and friendly affected towards them, no not they which openly were counted Christians. He at the first embraced our men most familiarly, most louingly, and that openly: so that his pallace was replenished with professors of the faith, and accounted for the Church of God. But the maister and ruler of the Egyptian sorcerers synagogue, perswaded him afterwaite to slay and persecute those sincere men and Saints of God, as aduersaries and impugnors of their most impure and detestable force-ries (for the godly then preuailed so much, and do preuaile at this day, that being present, and with their countenance onely blowing the contrarie, and resisting as it were with a little speech, scattered the bewitchings of those detestable diuels) he brought to passe impure ceremonies, execrable enchantments, and abominable sacrifices: he made a slaughter of miserable children: he sacrificed the sonnes of infortunate parents: he searched the bowels of the newly borne babes, spoiling & rending asunder the shaped creatures of God, as if by such hainous offences he should become fortunate. **Again after a few lines he saith:** Macrinus offered vp vnto them gratulatorie gifts and presents for good lucke of the hoped Empire. For before it was commonly blazed that he should be created Emperour, he respected not the consonancie of reason, neither the publique or common affaires, but was subiect vnto the curse of the Prophet, saying: Wo be vnto them which prophetic after their owne hearts desire, and respect not the publique profite. He vnderstood not the vniuersal prouidence and wisdom of him which is before all, in all, and aboue all. Wherefore he is become a deadly foe vnto the Catholique and Christian faith. He outlawed and banished himselfe from the mercie of God: and as he fled farthest from the Church, so hath he answered the etymologie of his name. **Again he saith:** Valerianus was by his meanes driuen and giuen ouer vnto such reprochfulnesse and abominations, that the saying of Esay was verified in him: And they (saith he) chose their owne wayes and abominations, which their soules lust after, and I will select them their owne illusions, and recompence them their owne sinnes. This Emperour was madde, and doting ouer the Empire otherwise then became his Maestie, not able by reason of his maimed bodie, to weare the Imperiall robes, brought forth two sonnes, followers of the fathers impietie. In them was that prophetic manifest, where God promised to punish the sinnes of the fathers vpon the children vnto the third and fourth generation of such as hate him. He powred his impious desires (whereof he could not be satisfied) vpon the pates of his sonnes, and posted ouer vnto them his malice and spire against God. **So farre Dionysius writeth of Valerianus.**

Valerianus created Emperour together with Galienus his son. An. Dom. 256 Vnder him was raised the eight persecution against the Church of God. *Dionysius b. of Alexandria vnto Hermon. Apoc. 13. Satan.

Macrinus signifieth one standing a farre off. Esay. 66.

Exod. 10.

But of the persecution wherewith himselfe was soze afflicted, and what things together with others he suffered for his conscience Godwards, his words do testifie when he inuepeth against *Germanus* one of the Bishops which at that time backbited him, his words are these: I feare me least that of necessitie I fall into great foolishnesse and temeritie, declaring the wonderfull pleasure of God in our behalfe. * In so much as it is commendable to conceale the secrecie of the king, and glorious to publish abroad the workes of God, soorthwith then I will shew the wilfulnesse of *Germanus*. I came vnto *Emilianus* not alone, for there accompanied me my fellow Minister *Maximus*, and the Deacons *Faustus*, *Eusebius*, *Cheremon*. Also there came with vs one of the brethren of Rome, all which then were present. *Emilianus* said not vnto me specially, Raise no conuenticle: for this would haue bene superfluous, and the last of all, he hauing recourse vnto that which was first, His speech was not of making no conuenticles, but that we should be no Christians at all, and commaunded me to cease henceforth from Christianitie. For he thought, that if I altered mine opinion, diuerse other would follow me. I made him answer neither vnreuerently nor tediously: That we ought to obey God rather then men. Yea I spake with open protestation: I worship God, which is only to be worshipped and none other, neither will I be changed, neither cease henceforth from being a Christian. This being sayd, he commaunded vs to depart to a certaine village adioyning vpon the desert called Cephro. Now heare what is recorded to haue bene said of either parts: when *Dionysius*, and *Faustus*, and *Maximus*, and *Marcellus*, and *Cheremon* were brought forth, *Emilianus* late in the Presidents room, I haue signified (saith he) by word here vnto you, the clemencie of our Lieges and Lords the Emperours towards you. They haue granted you pardon, so that you returne vnto that which nature it selfe bindeth you vnto, so that you adore the Gods which gard this Empire, and forget the things which repugne nature. What answer make you vnto these? I hope ye will not vngatefully refuse their clemencie, in so much they counsell you to the better. *Dionysius* answered: All men do not worship all Gods, but seuerall men seuerall Gods, whom they thinke good to be worshipped. But we worship and adore the one God the worker of all things, who committed this Empire vnto the most clement Emperours *Valerianus* and *Galienus*, vnto whom allowe powre incessant prayers for their raigne, that it may prosperously continue. Then *Emilianus* the President sayd: What let is there I beseech you, but that naturally you adore that your God (in so much as he is a God) together with these our Gods? *Dionysius* answered: We worship no other God. To whom *Emilianus* the President sayd: I see you are altogether vnthankfull, you perceiue not the clemencie of the Emperours, wherefore ye shall not remaine in this Citie, but shall be sent into the partes of Libia, vnto a place called Cephro. This place by the commaundement of our Emperours, I haue picked out for you. It shall not be lawfull for you and others to frequent Conuenticles, neither to haue recourse (as they call them) vnto Churchyards. If anie of you be not found in that place which I haue appointed for you, or in anie Conuenticle, let him vnder his perill. There shall not want sufficient prouision: depart therefore whether ye are commaunded. But he constrained me, although sickly, to depart with speed, deferring no not one day, how then could I raise or not raise a Conuenticle? Again after a few lines he saith: Truly we are not absent, no not from the corporall congregation of the Lord: for I gather such as are in the Citie, as if I were present, being indeed absent in the bodie, but present in the spirite. And there continued with vs in Cephro a great congregation, partly of the brethren which followed vs from out of the Citie, and partly of them which came from Egypt. And there God opened vnto me a doore vnto his word: yet at the beginning we suffered persecution and stoning, but at the length not a few of the Painims forsaking their carued Images, were conuerted. For vnto such as before had not receiued, then first of all we preached the word of God. And in so much as therefore God had brought vs among them, after that the ministerie was there completed, he remoued vs vnto another place: for *Emilianus* would transport vs vnto more rough places of Libia, as he thought, and gaue commandement, that all from euery where should repaire vnto Mareôta, where he allotted vnto seuerall men, the seuerall villages of that place, and commaunded that we chiefly among all the rest, should be preuented in our iourney. For by taking vs vp by the way, the rest would easily follow after. But I hearing we must depart from

*Cap. 11. in the Greeke. Tob. 12. Dionysius b. of Alexandria against Germanus, epist. ad Hermamon.

Act. 5.

Dionysius with his company is banished into a certain desert called Cephro.

om Cephro, and knowing not the place whither we were commaunded to goe, neither remembred I that euer afore I heard it named, for all that tooke my iourney willingly and chearefully. But when I vnderstood we must remoue vnto Colluthio, how I was then affected, my companions do know verie well. And here I will accuse my selfe. For at the first I fretted, and tooke it verie grieuouſly. If places better knowne and more frequented had fallen vnto our lot, it should neuer haue grieued me. But that place whither I should repaire, was reported to be destitute of all brotherly and friendly consolation, subiect to the troublesome tumult of travellers, and violent inuasion of theeues. Yet I tooke no small comfort in that the brethren told me it was nigh to a Citie. For Cephro brought me great familiaritie with the brethren of Egypt, so that our congregation increased. But there I supposed it might fall out (for that the Citie was nigh) that we should enioy the presence of familiar, friendly, and beloued brethren, which would frequent vnto vs and refresh vs, and that particular conuenticles in the farther suburbs might be raised, which in deed came to passe. **Againe of other things which happened vnto him, thus he writeth:** *Germanus* peradventure glorieth of manie confessions, and can tell a long tale of the afflictions which he endured. But what can be repeated on our behalfe? Sentences of condemnation, confiscations, proscriptions, spoiling of substance, depolation of dignities, no regard of worldly glorie, contempt of the praises due vnto Presidents and Consuls, threatenings of the aduersaries, the suffering of reclamations, perils, persecutions, troubles, griefes, anguishes, and sundrie tribulations which happened vnto me vnder *Decius* and *Abianus*, and hitherto vnder *Emilianus*. Now I pray you where appeared *Germanus*? What rumour is blazed of him? But peradventure I bring my selfe into great follie for *Germanus* sake. **The same *Dionysius* in his Epistle vnto *Domitius* and *Didymus*, made mention againe of them who then were persecuted, saying:** It shall seeme superfluous to recite the names of our men, in that they were manie, and to me vnknowne. Notwithstanding take this for certaine. There were men, women, young men, old men, virgins and old women, souldiers and simple men, of all sorts and sects of people: whereof some after stripes and fire were crowned victors, some after sword, some other in small time sufficiently tried, seemed acceptable sacrifices vnto the Lord. Euen as hitherto it hath appeared to suffice mee, because he hath reserved mee vnto another fit time knowne vnto himselfe, who saith: In a time accepted haue I heard thee, and in the day of saluation haue I holpen thee. And because you are desirous to vnderstand of our affaires, I will certifie you in what state we stand. You all heard, howe I, and *Caius*, and *Faustus*, *Peter* and *Paule*, when we were led bound by the Centurion, captaines, souldiers and seruants, certaine men inhabiting *Mareota*, rushed out, set vpon vs, and drew vs away by violence, although we were not willing to follow them. But I truly, and *Caius*, and *Peter*, alone among all the rest, depriued of the other brethren, were shut vp in a close dungeon, distant three dayes iourney from *Paretonium*, in the waste desert and noysome countrey. **Afterwards he saith:** In the Citie there hid themselues certaine of the brethren which visited vs secretly, of the Ministers, *Maximus*, *Dioscorus*, *Demetrius*, *Lucius*, and they that were more famous in the world, as *Faustinus* and *Aquila*, these now wander I wote not where in Egypt. And of the Deacons there remained aliue after them which died of diseases, *Faustus*, *Eusebius*, and *Cheremon*. God strengthened and instructed this *Eusebius* from the beginning to minister diligently vnto the confessors in prison, and to burie the bodies of the blessed martyrs, not without great danger. And yet vnto this day the President ceaseth not cruelly to slay some that are brought forth: to teare in peeces other some with torments: to consume other with imprisonment and fetters, commaunding that none come nigh them, and enquiring daily if anie such men be attained. Yet for all that God refresheth the afflicted with chearefulnesse and frequenting of the brethren. **These things hath *Dionysius* written in the aforesaid Epistle.** Yet haue we to vnderstand, that this *Eusebius* whom he calleth a Deacon, was in a while after chosen Bishop of *Laodicea* in Syria, and *Maximus* whom he calleth a Minister, succeeded *Dionysius* in the Bishops see of Alexandria: and *Faustus* who then endured confession with him, was reserved vnto the persecution of our time, a verie aged man hauing liued many dayes, at length among vs was beheaded and crowned a martyr. Such were the things which happened vnto *Dionysius* in those dayes.

What *Dionysius* suffered for the faith.

Dionysius b. of Alexandria vnto *Domitius* and *Didymus*.

Esay. 49.
2. Cor. 6.

Of *Eusebius* b. of *Laodicea*, read the last Chapter of this tenth booke. *Maximus*, *Faustus*.

Cap. 12. after
the Greeke.

CHAP. XI.

Of the Martyrs in Casarea.

Priscus, Mal-
chus & Alex-
ander torne
in peeces of
wild beasts.

A woman
torne in pec-
ces of wild
beasts.

Cap. 13. after
the Greeke.

CHAP. XII.

How that peace in steed of persecution, was restored by the benefite
of Galienus the Emperour.

Anno Domi-
ni 262.

Galienus the
Emperour in
the behalfe of
the Christi-
ans.

AT Casarea in Palastina, in the persecution vnder *Valerianus*, there were three famous men, for their faith in Christ Iesu, deliuered to be deuoured of wild beasts, and bristled with diuine martyrdome: whereof the first was called *Priscus*, the second *Malchus*, the third *Alexander*. The report goeth, that these men leading an obscure and countrey life, first of all blamed themselves for negligence and slouthfulnesse, because they strone for the crowne of martyrdome, but despised those maiesties, which that present time distributed to such as coveted after celestiall things; and taking further aduiseement therein, they came to Casarea, went vnto the Judge, and enioyed their desired end. Whereafter they were a certaine woman of the same Citie, in the same persecution, with like triall to haue ended her life, who as they report was inclined to the heresie of *Marcion*.

Not long after *Valerianus* hauing subdued the Barbarians, his sonne got the supremacie, and ruled the Empire with better aduiseement: and forthwith released and stayed the persecution raised against vs, by publike edicts; and to the end that the president and chiefe gouernours of our doctrine might freely after their wonted maner execute their office and function, he gaue them his letters, commanding that it should be so: which are as followeth: The Emperour *Cesar Publius Licinius Galienus*, Vertuous, Fortunate, Augustus: vnto *Dionysius*, *Pinna*, *Demetrius*, together with the rest of the Bishops, sendeth greeting. The benefite of our gracious pardon we command to be published throughout the whole world, that they which are detained in banishment, depart the places inhabited of Pagans. For the execution whereof, the copie of this our Edict shall be your discharge, least any go about to moleste you: and this which you now may lawfully put in vre, was graunted by vs long ago. Wherefore *Aurelius Cyrenius* our high Constable, hath in his keeping the copie which we deliuered vnto him. There is extant also another constitution of his vnto other Bishops, wherein he permitte them to enioy and frequent the places called Churchyards.

Cap. 14. in
the Greeke.

CHAP. XIII.

The famous Bishops of that time.

ABout that time was *Xystus* Bishop of Rome: *Demetrianus* after *Fabius* Bishop of Antioch: *Firmilianus* of Casarea in Cappadocia: *Gregorius* ouer the Churches throughout Pontus, and his brother *Athenodorus*, familiars of *Origen*. At Casarea in Palastina after the death of *Theodotus*, *Domnus* was chosen Bishop, whom in a short time after, *Theotecnus* succeeded, who also was of the schoole of *Origen*. And at Ierusalem (*Mazabannus* being departed this life) *Hymenaeus* enioyed the Bishopricke, who liued with vs many yeares.

Cap. 15. in
the Greeke.

CHAP. XIII.

How that *Marinus* a souldier, through the perswasion of *Theotecnus* suffered martyrdome at Casarea.

Marinus was
beheaded.

ABout that time when as the Church enioyed peace throughout the world, at Casarea in Palastina there was one *Marinus*, a famous souldier for feats of armes, of noble lineage, and great substance, beheaded for the testimonie of Christ. The cause was this: There is a certaine dignitie among the Romanes called the Centurions vine, the which whosoever doth obtaine, is called a Centurion. When the romie was boide, the company called *Marinus* to this degree: *Marinus* being preferred, another came befoze the tribunall seat and accused him, affirming that it was not lawfull by the ancient lawes for him to enioy that Romane dignitie, because he was a Christian, and sacrificed not vnto the Emperours.

that it was his turn next to come in place. The iudge being very much moued with this (his name was *Achaisus*) first demanded what opinion *Marinus* was of: and when he saw him constantly confessing himselfe to be a Christian, he granted him three houres space to deliberate. This being done, *Theotecnus* Bishop of Caesarea calleth vnto him *Marinus* from the tribuna-ll seate, taketh him in hand with exhortations, leadeth him by the hand into the Church, setteth him downe in the chancell, layeth his cloke aside, sheweth him the sword that hong by his side, afterwards pulleth out of his pocket the new Testament, setteth it ouer against the sword, and bad him chuse whether of those two he preferred or liked best, for the health of his soule. When he immediatly stretching out his right hand, had taken vp the booke of Holy Scripture; Hold fast then, saith *Theotecnus* vnto him, cleaue vnto God, and thou shalt enioy the things thou hast chosen, being strengthened by him, and go in peace. After he had returned thence, the crier lifted his voice, and called him to appeare at the barre, the time granted for deliberation being now ended. Standing therefore at the barre, he gaue tokens of the noble courage of his faith, wherefore in a while after, as he was led, he heard the sentence of condemnation, and was beheaded.

A notable
persuasion
vnto martyr-
dome.

CHAP. XV.

Of the fauour which Astyrius a noble man bare towards the Martyrs.

Cap. 16. after
the Greeke.

Here is mention made of *Astyrius*, because of his most friendly readinesse and singular good wil he bare vnto the persecuted Christians. This man was one of the Senators of Rome, well accepted of the Emperours, in good estimation with all men for his noble stocke, and well knowne for his great substance: who being present at the execution of the Party, took by his bodie, layed it on his shoulders, being arrayed in gorgeous and costly attire, and provided for him a most noble funerall. Infinite other things are reported of his familiars to haue bene done of him, whereof diuers liued vnto this our time.

Astyrius a
Senator of
Rome and a
faouer of the
Christians.

CHAP. XVI.

Astyrius by his prayers repressed and bewrayed the inggling and deceipt of Satan.

Cap. 17. after
the Greeke.

Another strange fact is reported to haue bene practised at Caesarea Philippi, which the Phœnicians call *Paneas*, at those fountaines which spring out of the fote of the mount *Paneus*, whence the river Iordan hath his originall: they report, that the inhabitants of that place haue accustomed vpon a festiuall day to offer some sacrifice or other, which though the power of the diuel neuer afterwards appeared, which also seemed in the sight of the beholders a notable miracle. *Astyrius* on a time being present at the miracle, perceiuing that many at the sight thereof were amazed, pitied their erroneous estate, lifted his eyes vp vnto heauen, and prayed almightie God in Christ Iesus his name, that Satan the seducer of that people might be bewrayed, and restrained from seducing any longer of mortall men. Which when he had prayed (as the report goeth) forthwith the sacrifice swam on the top of the wa-ter, and the beholders ceased to wonder, so that from that time forth there was no such miracle scene in that place.

The diuell is
put to flight
by fasting &
prayer.

CHAP. XVII.

Of the image of the woman cured of the bloudie fluxe, the image of Christ and of some of the Apostles.

Cap. 18. after
the Greeke.

As much as we haue made mention of this citie *Paneas*, I thinke I shall offend if I passe ouer with silence a certaine historie worthy to be related to the posteritie. The report goeth, that the woman whose bloudie fluxe we learne to haue bene cured by our Saviour in the Gospell, was of the aforesaid citie, and that her house is there to be scene, and a worthy monument yet there to continue of the benefite conferred by our Saviour vpon her. What standeth ouer an high stone, right ouer against the doze of her house, an image of basse reliefe, resembling some of a woman kneeling vpon her knees, holding her hands before her, after the manner of supplication. Again, y there standeth ouer against this another image of a man, often of the same metal, comely arrayed in a short beffure, stretching forth his hand vnto

Luke 8.
Math. 9.

Monuments
of memorie,
and not for
superstition.

To erect an
Image is an
heathenish
custome.

the woman, at whose feet in the same pillar there groweth up from the ground a certaine knowne kind of herbe in the height vnto the hemme of the brassen Images vesture, curing all kind of maladies. This picture of the man, they report to be the image of *Iesus*. It hath continued vnto our time, and is to be seene of travellers that frequent the same citie. Neither is any marvell at all, that they which of the Gentiles were cured by our Saviour, made monuments by such things, so that we haue seene the pictures of his Apostles, to wit, of *Paul*, of *Peter*, and of *Christ* himselfe, being grauen in their colours, to haue bene kept and reserved. For the men of old of a heathenish custome, were wont to honoꝝ after this maner such as they counted Saviours.

The censure of the Translator, touching the aforesaid Images.

Touching the truth of this historie, we may not doubt but that there was such a towne, such a man, and of such a disease cured by our Saviour, for the holy Euangelists do report it. And that there were such images resembling *Christ* and the woman (monuments of memorie, and not of superstition) and that there was such an herbe of so wonderfull an operation, we cannot denie, in so much that many do testifie of the same, some by hearesay, and some other that they saw it. Yet thus much may note with *Eusebius* in the same Chapter, that the originall erection of these and such like images was deriued from the Gentiles, who of a heathenish custome were wont to adore such as of oldtime had benefited them, with the setting up of their pictures, for monuments, in remembrance of them. Touching the miraculous operation of the herbe, we may assure our selues, that it proceedeth neither by the true of the picture, neither by the prayer of the other, being both dumbe pictures, but by some secret commission of the wisdom of God. Either to reduce the infidels at that time to the beliefe of the storie, or to admonish the Christians that health was to be looked for onely of *Christ*, and no other Advocate. After the death of *Eusebius*, *Sozomenus* (lib. 5. Ecclesiast. hist. cap. 20.) reporteth that *Iulian* the Apostate tooke downe the image of *Christ*, and set up his owne in the same place, which with violent fire he took from heauen, was cleft asunder in the breast, the head broken off with the necke, and sticked in the ground. For *Iulian* had taken downe the Image of *Christ*, not to withdraw the people from idolatrie, but in malice and despite of that new religion, and erected up his owne image, to the intent the people should worship purposely to deface *Christ* (euen as they do now that willingly breake Gods commandments to maintain and uphold their owne traditions.) Therefore God strake *Iulianus* image from heauen with lightning and rent it in peeces, so that there remained of it (as *Sozomenus* writeth) reliques long after. This he did not, that he was pleased with the setting up of pictures, but in token of his vnrath and displeasure against *Iulian*, for committing so despitefull a deed.

Cap. 19. after
the Greeke.

The sea of
Ierusalem
long preserved
and continued.

Cap. 20. after
the Greeke.

CHAP. XVIII.

Of the Bishops sea of Ierusalem.

The Bishops sea of *Iames*, who first by our Saviour and his Apostles was placed Bishop of Ierusalem (whom the holy Scriptures do honour with the title of *Christ* his brother) was vnto this time preserved, which thing the brethren there ordinarily doing, haue manifestly shewed vnto all men. In so much that the elders of old, and the men also of these our dayes, haue honoꝝed holy men, & do still honour them for pieties sake, in convenient reuerence. And these things go after this sort.

CHAP. XIX.

Dionysius Bishop of Alexandria wrote of Holidayes and Easter.

D*ionysius* besides the aforesaid Epistles, wrote at that time also such Epistles as are constant of Holidayes, where he intreateth of the feast of Easter, with solempne commendation and praise thereof. The one of them he entituled to *Flavianus*, the other to *Domitianus* and *Domnus*, where he expounded the Canon, continuing the space of eight yeares; allowing the feast of Easter to be celebrated at no time but after the solstitiall Spring. Moreover he wrote another Epistle vnto his fellow Ministers throughout Alexandria. Again vnto others he wrote when the time of persecution was now at hand.

*Dionysius writeth of the sedition in Alexandria.*Cap. 21. after
the Greeke.

When as now peace in maner preuailed, he returned to Alexandria, where againe that citie was so troubled with sedition and ciuill wars, that it was vnpossible for him to visit all the brethren throughout the citie, which were deuised into both the seditious parts. And againe, vpon the feast of Easter, as if he had bene in exile, he sent vnto them his Epistles, euen out of Alexandria. Afterwarde he wrote another epistle of Holydayes vnto Hierax Bishop of Egypt, where he maketh mention of the sedition raised at Alexandria in this sort: It is no maruell at all, if it be grievous for me to conferre by Epistles with them which are farre distant, when as euen with my selfe, it is become impossible for me to consult with my selfe, and to conferre with mine owne proper soule. For I am constrained to write vnto mine owne bowels, my companions and consenting brethren, citizens of the same Church, and how my writings may be conueyed vnto them, seemes very difficult. A man may easier take his iourney, I say not without the compasse of these coasts, but from East vnto West, then trauell from Alexandria it selfe to Alexandria. For the mid way of this citie is more vnpassable & vnmeasurable then that vast and crosse wilderness which the Israelites wandered in the continuance of two generations, and then the sea, which deuised it selfe, and walled them in compasse, deepe and penetrable, in whose high way the Egyptians were drowned: the calme and quiet shores resembling oftentimes the red sea, for the slaughters committed vpon them. The flood that releued the citie, seemed sometime drier and noisomer then the drie and stonie wilderness, where Israel passing, thirsted so much that he murmured against *Moses*, and the drinke by the power of God (which onely worketh marvellous things) gushed out of the high rocke: sometime againe so overflowed, that the whole region in compasse, both way and field, were a flore, and threatened the violence of mightie waters, euen such as were in the time of *Noah*. This flood continually ideth, being polluted with blood, and slaughter, & drowned carkasses, much like that which in the time of *Moses* was changed for *Pharaos* sake into blood and putrification. And what other floods can purifie this waue, when all things are to be cleansed with water? And how can the ocean sea, being wide and vast, compassing the whole world, season the bitternesse of this sea? How can the flood running out of Paradise, whose fountaine is fourefold, into the which it is deuised, flow into one heape, and wash away this shed blood? And when can the ayre be purged of these noisome and contagious vapors? Such fumigations are lifted from off the earth, such winds from out of the sea, such ayre from out of floods, such exhalations from out of hauens, as if certaine putrid issue distilled out of rotten carkasses, and mingled it selfe with all the foure elements. And as yet they wonder and enquire, whence proceede these continuall plagues and grievous diseases: whence proceed these infections which preuaile among vs: whence come these sundry and manifold destructions of mortall men: and wherefore this great citie cannot containe henceforth many citizens, if they were numbred from the cradle to dotage, as heretofore it hath bred (as they call them) gray heads. There were in times past so many from fortie to seuentie, as now the number of all sorts cannot answer: and of them also who heretofore from fourteene to fourescore eares were assigned and allotted for distribution of publike reliefe. Again, they which were yong in sight, behaued themselues like elderly men. And though they see mankind without intermission diminish and consume from off this earth, they tremble not, though their generall rooting out and destruction increase and preuaile dayly.

CHAP. XXI.

Of the plague at Alexandria, and the humanitie which the Christians shewed vnto the heathen.

Cap. 22. after
the Greeke.

When the noisome infection had overtaken these ciuill warres, and the feast of Easter now drew nigh, he wrote letters vnto the brethren, and mentioned those lamentable afflictions in these wordes: Other men thinke these times not fit for any feast, nor are they indeed, and yet not these onely, but others also whatsoever, not onely of the rest, but also if any seeme most pleasant vnto them. Now all is replenished with lamentations, euery man doth nothing but mourne and howle throughout the citie, by reason of the multitude

Dionysius B.
of Alexandria
his epistle vnto
the brethren
in Egypt.

And 12.

Plague.
Warres.
Famine.

Misery maketh the wicked to despair, but it is the godly as the gold in the furnace. The Christians in the plague time loved not onely their brethren, but also their enemies.

The heathenish inhumanitie.

of dead carcases and the dayly dying. As it is written of the first begotten of the Egyptians, now a great clamour is heard. There is no house where a dead carcase is not found, and truly without cause. For the calamities which happened before were grievous and intollerable, and had prouoked vs. And we alone, though banished from the companie of all men, and being deliuered ouer to death, yet neuerthelesse at that time celebrated the feast. And every place of severall afflictions, seemed vnto vs soleme and commendable, the field, the wilderness, the ship, the mine, the prison. But the most ioyfull feast the blessed Martyrs did celebrate, triumphing in heaven. Afterwards there ensued warres and famine, which together with the heathen we endured, suffering alone their iniuries towards vs, and partakers with them accordingly of their private troubles and miseries which they suffered. Againe, we were cherished with the peace which Christ first for our sakes. But after that they and we had breathed a litle, this pestilent calamitie befell, a thing more terrible vnto them then any terror, and more lamentable then any calamitie: and (as a certain Historiographer of their owne reported) which alone exceeded the hope and expectation of all yet of vs not so counted, but an exercise and triall inferiour to none of the rest. Yet for all that it appeared not vs, but it lighted farre heauier in the necke of the heathens. Againe, after a litle time he writeth: Many of our brethren, by reason of their great loue and brotherly charitie, sparing not themselves, cleaued one to another, visited the sick without warinesse or heed taking, and attended vpon them diligently, cured them in Christ, which cost them their liues; and being full of other mens maladies, tooke the infection of their neighbors, and translated of their owne accord the sorowes of others vpon themselves, cured and confirmed other sick persons, and died most willingly themselves, fulfilling indeed the common saying, that onely friendship is alwayes to be maintained, and departing this life they seemed the offscouring of others. In this sort the best of our brethren departed this life, whereof some were Ministers, some Deacons, in great reuerence among the common people, so that this kind of death, for the great pietie and strength of faith, may seeme to differ nothing from martyrdom. For they tooke the dead bodies of the Saints, whose breastes and hands and faces lay vpwards, and closed their eyes, shut their mouthes, and ioyntly with accord being like affectioned, embraced them, washed them, & prepared their funerals, and a litle while after they enioy the like themselves. For the living continually traced the steps of the dead. But among the heathen all fell out on the contrary. For scarce had the pestilence taken place among them, but they diuerted themselves, and fled from their most louing and dearest friends: they threw them halfe dead into the streets, the dead they left vnburied to be deuoured of dogs, to the end they might auoid the partaking and fellowship of death, which for all that they desired they could not escape. After this Epistle, when the city enioyed peace, he wrote vnto his brethren in Egypt touching Holydaies. And afterwards other Epistles againe. There is extant an Epistle of his of the Sabbath: another of exercise. Againe, writing vnto Hermammion and his brethren in Egypt, he maketh mention at large of the malice of Decius and his successors, and of the peace granted vnder Galienus. There is no cause to the contrary, but that the same may be made partaker thereof.

CHAP. XXII.

*Dionysius censure of Macrinus and Galienus the Emperours,
and of the heresie of the Chiliafts.*

Cap. 23. after the Greeke.
Dionysius
Alex. vnto Hermammion.
Galienus was Emperor together with his father Valerianus, but after his father was taken captive of the Persians, he ruled alone.
Esay 43.
Apocal. 21.

Macrinus after that he had forerunne one of the Emperours, and followed after an other immediately he is rooted out with all his kindred, and Galienus is proclaimed and crowned Emperor by the consent of all men, both an auncient and a new Emperor, being before them, but appearing after them. According vnto the saying of the Prophet *Esay*: The things of old are past, and behold new things now come in place. For euen as a cloud darkeneth a litle the beames, and shadoweth the Sunne it selfe shining in his spheare, and after the cloud is dissolved and vanished away, the Sunne which rose before the cloud, shineth and taketh his course: so Macrinus, who intruded himselfe before the present raigne of Galienus, is now no Emperor, no more he was not then. But this man like himselfe, as he was then, so is he now. And the Empire laying aside heavy and wrinkled old age, and purged of the former malice, now flourisheth and is heard and seene further, pierceth and preuaileth ouer all. When he sheweth the time of his

ing, saying thus: It commeth in my mind to consider the yeares of these Emperours raigne. For I see how those most impious were famous, but in a short while after they became obscure, *Anno Do. Yet this holy and blessed Emperour hauing past the seuenth, now endeth the ninth yeare of his mini. 206. raigne, the which we wil celebrate for holiday. Besides all these, he wrote two booke of the promises of God: the occasion whereof was such. One Nepos a Bishop of Egypt taught, that the promises of God made vnto holy men in the Scriptures, were to be vnderstood after the Jewish maner, sauouring too much of Iudaisme. He laid downe for good doctrine, that after the resurrection we should leade a life here on earth in toposall pleasures the space of a thousand yeares. And because he supposed he was able to iustifie this his opinion out of the Reuelation of S. Iohn, he wrote a booke thereof, and entituled it the reprehensions of Allegorizers. This booke both Dionysius in his workes (entitled of the promises of God) confute. In the first he layeth downe his censure of that doctrine, in the second he intreateth of the Reuelation of S. Iohn: in the beginning of which booke he writeth thus of Nepos.

CHAP. XXIII.

*Of the booke of Nepos the Chiliaft: the quiet conference and disputation
betweene Dionysius and Coracion the Chiliaft,
with the fruite thereof.*

They alledge (saith Dionysius) a certaine booke of Nepos, whereupon they ground, that without all peradventure the kingdome of Christ to become here on earth, may be proued. *For sundry other his gifts I commend and embrace Nepos, partly for his faith, his diligence, and exercise in holy Scriptures, partly also for his pleasant psalmodie, wherewith at this day many of the brethren are delighted. I highly esteeme and reuerence the man, specially for such a one as now is departed to rest: yet the truth is our friend, and afore all to be reuerenced. And if any thing be well spoken, it deserueth commendation, and is charitably to be accepted: if ought seeme not soundly to be written, it is to be searched out and refuted. If he were present, and auouched his doctrine by word of mouth, it should suffice without writing to confesse by obiections and resolutions to refell and reconcile the aduersaries. But in so much as there is extant a booke thereof, as some suppose very probable, and many Doctors set nought by the law and Prophets, take vnto be tried by the Euangelists, contemne the workes of the Apostles, alledging the doctrine of this writer as a thing most notable and an hid mysterie, they suffer not the simpler sort of the brethren to know any high or magnificall thing, neither of the glorious and heauenly coming of our Lord, neither of our resurrection from the dead, our gathering together and vnting with him, but trifling toyes and mortall affaires, perswading these present things to be hoped for in the kingdome of God; it is necessary we deale by way of reasoning with our brother Nepos, as if he were present. **Vnto these he addeth:** When I was at Arsenoita, where as thou knowest this doctrine first sprang, so that schismes and manifest falling away from the Church fell out in those congregations, I called together the Elders and Doctors inhabiting those villages, in presence of many of the brethren as willingly came, and exhorted them openly to sift out this doctrine. And when as they brought me forth this booke, as an armed fence and inuincible fortresse, I sate with them from morning to night, whole three dayes, discussing those things which therein were written: where I wondred at the constancie, desire of the truth, intelligence or capacitie, and the tractablenesse of the brethren, how orderly, and with what moderation they obiected, answered, and yeilded, neither endeouored they by any kind of way contentiously to retaine their positions if they were proued false, neither bolted they contradictions, but as much as in them lay, stuck fast and confirmed their purpose: and yet againe where reason required, they changed their opinion, and were not ashamed to confesse the truth together with vs, but with good conscience all hypocrisie layd aside, their hearts made manifest vnto God, they embraced such things as were proued by demonstrations and doctrine of holy Scripture. And at length the grand captaine and ring-leader of this doctrine, called Coracion, in presence of all the auditors then in place, confessed and professed vnto vs, that thenceforth he would neuer consent vnto this opinion, neither reason of it, neither mention, neither teach it, for that he was sufficiently conuincd with contrary arguments. And the rest of the brethren then present reioyced at this conference, at this his submission and consent in all things.

Nepos a Chiliaft. Chiliaft of the Grecians, and millenarij of the Latines were so called because that like heretikes they dreamed that Christ should personally raigne as King here on earth a thousand yeares. Cap. 24 in the Greeke. Dionysius Bl. of Alexandria lib. 2. of the promises of God. *Here busie-bodies and stinging wasps may learne a lesson which reprehend euery thing, and like of nothing.

Where the error of the Chiliafts first sprang. Dionysius disputed with the Chiliafts.

Coracion the Chiliaft was confuted and conuerted by Dionysius.

Cap. 17. after
the Greeke.

Dionysius Bi.
of Alexandria
in his second
booke of the
promises of
God.
Some of old
thought the
Reuelation
to haue bene
written by
Cerinthus.
The heresie
of Cerinthus.
The reuerend
iudgement
of Dionysius
touching the
Reuelation
of Saint Iohn.

Apocalyp. 22.

Apocalyp. 1.

1 Iohn 1.
Matth. 16.

Apocalyp. 1.

Apocal. 22.

Consequently in discourse he writeth thus of the Reuelation of Saint Iohn: Divers of our predecessors haue wholly refused and reiected this booke, and by discussing the seuerall chapters thereof, haue found it obscure and voide of reasons, and the title forged. They said it was not Iohns, nay it was no reuelation which was so couered with so grosse a veile of ignorance, and that there was none, either of the Apostles, or of the Saints, or of them which belonged to the Church, the author of this booke, but Cerinthus the author of the Cerinthian heresie, intitling this as a figment vnder the name of Iohn, for further credite and authoritie. The opinion of Cerinthus was this, that the kingdom of Christ should be here on earth; and look what he himselfe being very carnall lusted after for the pampering of his paunch, the same he dreamed should come to passe, to wit, the satisfying of the belly and the things vnder the belly, with meates, drinke, mariages, feastiual dayes, sacrifices and slaughters for oblations, whereby he imagined he should conceiue greater ioy and pleasure. But I truly durst not presume to reiect this booke, because that many of the brethren read it diligently, and conceiued a greater opinion thereof, then the vnderstanding of my capacitie attained vnto. I surmise there is a certaine hid and wonderful expectation of things to come, contained in the seuerall chapters thereof. For where I vnderstand him not, I bethinke my selfe the words containe a deeper sense, or more profound vnderstanding: neither do I list or pronounce sentence of these after mine owne vnderstanding, but resting rather with faith, doe thinke they are higher then may be vnderstood of me: neither do I vnadvisedly refute the things I perceiued not, but rather maruell that I my selfe haue not manifestly seene them. After these things Dionysius alloweth of all the doctrine contained in the Reuelation, and declareth that it is impossible to vnderstand the meaning thereof by light reading ouer of the letter, writting thus: When he had finished (as I may so terme it) all the propheticie, the Prophet pronounceth them happie which keepe it, yea himselfe too. Happie (saith he) is he which keepeth the words of the prophecy of this booke: and I Iohn which saw and heard these things. Wherefore I denie not but that his name was Iohn, and that this work is Iohns. I thinke verily the booke is of some holy man endued with the holy Ghost: but that it is the Apostles, the sonne of Zebede, the brother of Iames, whose is the Gospell intituled after Iohn, and the Catholike Epistle, I can hardly be brought to graunt. For I coniecture by the behauiour of both, by their phrase of writing, and drift of the booke, that he was not the same Iohn. The Euangelist laid downe no where his name, neither preached he himselfe either by Gospell or Epistle. Againe after a few lines he sayth: Iohn no where made mention as of himselfe, or of any other, but the author of the Reuelation forthwith in the beginning of the booke prefixeth his name, saying: The Reuelation of Iesus Christ, which he gaue him, that he should shew vnto his seruants things which shortly must be done, which he sent and shewed by his Angell vnto his seruant Iohn, who bare record of the word of God, and of the testimonie of Iesus Christ, and of all things that he saw. Againe, Iohn writeth an Epistle vnto the seuen Churches in Asia: Grace be with you and peace. The Euangelist prefixed not his name, no not to his Catholike Epistle, but orderly beginneth of the myserie of Gods secrets after this maner: That which we heard, that which we saw with our eyes. For the like reuelation the Lord pronounced Peter blessed, saying: Happie art thou Simon Bar Iona, for flesh and bloud hath not reuealed that vnto thee, but my Father which is in heauen. And yet neither in the second, nor in the third Epistles commonly vnder his name, notwithstanding the shortnes thereof, is his name prefixed, but without name, wrote himselfe an Elder. The author hereof was not content after once naming himselfe to prosecute the matter he had in hand, but againe repeateth and saith: I Iohn your brother and partner in tribulation, and in the kingdome and patience of Iesu, was in the Ile Pathmos for the word of God and the testimonie of Iesu. And about the end he writeth thus: Happie is he that keepeth the words of the propheticie of this booke, and I Iohn heard and saw these things. Wherefore we haue to beleue that one Iohn wrote these things, according vnto this his saying, but what Iohn be it is vncertaine. He named not himselfe, as in sundrie places of the Gospell, the disciple beloued of the Lord, neither him which leaned on his breast, neither the brother of Iames, neither himselfe which saw and heard the Lord. No doubt he would haue vttered one or other of these,

had he bene disposed to reueale himselfe. He layed downe not one of these, but called himselfe our brother and partner, the witnesse of *Iesu*; and happie because of the vision and hearing of the Reuelations. I suppose there were many of the same name with the Apostle *John*, who for the loue they bare vnto him, and for that they had him in admiration, and imitated his steps, would be loued alike of the Lord, and therefore vsurped this name, euen as *Paul* and *Peter* are often repeated of faithfull writers. There is another *John* in the Acts of the Apostles, whose surname was *Marke*, whom *Barnabas* and *Paul* tooke together with them, of whom he saith afterwards, they had *John* to their Minister. And whether this was he that wrote the Reuelation, I dare not affirme. For it is not recorded that he came with them into Asia: but when they loosed (saith he) from Paphos, they which accompanied *Paul* came to Perga in Pamphilia. And *John* departed from them, and returned to Ierusalem. But I take him to be some other of them which were in Asia. The report goeth, that there are two monuments at Ephesus, and either of them beares the name of *John*. Againe, if thou consider and weigh the sence, the words, and the phrase of them, not without iust cause shall he be found another, and not the Euangelist. The Gospell and the Epistle do answer one another, their beginnings are alike. The Gospell: In the beginning (saith he) was the Word. The Epistle: That which was (saith he) from the beginning. The Gospell: And the Word (saith he) became flesh and dwelt among vs, and we saw the glorie thereof, as the glorie of the onely begotten of the Father. The Epistle hath the like, but otherwise placed: That which we heard (saith he) that which we saw with our eyes, that which we beheld, and our hands haue handled of the Word of life, and the life was made manifest. For to this end he vsed this preface, as in processe more plainly appeareth, to impugne the heretikes, which affirmed that Christ was not come in the flesh. Wherefore diligently he ioyned these together: And we testifie vnto you that we saw, and shew vnto you the euerlasting life which was with the Father, and appeared vnto vs, which we saw and heard that declare we vnto you. Here he stayeth, and swarveth not from the purpose, but throughout all the severall chapters inculcateth all the names, whereof some briefly I will repeate. He which diligently readeth, shall often find in both, life, often light, dehoring from darknesse, very oft truth, grace, ioy, the flesh and bloud of our Lord, iudgement, remission of sinnes, the loue of God towards vs, a commaundement to loue one another, that all the commaundements are to be kept, reprehension of the world, the diuell and Antichrist: promise of the holy Ghost, adoption of God, faith every where required of vs, every where the Father and the Sonne: and if throughout all, the character of both were noted, the phrase of the Gospell and Epistle shall be found altogether one. But the Reuelation far differeth from both, resemblenth not the same, no not in one word, neither hath it any one syllable correspondent to the other writings of *John*. For the Epistle (I will say nothing of the Gospell) neuer thought vpon, neither made any mention of the Reuelation, neither the Reuelation on the other side of the Epistle, when as *Paul* gaue vs an inkling, or somewhat to vnderstand in his Epistles of his reuelations, yet not intling them so, that he would call them reuelations. Moreouer by the phrase thereof we may perceiue the difference betweene the Gospell, the Epistle, and the Reuelation. For they are written so artificially according vnto the Greeke phrase, with most exquisite words, syllogismes, and etled expositions, that they seeme farre from offending, in any barbarous terme, solæcisme, or ignorant error at all. For the Euangelist had (as it appeareth) both the gift of vtterance and the gift of knowledge, forasmuch as the Lord had granted him both the grace of wisdom and science. As for the other, I will not gainsay, but that he saw a reuelation, and that also he receiued science and prophetic, yet for all that I see his Greeke not exactly vttered, the dialect and proper phrase not obserued, I find him vsing barbarous phrases, and in some places solæcismes, which presently to repeate, I think it not necessary, neither write I these things, finding fault with ought, let no man accuse me thereof, but onely I do weigh the diuersitie of both workes.

CHAP. XXV.

The epistles and workes of Dionysius bishop of Alexandria

Besides these there are extant other epistles of *Dionysius*, whereof some he wrote against *Sabellius* vnto *Ammon* bishop of Bernice: afterwards one to *Telesphorus*, one to *Euphranor*, another to *Ammon* and *Euphorus*. Of the same argument he wrote foure books, & dedicated them to *Dionysius* (of the same name with him) bishop of Rome. Againe, sundry other epistles

Act. 13.

The difference gathered first by the sence.

1. By the words often repeated in both.

3. No mention in either of each other.

4. By the phrase.

John was both learned and eloquent.

Cap. 26. after the Greeke.

and volumes in forme of Epistles, as his Phisiks, dedicated vnto his sonne *Timothens*. Another tract of temptations, the which also he dedicated to *Euphranor*. And writing to *Basilides* bishop of Pentapolis diocesse, he reporteth himselfe in the beginning to haue published commentaries vpon *Ecclesiastes*. He left behind him sundry epistles for the posteritie. But so farre of *Dionysius* woorkes. Now it remaineth that we deliuer vnto the posteritie the historie of this our age.

CHAP. XXVI.

Of Dionysius bishop of Rome. Of Paulus Samosatensis the heretike, denying the diuinitie of Christ, and the Synode held at Antioch, condemning his heresie.

Cap. 27. after the Greeke.

Dionysius Bi. of Rome. Paulus Samosatensis B. of Antioch, and an heretike.

When *Xystus* had gouerned the Church of Rome eleuen yeares, *Dionysius* (of the same name with him of Alexandria) succeeded him. About that time also when *Dionysius* bishop of Antioch was departed this life, *Paulus Samosatensis* came in his place. And because he thought of Christ basely, abiectionly, and contrary to the doctrine of the Church, to wit, that he was by nature a common man as we are: *Dionysius* bishop of Alexandria sent for to the Synod, who by reason of his great age, and the imbecillitie of his bodie, refused his comming, and in the meane while wrote his censure of the said question in an epistle. The other Bishops, one from one place, another from another place hastened to Antioch, and met with the rotten sheepe, which corrupted the flocks of Christ.

CHAP. XXVII.

Of the famous Bishops which were present at the Synode held at Antioch.

Cap. 28. after the Greeke.

Firmilianus. Gregor. Neocesarien. Athenodorus. Elenus. Nicomas. Hymenaeus. Theotecnus. Maximus.

Dionysius Bi. of Alex dieth an. Dom. 267.

Among these as chiefe flourished *Firmilianus* Bishop of Caesarea in Cappadocia: *Gregorius* and *Athenodorus* who were brethren & bishops of the Churches in Pontus. Besides *Elenus* bishop of Tarsus, and *Nicomas* bishop of Iconium. Moreover *Hymenaeus* bishop of Jerusalem, *Theotecnus* bishop of Caesarea in Palestina, and *Maximus* bishop of Bostra. They haue repeated infinite moe, both Ministers and Deacons, who met for the same cause at Antioch, but these also named were the most famous among them. When all came together, severall times and sundry sessions they did argue and reason herof. *Samosatenus* together with his complices endeouored to couer and conceale the variableness of his opinion: but he practised with all might possible to lay bare and set wide open his blasphemy against Christ. In the meane while *Dionysius* bishop of Alexandria departed this life the twelfth yeare of *Galerius* his raigne, after he had gouerned the Church of Alexandria seventene yeares: and succeeded *Maximus*.

CHAP. XXVIII.

Of Claudius the Emperour, and the second Synode held at Antioch, where Malchion confuted Samosatensis.

Cap. 29. after the Greeke.

Claudius was created Emperour anno Dom. 271. Aurelianus was crowned Emperour an. Dom. 273. vnder whom was raised the ninth persecution.

When *Galerius* had held the regall scepter the space of fiftene yeares, *Claudius* his successor was created Emperour. This *Claudius* having continued two yeares, committed the empire to *Aurelianus*, vnder whom was summoned the and the greatest Synode of all, celebrated of many Bishops, where the author of that heretic and strange doctrine was taken short, publikely condemned of all, seuered, banished and communicated the Catholike and vniuersall Church vnder heauen. And among all the learned, *Malchion*, a man besides sundry other his gifts, very eloquent and skilfull in sophistry, was verat in moztall discipline of the schoule at Antioch, and for his sincere faith in Christ made minister there of the same congregation, reproued him in reasoning, for a slippery and obscure merchant. He so urged with reasons this *Samosatenus*, and the others who followed him (which vnto our time were extant) that alone of all the rest he was able to confute and wying this dissembling and wily heretike.

The Epistle of certaine Bishops, containing the acts of the Synode held at Antioch against Paulus Samosatenus, and of the heretikes life and trade of living.

Cap. 30. after the Greeke.

With vniforme consent of all the bishops then gathered together, they wrote an epistle vnto Dionysius bishop of Rome and Maximus bishop of Alexandria, and sent it aboue into all prouinces, in the which they revealed vnto the world their great laboy and industry, the peruerse variablenes of Paulus, the reprehensions and objections proposed against him, his conuersation and trade of living: wherof for memories sake I think it not amisse to alledge some part for the posterity, which is thus written: Vnto Dionysius and Maximus, and all our fellow Bishops, Elders and Deacons throughout the world, and to the whole vniuersal and Catholike Church vnder heauen: Helennus, Hymeneus, Theophilus, Theoreticus, Maximus, Proclus, Nicomachus, Emilianus, Paulus, Bolanus, Protegenes, Iherax, Eusebius, Theodorus, Malchion, Lucius, with all the other Bishops, who with vs inhabite the bordering cities, and oversee the nations, together with the Elders and Deacons, and holy Churches of God; to the beloued brethren in the Lord send greeting. Vnto this salutation after a few lines they added as followeth: We haue cited hither many Bishops from farre, to salue and cure this deadly and poysoned doctrine, as Dionysius Bishop of Alexandria, and Firmilianus Bishop of Caesarea in Cappadocia, men blessed in the Lord, whereof the one writing hither to Antioch, vouchsafed not once to salute the author of error, for he wrote not to his person, but to the whole congregation, the copie whereof we haue here annexed. But Firmilianus came twise, and condemned this strange doctrine, as we know very wel, and testify which were present, together with many other besides vs: for when Paulus promised to recant, and this man beleued and hoped he would redresse and prevent this occasion without all contumely and reproch which might redound vnto the true doctrine, he deferred and posted ouer his opinion from time to time, being seduced no doubt by him which denied his God and Lord, and swarued from the faith he held at the beginning. This Firmilianus in his journey to Antioch came as farre as Tarsus, hauing experiment in Christ of his malicious spite, wherewith he denied God; but whilest we assemble together, whilest we summon him, and waite for his comming, he departed this life. Againe, of the life of Samosatenus and his conuersation, they write thus in the same epistle: After that he forsooke the ecclesiasticall canon, he fel vnto vnlawfull and forged doctrine. Neither is it behoueable for vs now to iudge of an aliene, neither to shew how at the first he was poore, and nothing bequeathed him of his parents, and that neither by art, trade or exercise he attained vnto the abundance of wealth which he enjoyed, but with lewd acts and sacriledge, by iniurious and tyrannicall oppression of the brethren, whom he made to tremble for feare, with his guilefull gaine and wily promise of hired patronship, by which subtiltie and deceit he gained so much, that he procured the giuers to be liberall, to the end they might be deliuered from their aduersaries, and so he turned godlinesse into gaine. Neither need we to declare how that he being puffed vp with pride vsurped secular dignities, and would rather be called a warlike capitaine then a bishop of the Church, walking stately through the streetes and market place, reading letters, and withall openly inditing, maintaining about him a great troupe to guard his person, some going before and some comming after, so that our faith and religion ran to great spire, slander and hatred by reason of his swelling pride and haughtie disdain. Neither will we rehearse the monstrous figments which he fained, his glorious brags, the vglisome spectacles he deuised to amaze the minds of the simpler sort. He made for himselfe a lofty seate and high throne, not like the discipline of Christ, but seuered in shew and title, after the manner of the princes of this world, limiting the thigh with the hand, pouncing the footstool with his feet. If any extolled him not as the vse is vpon theaters, with clapping of their hands, with shouting and hurling of their cappes: If any also both of men and women had not skipped to and fro with buffe bodies and vndecent obeysance: If any as in the house of God had behaued themselves honestly and decently, the same he checked and all to be reuiled. He inueyed without all reason in the open assemblies against the expositors of holy Scripture, which then were departed to rest, bragging of himselfe more like a sophister and forer than a bishop. The Psalmes sung in the Church to the laud of our Lord Iesus Christ, he remooued, counting them newfound figments of late writers, in stead whereof, in the midst of the Church vpon the high feast of Easter he suborned certaine women which sounded out sonets to his praise, the which if any now heard, his haire would stand flaming on his head. He licenced the bishops

The Bishops assembled at Antioch, vnto Dionysius Bi. of Rome, and Maximus Bi. of Alexandria.

The subtiltie of the heretike

Samosatenus the heretike is here painted in his colours

1. Timot. 6.

Such a proud preacher was Herod in the

Mat. 23.

and ministers of the adioyning villages and cities, which honored him, to preach vnto the people. He staggereth at confessing with vs, that the Sonne of God descended from heauen. And that we may borrow somewhat of that which hereafter is to be spoken of vs, it shal not be barely auouched, but proued out of the commentaries published by vs vnto the whole world, specially where he saith, that *Christ Iesus* is of the earth. They which found out his commendation, and extoll him among the people, affirme this wicked and most detestable varlet to be an Angel that came thence from heauen. Neither forbiddeth he these things, but standeth arrogantly to the things spoken of him. What shal I speake of his entertainment of associated and closely kept women, as they of Antioch terme them, and of the Elders and Deacons which accompany him, where with wittingly he cloaked this and sundry other hainous, incurable and wel knowne offences, to the end he may withhold them also faultie together with him in those things, the which both in word and deed he offendeth in, daring not to accuse him, insomuch as they themselves are guilty in their consciences of the same crime. For he enricheth them, wherefore he is both beloued and honored of them that goe after the like gudgeons. We know beloued brethre that a bishop & the whole order of priesthood ought to be a patterne of good workes vnto the common people; neither are we ignorant of this, that many are fallen because of the closely kept women, and many againe are subiect to suspicion and slander. Wherefore admit that he committed no leud wantonnes with them, yet should he haue feared the suspicion and surmise which ariseth thereof, lest that either he should offend any, or burden any to the imitation of so leud an example. For how can he rephrehend & admonish another that (as it is written) he vse no longer the company of another woman, and that he take heed he fall not, which now abtaineth from one, and in steed thereof retaineth two lustier and liuelier peeres at home, and if he trauel any whither, he leadeth them with him, being all set vpon the full and delicate pleasure: for which cause, all do sobbe and sigh secretly, trembling at his power and rannie, and dare not accuse him. But these things (as we haue said before) are of such importance, that they would cause a catholike person, were he neuer so deare a friend vnto vs, to be sharply rebuked. As for him which fel from the mystery of our faith, and descried the detestable heresie of *Artemas* (nothing amisse if now at length we name the father of the child) we thinke him neuer able to render accounts for his mischieuous acts. Again, about the end of the epistle they write thus: *Wherefore necessitie constraining vs so to do, we excommunicated the sworne aduersary of God, which yeelded not a jot, and placed in his roome *Domnus*, a man bedecked with all gifts required in a bishop, sonne to *Demetrius* of worthy memory, the predecessor of *Paulus*, and him as we were perswaded by the prouidence of God, we ordained bishop, and certified you to write vnto him, to the end ye likewise might receiue from him againe letters of friendly consent and amitie. Now let *Paulus* write vnto *Artemas*, and let the complices of *Artemas* communicate with him. But of these things thus farre. *Paulus* together with his right faith was depriued also of his bishopricke, and *Domnus* (as it is written before) succeeded him, being chosen by the Synod Bishop of Antioch. And when *Paulus* would not depart the Church, neither boide the house, the Emperour *Aurelianus* being besought, decreed very well, and commanded by edict, the house should be allotted for such as the Bishops of Italy and Rome, with vniforme consent in doctrine appointed for the place. After this sort was *Paulus* with great shame banished the Church by secular power. And thus was *Aurelianus* then affected towards vs, but in procelle of time he so changed himself, that welnigh through the leud motion of some men, he moued persecution against vs, and much talke was blazed farre and nigh touching him. But when he had raised persecution against vs, and now welnigh subscribed to a publike edict preiudiciall to our affairs, the iust iudgement of God ouertoke him, and hindred his purpose, cramping (as it were) his knuckles, making manifest vnto al men, that the princes of this world haue neuer any power to practise ought against the Church of God, vnles the inuincible might of God, for discipline and conuersion of his people, according vnto his diuine and celestiall wisdom, grant licence to bring any thing about: in what time it shall please him best. When *Aurelianus* had held the imperiall scepter the space of five yeares, *Probus* succeeded him. And againe after five yeares *Carus* came in his place, together with *Carinus* and *Numerianus* his sonnes. Again, when these had continued thare three yeares, *Diocletianus* was chosen Emperour, and by his meanes they were promoted, vnder whom persecution and the ouerthrowing of churches preuailed. A little before the raigne of this *Diocletian*, *Dionysius* bishop of Rome, whom he had gouerned the Church nine yeares, whom *Felix* succeeded.

*Paulus Samo
satanus) was
excommunicated by the
councell, and
Domnus placed in his
roome.

*Aurelianus
was not able
to subscribe
to an edict
against the
Christians.

Tacitus was
Emperour six
moneths, and
Florianus 80
dayes, although there
is here no
mentio made
of them.

*Probus was
crowned Em
perour Anno
Dom. 279.

Carus began
to raigne An.
Dom. 285.

Diocletian was
chosen Em
perour Anno
Dom. 287.

vnder whom
the tenth per
secution of
the primitive
Church was
raised.

CHAP. XXX.

Of Manes, whereof the Maniches are called, whence he was,
his conversation and heresie.

Cap. 31. after
the Greeke.

About that time *Manes* (after the etymologie of his name) in no better taking then a mad man, was armed and instructed with a diuellish opinion, though the perversitie of his mind, the diuell and Satan the aduersarie of God, leading and procuring him to the perdition of many soules. He was in tongue and trade of life very barbarous, by nature possessed and franticke, he practised things correspondent vnto his wit and manners, he presumed to represent the person of *Christ*, he proclaimed himself to be the comforter and the holy ghost, and being puffed vp with this freneticke pride, chose as if he were *Christ*, twelue partners of his new found doctrine, patching into one heape false and detestable doctrine, of old gotten, and rooted out heresies, the which he brought out of Persia, for no other then deadly poison into the world, whence that abominable name of Maniches hath had his originall.

About the
yeare 281.
(Euseb. in
chronic) the
heretike Ma-
nes lived.
Manes the
hereticke
chose 12.
Apostles.

CHAP. XXXI.

Of the Bishops, Ministers, and other famous men flourishing at that time
in the Church of Rome, Antioch, and Laodicea.

Cap. 32. after
the Greeke.

With a fained name of false science sprang vp in those times, in the which after *Felix* had governed the Church of Rome five yeares, *Eutychianus* succeeded: who continuing scarce ten moneths, committed his cleargie vnto *Caius*, in this our time; and fiftene yeares after *Marcellinus* followed, whom also the persecution overtooke. In the Church of Antioch after *Domnus* succeeded *Timaeus*: after him in our time *Cyrillus* was chosen Bishop, vnder whom we remember one *Dorotheus* then Minister of the Church of Antioch to haue bene a very eloquent and singular man. He applied holy Scripture diligently, he studied the Hebrew tongue, that he read with great skil the holy scriptures in Hebrew. This man came of a noble race, he was expert in the chiefe discipline of the Grecians, by nature an eunuch, so disposed from his constitution. For which cause the Emperour for rarenesse thereof appropriated him, placing and referring him to the purple robe in the citie of Tyrus. We heard him our selues expounding holy Scripture with great commendation in the Church of God. *Tyrannus* succeeded *Cyrillus* in the Church of Antioch, in whose time the spoile of Churches was very rife. *Eusebius* which came from Alexandria, governed the Church of Laodicea after *Socrates*. The stirre about *Pantanos* was the cause of his remouing, for whose sake he went into Syria, where of the which he was hindred that he could not returne home again, because he was the desired iewel and hoped stay of our religion, as by the testimonie of *Dionysius* hereafter alledged shall manifestly appeare. *Anatolius* succeeded him, the good (as they say) after the good, who also was of Alexandria. For his eloquence and skill in the Grecians discipline & philosophicall literature, he bare the bell among all the famous of our time: he excelled in Arithmetike, Geometrie, Astronomy, Logicke, Physicall contemplation, and Rhetoricall exercises: for which his excellencie he was chosen moderator of *Aristotles* schoule by the citizens of Alexandria. They report at Alexandria many other famous acts of his, specially his behaviour at the siege of *Pachium*, where he obtained a singular prerogative of principality: of whose doings one thing for example sake I will rehearse. When victuall (as they say) failed such as were besieged, and famine pressed them sozer then sozreine enemies, this same *Anatolius* brought this device to passe. Whereas the one part of the city held with the Romane hoast, and therfore out of the danger of the siege, he gaue information to *Eusebius*, who then was at Alexandria (it was before his departure into Syria) and conuersant among them which were not besieged, in great estimation and credit with the Romane captaine, how that such as were besieged almost perished for famine. He being made priuie to their misery by the messengers of *Anatolius*, craued pardon of the Romane captaine for such as left and forsooke the enemy: which sute when he had obtained, he communicated with *Anatolius*. He forthwith accepting of his promise, assembleth together the senate of Alexandria, and first requesteth of them all, that they wil toyne in league with the Romaines. When he saw them all set in a rage at this his request, he said: But yet in this I suppose you will not resist, if I counsell you to permit such as stand you in no stead, as old men, and old women, and childzen to depart the citie, and to repaire whither please them.

Eutychianus
B. of Rome.
Caius bishop
of Rome.
Marcellinus
B. of Rome.
Timaeus.
Cyrillus.
Dorotheus
minister of
Antioch, af-
terwards Bi-
shop of Tyrus.
Tyrannus.
Socrates.
Eusebius.

Anatolius
Bishop of
Laodicea.

The pollicie
devised by
Anatolius.

for to what purpose do we retaine these among vs now ready to yeeld by the ghost: to what purpose do we presse with famine such as are maimed and wounded in body: when as many onely, and yong men, are to be relieved and retained, and provision of necessary foode is to be found for them which keepe the citie with continuall watch and ward. When he had perswaded the Senate with these and the like reasons, first of all he rose and pronounced, that all sort of what age soever as were not fit for feats of armes, were they men or women, might boldly passe and depart the citie, affirming that if they would remaine and linger in the citie like unprofitable members, there was no hope of life, they must needs perish with famine. To which saying the whole Senate condescended; so that he deliuered from danger of death in manner as many as were besieged, but specially those that were of the Church. Againe, he perswaded to flight al the Christians throughout the citie: not only such as were within the compasse of the detra, but infinite more vnder colour of these, pryncipally arrayed in womens attyre: and carefully he provided that in the night season they should conuey themselves out at the gates, and vnto the Romaines campe, where *Eusebius* entertained all them that were afflicted with long siege, after the maner of a father and physician, and refreshed them with all care and industry. Such a couple of pastozs, orderly succeeding one another, did the Church of Laodicea (by the diuine prouidence of God) enjoy, who after the wars were ended came thither from Alexandria. We haue seene many peeces of *Anatolius* works, whereby we may gather how eloquent he was, how learned in all kind of knowledge, specially in those his booke of Easter, to which at this present it may seeme necessary that we alledge some portion of the Canons touching Easter: The new Moone of the first moneth and the first yeare (saith he) compriseth the originall compasse of nineteene yeares, after the Egyptians the six and twentieth day of the moneth *Phamenoth*: after the Macedonians the two and twentieth day of the moneth *Dysiros*: after the Romans before the eleuenth of the kalends of Aprill. The Sunne is found the xxvj. of *Phamenoth* to haue ascended not only the first line, but also to haue passed therein the fourth day. This section, the twelfth part, they terme the Equinoctiall spring, the entrance of moneths, the head of the clocke, the seuering of the planets course. But that section which foregoeth this, they terme the last of the moneth, the twelfth part, the last twelfth part, the end of the planets course. Wherefore they which appointed the first moneth for the same purpose, and celebrated the feast of Easter the fourteenth day after the same calculation, haue erred in our opinion not a little. And this haue we not alledged of our owne braine, yea it was knowne of the Iewes of old, and that before the comming of *Christ*, and chiefly by them obserued. The same may be gathered by the testimony of *Philo*, *Iosephus*, *Musaeus*, and yet not onely of them, but of others farre more auncient, to wit of both the firnamed *Agathobulus*, schoole-maisters vnto the famous *Aristobulus*, one of the seuentie that were sent to translate the sacred and holy Scripture of the Hebrewes vnto the glorious princes *Ptolomaeus Philadelphus*, and his father, vnto whom he dedicated his exposition vpon the law of *Moses*. All these in their resolutions vpon Exodus haue giuen vs to vnderstand that we ought to celebrate the feast of the Paschall Lambe proportionally after the Equinoctiall spring, the first moneth comming betweene, and this to be found when the Sunne hath passed the first solare section, and as one of them hath termed it, the signifer circle. *Aristobulus* hath added, that it is necessary for the celebration of the feast of Easter, that not onely the Sunne but the Moone also haue passed the Equinoctiall section. Inasmuch as there are two Equinoctiall sections, the one in Spring time, the other in Autumne, distant diameterwise one from the other, and the day of Easter allotted the foureteenth of the moneth after the twilight: without all doubt the Moone shall be diameterwise opposite to the Sunne, as ye may easily perceiue in the full Moones: so the Sunne shall be in the section of the Equinoctiall spring, and the Moone necessarily in the Equinoctiall Autumne. I remember many other proofes, partly probable, and partly laid downe with auncient assertions, whereby they endeouour to perswade, that the feast of Easter and of Sweet-bread, ought euer to be celebrated after the Equinoctiall space. I passe over such of their proofes and arguments, whereby they confirme the veile of *Moses* law to be removed and done away, and the face now reuealed, *Christ* himselfe, the preaching and passions of *Christ* are to be beheld. *Anatolius* left behind him vnto the posteritie, sundry expositions and precepts of *Enoch*, shewing that the first moneth after the Hebrewes, fell euer about the equinoctiall space. Againe, Arithmeticall introductions compzised in ten booke, with diuers other monuments of his diligence and deep indgement in holy Scripture. *Theotecnus* bishop of Caesarea in Palestine

Anatolius Bi.
of Laodicea
in his booke
of Easter.

Betweene the
10. and 20. day

In spring a-
bout the eight
kalends of A-
prill: in Au-
tumne about
the eight ka-
lends of Oc-
tober.

was the first that created him Bishop; and promised that he should succeed him in that after his death, though both they governed that Church but a short while. For he passing the Synode summoned at Antioch against *Paulus*, came to the city of Laodicea, where by reason that *Eusebius* their Bishop was dead, the brethren there stayed him. After the death of *Antolius*, *Stephanus* was the last Bishop of Laodicea of all them that went before the persecution, a man very famous for his philosophy and knowledge in the Grecians discipline, yet not affectionated to wards the faith in God, as the heat of persecution in process of time proved, shewing this man rather a timorous and fearefull person, then a true Philosopher. When the Ecclesiastical affaires were like to be in great hazard under him, yet were they holden by God himselfe the saviour of the whole world. For as soon as *Theodorus* was promoted Bishop of that see, he expressed the true etymologie of his name and title of his office. First he practised the physick of the body, next the cure of the soule, having no care for the cure of his person, sinceritie of mind, compassion and care to helpe such as stood in need. His diligence was great about holy discipline, and such a man he was as is described of *David* at Caesarea in Palestina, when *Theodorus* had played the part of a good diligent Bishop, and ended his mortall race, *Agapius* succeeded, whom we have knowne to have laboured diligently, have governed prudently, and distributed liberally, but especially to the poore. In his time we have knowne *Pamphilus* a very eloquent man, in life a true philosopher, made minister of that Church, whose life and linage if we should declare, a small volume would not suffice. We have penned in a particular & peculiar volume his whole trade of life, in what schole he was trained, his travelling and combats suffered at sundry confessions in the time of persecution, and how last of all he received the crowne of martyrdom. He was the famousst man that time. Of the rare men of our time among the Ministers of Alexandria, we know one *Pierius*: among the Bishops of Pontus one *Meletius*. *Pierius* was psoned a spare man of life, singular in Philosophie, spent and woyn in the contemplation of heavenly things, famous for his expositions & preaching unto the people. *Meletius*, whom the learned did terme the honey of Attica, was such a man as may be counted absolute for all kind of knowledge. His Rhetorical eloquence passed, and one may say that by the benefit of nature he was borne a Rhetorician. And if any wey his other knowledge and skill, and have tasted but a little thereof, does his profound Logicke, he will count him both passing wittie and most sage. Whose was also correspondent to his learning. We have knowne this man seven yeares together, for that he came to Palestina in the time of persecution. In the Church of Jerusalem, after *Zambdas* (mentioned a litle before) *Zambdas* was placed Bishop: after his death *Hermion*, the last of them which went before the persecution of our time, who enjoyed the Apostolike see, which unto this day is there continued. At Alexandria after *Maximus* who succeeded *Dionysius* continued Bishop eightene yeares, followed *Theonas*, in whose time *Achillas* was made minister at Alexandria together with *Pierius*, and took the schole of Divinitie to his charge; he practised the most rare worke of Philosophie, the lively conditions of Evangelicall conversation. When *Theonas* had bene Bishop of Alexandria eleven yeares, *Peter* came in place; he continued there twelue yeares, three yeares before the persecution, the rest of his life he more strait and severally, but yet generally he cared for the common profit of the Church, and for this cause the ninth yeare of the persecution he was beheaded and crowned a Martyr. Hitherto have we intreated of the succession of Bishops, from the birth of our Saviour unto the overthrow of the *Diabolus*, which lasted five and thirtie yeares: now consequently confides of such as manfully strived in our age for the truth, who and what men they were, farre forth as came to our knowledge, we mind to pen for the posteritie to come.

Stephanus B.
of Laodicea.

Theodorus a
Physician and
Bishop of
Laodicea.

Agapius bish.
of Caesarea in
Palestina.
Pamphilus
a martyr.

Pierius a Mi-
nister of Ale-
xandria.
Meletius Bi.
of Pontus.

Zambdas Bi.
of Jerusalem.
Hermion bish.
of Jerusalem.
Theonas Bi.
of Alexandria.
Achillas and
Pierius mini-
sters of Alex-
andria.
Peter bishop
of Alexandria
beheaded.

The end of the seventh Booke.

THE EIGHT BOOKE OF THE ECCLESIASTICAL HISTORIE OF EYSEBIUS PAMPHILVS BISHOP OF CÆSAREA IN PALÆSTINA.

CHAP. I.

Of the peace and prosperous successe of Christian affaires, before the persecution raised by Dioclesian.

The Greeke begins with a Proeme, and not with a chapter. Eusebius now beginneth the historie of his time.



In the succession of Bishops from the Apostles vnto our time, we haue hitherto comprised in the seuen former booke, in this eight booke presently in hand, purpose to pen vnto the posteritie, the famous acts woorthie of memorie, done in these our dayes. And euen here let our preamble enter into his purpose. A great, and what manner of glorie and libertie, the doctrine of pietie vnto almighty God, preached in this world by Christ, hath obtained befoze the persecution our time, among all mortall men both Grecians and Barbarians: it requireth a greater labour to declare, then easly for the woorthinesse thereof may be accomplished of vs. We haue sufficient tokens thereof, in that the clemencie of the Emperours towards the Christians was increased, to whom also they committed the gouernment of the Gentiles, and for the great honour they bare to our doctrine, they granted libertie and securitie to the professors of Christian Religion. What shall I say of them, who in the very pällace of the Emperours, in the presence of Princes liued most familiarly: which esteemed of their Ministers so highly, that they granted them in their presence frely to deale in matters of Religion, both by word and deed, together with their wiues and children, and seruants: and not onely this, but permitted them to glorie and boast of the libertie of their faith; whom also they deemed worthy of moze credit and farre better estimation then their fellow seruants. Of which number Dorotheus was one among all the rest best accepted and best trusted, for which cause he was in the greatest credit with Princes and Presidents, and with him also the renowned Gorgonius, and as many other together with these as haue bin honozed and reuerenced for the tidings of the kingdome of heauen. After which sort a man might then haue seene the bishops of all churches in great reuerence and fauor among all sorts of men, and with al magistrats. Who can woorthily describe those innumerable heapes and flocking multitudes throughout all cities and famous assemblies, frequenting the places dedicated vnto prayer: because in which circumstances, they not contented with the old and auncient buildings (which could not receiue them) haue throughout all cities builded them from the foundation wide and ample Churches. These things thus preuailed in procelle of time, and dayly increased farre and nigh, so that no malice could intercept, no spiteful fiend bewitch, no wight with subtilie hinder at all, as long as the diuine and heavenly hand of God upheld and visited his people whom as yet he woorthily accepted. But after that our affaires through too much libertie and ease and securitie, degenerated from the naturall rule of pietie: and after that one persecuted other with open contumely and hatred: and when that we impugned our selues by no other then our selues, with the armour of spite, and sharpe speares of opprobrious words, in the Bishops against Bishops, and people against people, raised sedition: last of all, when cursed hypocrisie and dissimulation had swomme euen to the bzin of malice, the heauie hand of Gods high iudgement, after his wonted maner (whilest as yet the ecclesiasticall companies assembled themselves neuer the lesse) began softly by a little and a little to visite vs, in the persecution that was raised against vs toke his first originall from the brethren who were vnder banner in campe. When as we were touched with no sense or feeling of our sinnes, that God neither cared neither would visite our sinnes. And they which seemed shepheards, laying aside the rule of pietie, practised contention & schisme among themselves.

Dorotheus.
Gorgonius.

*Cap. I. in the
Greeke.

An dom 301.
Veturius the
captaine per-
secuted the
souldiers in
campe.

whilst they aggravated these things, that is, contention, threatenings, mutuall hatred, & envie, and every one proceeded in ambition much like tyranny it selfe. then, I say, then the Lord according to the saying of *Jeremy*: Made the daughter Sion obscure, and overthrow from the glorie of Israel, and remembred not his footstool in the day of his wrath. The Lord drowned all the beauty of Israel, and overthrowne all his strong holds. And according unto the prophecies in the *Psalmes*: He hath overthrowne and broken the covenant of his servant, he hath profaned his sanctuarie, casting it on the ground by the overthrow of his Churches. He hath taken downe all his walles, he hath laid all his fortresses in ruine. All they that passed by spoiled him, and therefore he is become a rebuke vnto his neighbors. For he lifted vp the right hand of his enemies, and turned the edge of his sword, and ayded him not in the time of battell, but caused his dignitie to decay, and cast his throne downe to the ground, the dayes of his youth he shortened, and about all this he couered him with shame.

CHAP. II.

How the temples were destroyed, holy Scripture burned, and the Bishops ill intreated, and of the purpose of Eusebius in this storie.

All these aforesaid were in vs fulfilled, when we saw with our eyes the oratories overthrowne down to the ground, yea and the very foundations themselves digged vp, the holy and sacred Scriptures burned to ashes in the open market place, and the pastors of the Churches, some shamefully hid themselves here and there, some other were ignominiously taken, and derided of the enemies, & according vnto another prophetic: Shame is powred on the pates of their Princes, he made them wander in the crooked and vnknowne way. Yet is it not our drift to describe the bitter calamities of these men which at length they suffered, neither is it our intent to record their dissention and insolencie, practised among them before persecution: but onely to write so much of them, whereby we may iustifie the diuine judgement of God. Neither haue we purposed to mention them which were tempted soze with persecution, or altogether suffered shipwacke of their saluation, and willingly were swallowed vp in the deepe gulfes of vnconstant waues, but only to graffe in our historie such things as first of all may profite our selues, next the posterity in time to come. We will proceed then, and paint forth the happy combats of the blessed Martyrs.

CHAP. III.

A recitall of certaine imperiall Edicts against the Christians. The constancy of certaine faithfull persons. The beginnings of the butcherly slaughter.

It was the nineteenth yeare of *Diocletians* raigne, and the moneth *Dystros*, after the Romanes, March, the feast of Easter then being at hand, when the Emperors proclamations were every where published, in the which it was commanded: That the Churches should be made euen with the ground, the holy Scriptures by burning of them should be abolished, such as were in honour and estimation should be contemned, and such as were of families, if they retained the Christian faith, should be depriued of their freedom. And such were the contents of the first Edict. But in the proclamations which immediately followed after, it was decreed: That the pastors throughout all parishes, first should be imprisoned, next in all means possible constrained to sacrifice. Then, I say, then, many of the chiefe gouernors of the Churches induring, and that chearefully, most bitter torments, shewed examples of most valliant and noble conflicts: many others fainting for feare, at the first onset were quite discouraged: the rest tried the experience of sundry torments: one scourged from top to toe: another tortured and launced with moze intolerable paine: some failed of the purposed end: some were found constant and perfect: one was drawne to the foule and filthy sacrifices, and admitted as if he had done sacrifice, when as in very deed he had not: another, when he had neither approached nor touched ought of their detestable offerings, and such as were present affirmed, that he had sacrificed, departed with silence, patiently suffering this false accusation: another halfe dead, was borne away, being throtton of them for dead. Again, there were some strate vpon the pavement trailed and lugged all along by the feet, and recounted for sacrilegious. One reclaimed and with a loud voyce denied that euer he sacrificed: another lifted his voyce and confessed himselfe to be a Christian, & gloried in the faith of that gladson title:

Churches overthrowne.
Scriptures burned.
Bishops persecuted.
Psalm. 107.

An. Do. 306.
the persecution vnder
Diocletian waxed hore
when as these cruell Edicts were euery where proclaimed.

another againe protested, that he had neither sacrificed, nor ever would do sacrifice. They were beaten on the face, and buffeted on the cheekes, their mouthes were stopped by the soldiers hands, an whole band being appointed for the purpose, which violently thrust them at the doores. So the enemies of the truth triumphed, if at leastwise they might but further bring their purpose to effect. But their purpose prevailed not against the blessed Martyrs God, whose confessions no tongue can sufficiently declare.

CHAP. IIII.

Of the persecution first raised by Veturius the Captaine against the Christian souldiers, at the beginning privily, afterward openly.

Cap. 3. in the Greeke.

There were many to be seene which bare singular good will and affection to the service of almighty God, not only in the time of persecution, but long before when peace reigned. For of late, I say of late, at the first the chiefe governour starting up as it were out of a profound drunkenesse, leuelled at the Church privily and obscurely (since the law which passed after the raigne of Decius & Valerianus) and waged battell with vs not suddenly but first assailed only the Christians which were in campe. By this meanes he thought he could easily snare the rest, if that first he conquered these. And here might you see many of our souldiers desirous to lead a private & solitary life, fearing they should faint in the service of almighty God. For when the captaine (whosoever he was) first went about to persecute the host, and to trie and sift as many as were brought unto him throughout every ward, and to give them in choice either to obey and enjoy their dignity, or to resist, and of the contrary be deprived: many of the souldiers which were of the kingdome of Christ, without any delay or doubt, preferred the faith of Christ before the favour & felicitie they seemed to enjoy. And one or two of them very heavily not only contemned their dignities, but also endured death for their constancie in the service of God, because that the captaine as yet exercised his malice by litle and litle: and though he durst shed the blood of a few innocents, yet flattered he at the multitude of beleaguers, fearing (as it is most like) suddenly to give battell unto them and that universally. *But when he took in hand more manifestly to persecute the Church of God, it cannot be told or expressed with tongue, how many, and what manner of Martyrs were to be seene throughout all cities and villages.

The policie of Satbans messengers.

*Cap. 4. in the Greeke.

CHAP. V.

A noble man of Nicomedia rent in peeces in the presence of many: the wicked Edict of the Emperour published against the Christians.

One of Nicomedia, no obscure person, but according unto the account of the world, of great nobilitie, who as soone as the Edict against the churches of God was published in Nicomedia, being moved with zeale to Godwards, and feruency of faith, took in his hands, and tare in peeces the prophane and most impious proclamation, passed to an open and publike post, in the presence of both the Emperours, & of him which among the rest was most honorable, and was the fourth person in the Empire. But he which first practised this noble act, endured (as it is most like) the penalty of so bold an enterpryse, retaining a valiant and invincible mind unto the last gaspe.

CHAP. VI.

The martyrdome of certaine Courtiers in Nicomedia, with others, both there and in other places.

All the renowned men that ever were either of the Grecians or Barbarians commended for noble prowesse and fortitude, are not to be compared to the divine & famous Martyrs of this our age. I speake of the who together with Dorothens being the Emperours pages, in chieffest credit with their Lords, and were no lesse unto the then deare and precious sons, yet counted they those reproches, calamities, and new-found torments for the sake of Christ, greater riches then the glorie and pleasure of this present life. Of these for the sake, I will propound one, with the end he made, that the Reader may conjecture by what befell unto the rest. One of the aforesaid noble men was brought forth at Nicomedia into the open assembly, and enioyned to sacrifice, who stoutly refusing, commandment was given that he should be hoisted up on high naked, and his whole bodie to be scourged.

the flesh rent in peeces with the lash of the whip, untill he being overcome, should be enforced
 yield unto their sacrifice. When that he had endured these torments, & persisted constant,
 and the bones lay all bare, they powze vinegar mist with salt into the festered woundes and
 united parts of the body. When he had overcome also these torments, and reioyced greatly
 thereat, a gridiron with hote burning coles is prepared, and that which remained of his
 body was laid thereon to be broiled, a slow fire being made under, to consume it by little and
 little, lest death should quickly deliner him of his paine. So that they which had the charge of
 the fire would release him of no part of his paine, vntlesse he promised to yield in the end vnto
 the Emperors decre. But he holding fast his former opinion, overcame them, and yielded vp
 the ghost in the midst of those torments. So valiant as you heare was the martyrdome of
 Peter the Emperors pages, correspondent vnto his name, for he was called *Peter*. The things
 which happened to the rest were nothing inferiour to these, the which according to our former
 promise, we wil leaue vntouched, adding only this to that which went before, how that *Dorotheus*
 and *Gorgonius* with many others of the Emperors family, after sundry torments en-
 ded their lines on the gallows, and bare away the garland of victorie. At this time also was
Anthimus bishop of Nicomedia beheaded for the Christian faith, & with him a great multitude
 of Partyes. For I wot not how in the Emperors pailace at Nicomedia some part of his house
 was all on fire, & when the Christians were taken in suspition to be the authours thereof, by
 the Emperors commandement the whole troupe generally of all the godly there at y time
 was executed, whereof some with sword were beheaded, some others burned with fire: where-
 to by the secret and diuine prouidence of God (as the report goeth) both men and women
 leaped and leaped into the flaming fire. Another company the Sergeants set in a boate, and
 threw into the deepe sea. The Emperors pages, after their death decently buried, & resting
 in their graues, were digged vp, & by the commandement of their Lords cast into the sea, lest
 they should be adored in their sepulchers, and took them for gods, as they dreamed of vs. And such
 were the practises in the beginning of the persecution at Nicomedia. But in a while after,
 when that some in the region called *Melitis*, & againe some other in *Syria* were found ready to
 rebel, the Emperour commanded all the pastours throughout euery Church to be imprisoned
 kept in hold. The spectacle of the practises was so cruell to behold, that it exceeded all y ther-
 may be spoken. Infinit multitudes were euery where inclosed, & the prisons of old appoin-
 ted & ordained for murtherers, diggers vp of sepulchers, and riflers of graues, were then
 replenished with bishops, ministers, deacons, readers, and exorcists, so that there was no
 room in the prison for such as were condemned for hainous offences. Againe, when the so-
 uerain Edicts had taken place, there followed others, by vertue of the which, such as sacrificed
 were set at liberty, and such as resisted were commanded to be tormented with a thousand
 kind of torments. But who is able here also to number the multitude of the Partyes in all
 places? Specially throughout Affrick, and among the Moores, throughout Thebais and Egypt,
 from whence passing vnto other cities and prouinces, they suffered glorious martyrdome.

Peter the Em-
 perours page
 after sundrie
 torments
 broiled to
 death.
 Dorotheus
 hanged.
 Gorgonius
 was hanged.
 Anthimus b.
 of Nicome-
 dia beheaded
 A certaine
 number be-
 headed.
 A certaine
 company
 burned.
 A number
 drowned.
 The dead
 digged vp.

All prisons
 were filled
 with Christi-
 ans.

CHAP. VII.

*The constancy of certaine Martyrs, deuoured of wild beasts
 in Palestina and Phenicia.*

We haue knowne diuers of these to haue flourished in Palestina, and some others in
 Tyros of Phenicia, whose infinit stripes who would not be amazed to behold: and
 in their stripes marvellous constancie, and after their stripes their suddē bickering
 with rauening beasts, and in that bickering their valiant courage in withstanding the force
 of fierce Libards, the rage of Beares, of wild Boares, and Bulls, provoked with hot burning
 irons: At the doing of all which we were present our selues, and saw with our eyes the di-
 uine power of our Saviour *Iesu Christ* (for whose sake they suffered these things) present
 and manifestly ayding these Partyes. Neither durst these rauening beasts of a long time
 draw nigh and approach vnto the bodies of the blessed Saints, but raunged about, and de-
 uoured such as set them on without the ring, touching by no meanes among all the rest the
 blessed champions, though their bodies were bare, though they provoked them with the
 stretching forth of their hands, as they were commaunded. And if sometime violently they

Brute beasts
 spared such
 as men wold
 not spare.

The constancy
of yong men.

Five Martyrs
after sundrie
torments be-
headed and
throwne into
the seas.

fell vpon them, they retired backe againe, as if they had bene repelled by diuine power
aboue: which continuing a long time, brought great admiration vnto the beholders. When
the first beast raunged about to no purpose, the second and third were let loose at the same
same Party. The sufferance of those Saints was to be wondred at, & their constancy
and immoueable in their fresh and greene bodies. For then might a man haue seen a
stripling vnder twenty yeares of age, standing still without any holding, stretching
his hands in forme of a crosse, making earnest supplication vnto God with a settled and
moueable mind, not wagging himselfe at all, or pointing any whither from his standing
place, yea though the Beastes and Libards breathed out present death, and were ready
to teare his flesh in peeces with their teeth, yet he wot not how, as if their talons had
glued together, they recoyled backe againe. Again, ye might haue seen others, wounding
fine, throwne at the feet of a fierce Bull, which tossed into the ayre, and tore in peeces
his hoznes such as stood without the ring, and left them as good as dead: onely he
he had no power to hurt with his furious and cruell threats, though he threw vnto the
with his feet, and fanned the ayre with his hoznes, though he were provoked to furies
with searing irons, and somed out present death, yet by the diuine providence of God
was pushed backe. When that this beast could nothing preuaile against the holy Party,
others were let loose: at length after sundry bitter torments and violence of wild beasts,
were beheaded, and in stead of still earth and quiet sepulcher, they were throwne into
surgng waues of the seas.

CHAP. VIII.

Of the Martyrs in Egypt.

The like bickering had they of Tyrus in Egypt, the which they suffered for the sake
of God. Then wouldest thou haue marvelled at their martyrdoms, suffered vpon
owne native soile, where infinit both men, women, and children, for the salvation
cured by our Sauour Iesus Christ, contemning this transitorie life, haue endured
kinds of torments. Whereof some after maiming, racking and scourging, and thousands
other verations (horrible to be heard of) were burned to ashes, others drowned in the sea,
others manfully laid their neckes to the blocke, others hanged on the gallows, some as
nous offenders, some other farre worse, tyed to the tree with their heads downward, and
long beset with a watch till famine had bereaued them of their lines.

CHAP. IX.

The constancie of the Martyrs throughout Thebais.

Martyrs in
Thebais, their
skinner razed
& scorched,
tyed by the
one leg and
their heads
downward.
Hanged vpon
boughes.

10. Martyrs

20.

30.

60.

100.

Some burned
Some behea-
ded.

But no speech can sufficiently declare the punishments and torments endured of
tyes throughout Thebais, hauing their bodies torne in peeces with chels of sea fish,
stead of the fallants of beasts, the women tyed by the one leg were lifted into the ayre
and their heads downwards, with a certaine engine of wood, and there hanged all bare
vncouered, yelding vnto the beholders, a foule, filthy, cruell, and vnnaturall spectacle.
Again, others ended their lines vpon boughes & branches of trees. They linked together
certaine instruments, the tops of the boisterous & mightier boughes, & tyed them vnto
of the Partyes thighs, afterwards losing the boughs to spirt and spring into their grow-
place, suddenly rent asunder the members of their bodies, for which purpose they
this paine. All these mischiefs continued not a few dayes, or for a short space, but the
of many yeares. Sometime more then ten, some other time more then twenty were executed
one while not vnder 30. another while twelue threescore. Again, at another time, as
dwell in one day, of men, women, & very young children, after the bitter tast of sundry
of torments, were put to death. We our selues, being then present at the execution, saw
our eyes a great multitude, wherof some were burned, others beheaded, until the sword
came blunt, and the tormentors wearied, so that others came in place & executed by
where we beheld also the noble cheare & countenance, & diuine power & valiantnes of
in such as builded their faith on Iesus Christ our Sauour. As soone as the sentence was
nounced, & indgement giuen vpon the former, there stepped forth others, & stood at the
protesting their faith, & publishing themselves to be Christians, not fearing at all the

of manifold and sundry torments, but with invincible minds, laying their whole trust
in confidence upon God, joyfully, merily, and chearefully toke the last sentence of condem-
nation, singing Psalmes and hymnes and thanksgiving unto God, even to the last gaspe.
These were truly to be wondred at; but those were especially to be admired, who being re-
nowned for their riches, nobility, honoz, eloquence, and Philosophy, yet preferred before all
else, the piety and faith in our Lord and Saviour Jesus Christ: of which sort Philoromus a
governor of Alexandria of no small account, put in trust with waighty matters of the Em-
pire, being guarded after the Romane dignity and honoz, with a troupe of souldiers to his
line, was daily sifted and examined. Such a one also was Phileas bishop of the people of
Thmuis, a famous man for the politicke government of his country, for the oversight of the
like lyturgies and study of Philosophy. These men though they were intreated of many
their kinsfolkes, and otherwise their familiar friends; of many the chiefe rulers, and last of all
the Judge himselfe, that they would tender their owne case, that they would consider their
living, that they would pittie their wives and childezen: yet could not they for all the perswa-
n of such great personages, be brought by preferring this present life, to contemne faith
Christ, and to renounce his lawes, but with constant and philosophicall minds, yea rather
paine, enduring all the threats and contumelies of the Judge, ended their lives with the
sing of their heads.

Philoromus
gouvernor of
Alexandria
beheaded.
Phileas b of
Thmuis, be-
headed.

CHAP. The testimony of Phileas touching the constancy of the Martyrs of Alexan-
dria, and the cruelty of the enemies.

As much as we have said that Phileas was famous for his skill in prophane litera-
ture, let him be brought a witness of himselfe to declare what he himselfe was, withal
what Martyrdomes happened in his time at Alexandria, who will describe the same
more exactly then we be to do, which we will take out of his owne wordes, writing unto the

mutians in this manner: For as much as all these things are published in holy Scripture for pat-
ternes, examples, and monuments for our learning: the blessed Martyrs which lived among vs, lif-
ting up the eye of their mind, and beholding with cleare sight the vniuersall God, sealed their
minds to endure any kind of death for the seruice and religion due vnto God, and held fast their
facion knowing that the Lord Jesus for our sake took the nature of man vpon him, to the end
might cut off wholly all sinne, and aide vs to enter into euerlasting life. For he thought it no rob-
berie to be equall with God, but made himselfe of no reputation, taking on him the forme of a
seruant, and was found in his shape as man. He humbled himselfe, and became obedient vnto the
death, euen the death of the crosse. Wherefore the blessed Martyrs of God, reposed Christ in their
rest, being desirous of more excellent gifts, indured not once, but some of them twice, all paine
and punishments that could be inuented, and all the threats of souldiers practised against them,
ther by word or by deed, with an invincible courage, excluding feare, by reason of the fulnesse
of loue, whose manhood and valiantnesse in all their contents what man is able with mouth to
presse? And because it was permitted and lawfull for euery man to torment them as him pleased
first: some smote them with clubs and cudgels, some with sharpe twigs, some with whips, some
with letherne thongs, some other with whipcord. The spectacle was pitifull, both for the varietie
of torment, & superfluitie of malice. Some with their hands tyed behind the were stretched along,
and racked in euery ioynnt throughout the body, and as they hung and lay in the racke, the tormen-
ters were commanded to torment all their bodies ouer: nor plaguing the as the eues are. Some only
winded with the only renting of their sides, but they had the skins of their bellies, & their reins, &
their eye lids razed al off with rugged hoofs, with the talers & clawes of wild beasts. Some were
en to hang by the one hand at an hollow vault, & to endure that way far more bitter racking
of the ioynnts & members of the bodie. Some were tyed to pillars, & their faces withed backward to
hold themselves, their feet standing them in no stead: but they violently wagging by the waight
and payse of their bodies, were thus grievously tormented, by reason of their stretching and hard
standing in bonds. This they suffered not only while they were examined, and whilest the Pre-
sent dealt with them, but throughout the whole day. And when that he passed from the first
to the latter, he gaue his ministers charge to overseer them behind, if that peraduenture
any of them being overcome with the grievous torments, did yeeld. He commanded
if that any were in danger of death by reason of cold, that their secretes and bonds should

Phileas b of
Thmuis writ-
teth this Epi-
stle out of
prison vnto
his flocke,
Philip. 2.

1. Job. 4.

in cyrill
and
the
the
the
the
the

speedily be released, and they to be layd on the ground, to be lugged and trailed all along vnto them heate. They had not one sparckle of compassion on vs, but thought of duty they should be affected, and furiously rage against vs, as though we had bene no liuing creatures. Where our aduersaries inuented this second paine, and added it to the former punishments. After that they were laid in the stockes, and their feet stretched foure spaces or holes asunder, so that of necessity they must lie on their backes, having no feeling of their bodies by reason of the wounds which the stripes printed in their members. Others being throwne along vpon the pavement, and poudred in the dust in extreame paine, a more piteous and lamentable spectacle vnto the beholders then the torment it selfe, bearing in their bodies diuers wounds diuersly inuented. The standing thus, some died in torment, and confounded the aduersaries with their patience: some halfe dead and shut in prison, after a few dayes died of their paine: the rest by carefull providing were comforted, and after certaine continuance of imprisonment, became more constant. When they had giuen them in choice, either to touch the detestable sacrifice, and so to be at ease, and enioy among them their cursed liberty, or not to sacrifice and change life for death, with all voluntarily they embraced death. For they were skilfull in those things which concerned their holy Scripture. He that sacrificeth to strange Gods (saith he) shall be rooted out from among the people: and, Thou shalt have no other gods but me. Such are the words of a true Philosopher and godly Party, which he wrote from prison to his parishioners afoze the Judge pronounced the sentence of condemnation vpon him, rehearsing vnto them the state he stood in, exhorting them to march forwards, and to hold fast the profession of faith in Christ after death, which then was at hand. But to what end do I vse many words, and alledge the facts of the blessed Party throughout the world, inuented one after another, specially them which were pursued to death, not after the publike lawes, but with deadly hatred.

Deut. 4.
Exod. 20.

CHAP. XI.

How a whole citie in Phrygia with the inhabitants thereof was burnt to ashes, and of Andactus the Martyr.

When the souldiers had besieged a citie in Phrygia wholly inhabited of Christians, and compassed in both men, women, and children which called vpon the name of the Lord, they set all on fire, & burned them to ashes. For with one consent all the inhabitants thereof, the Lieutenant, the Captaine, the whole Senate, & the people, every one protested themselves to be Christians, & could by no edicts be brought to adore Idols or vned Images. And there was also another renowned for Romane dignity, whose name was Andactus, by lineage coming of a noble house in Italie, and for all his vertue in great credit with the Emperors, so that he gouerned with great wisdom and brightness the commonwealth, and waightiest matters of the Empire: but aboue all he was famous for religious faith in Christ, so that in the administration and gouerning of the commonwealth he cared for torment, and was crowned with Martyrdom.

CHAP. XII.

Of the regions and countries where the Christians were martyred, and the savagenesse of tyrannicall beaaten towards the faithfull.

To what end shall I by name recite the rest, or rehearse the multitude of men, or describe the sundry torments of famous Martyrs: wherof some were beheaded, as it happened in Arabia: some tormented with the breaking and busing of their legges, as it happened in Cappadocia, some hanged by the feet and their heads downwards, with slow fire under & smothered to death with choking smoke, as it hapned vnto the brethren in Melopotamia: some others had their nostrils slit, their eares boyled, their hands maymed, their members and parts of their bodies broken asunder and vnioynted, as it happened at Alexandria. To what end shall I renew the memory of them which were burned at Antioch, under burning coales layd vnder, not quickly to dispatch them, but with lingering paine to torment them: And of others which chose rather to burn their hands, then they would touch their miserable sacrifices, & experience wherof some going about to auoide, before they were apprehended and fallen into the hands of their aduersaries, threw themselves down headlong

Martyrs in
Arabia.
Cappadocia
Melopotamia.
Alexandria.
Antioch.

the tops of houses, and thought better so to prevent death, then to sustaine the torments of their malicious enemies. A certaine matron also renowned for her vertue & integritie of life, and among all them of Antioch, famous for her great riches, noble linage, & estimation, had brought up two daughters, that were virgins, in the feare of God, which passed all other in brightnesse of beauty & youthly comelinesse. These, because they were greatly spited & envied, though they hid themselves, yet they were found out, & when at length with much ado they understood of their being among forrainers, they cited the to appeare with speed at Antioch in their proper persons, & beset the place of their abode with a band of souldiers compassing the as it were with a net. This matron seeing her selfe and her daughters plunged in great peril by no meanes possible to be avoided, pondered with her selfe the punishments ensuing, & that which was most grievous of all, the abusing of their bodies. She admonished in no wise to be suffered, no, not once to sinke into their eares, and said further: that if they committed their bodies as bondslaves unto Satan, it were a thing moze intolerable then any death or destruction: yet there remained one remedy for all, and that (said she) was to die unto the Lord for refuge. After deliberation, with unisforme consent they laid down what was to be done, they apparelled themselves gorgeously, & took their iourney towards Antioch. In the midst of the way, when their guard leuered themselves, as about to serue nature, they cast themselves into the flood & sided thereby & drowned themselves. These heathen idolaters threw into the sea another couple of Antiochian virgins, renowned for all vertues, true sisters, of noble linage, of good life, of tender yeares, of goodly beauty, of honest minds, of goodly conuersation, of wonderful disposition, as though the earth could no longer beare them. Such were the tragedies at Antioch. In Pontus they suffered punishments horrible to be heard of, whose fingers of both hands were pricked vnder the tender nailes with sharpe quills: others had hote boiling lead poured on their backs, the most necessarie members of their bodies maimed: others endured shamefull, intolerable, & such torments as may not be told, in their priuate members, & in the secret bowels of their bodies, such as these noble and lawfull Judges excogitated, for tokens of their sharpe wit, & deepe wisdom. Daily also they found out new torments, conending one with another who could excell in spitefull inventions & additions of torment. This calamity was extream and out of measure cruell. And when as thenceforth they disdained of increasing their mischiefe, and now were wearied with slaughter, and gotten their fill of bloodshed, voluntarily they mitigate their rage, they practise curtesie: their pleasure (soforth) is henceforth to punish with death no longer. It is not requisite (say they) that the cities should be stained with blood, issuing out of our owne bowels, that the most noble Emperours of the Cæsars should be blemished and defamed with the title of crueltie, the Emperour himselfe being well knowne for clemency and benignity, yea rather the gracious goodnesse & clemency of the Emperours highnes is to be stretched forth and enlarged towards all men, that they be no moze punished with death. They deemed their crueltie allwaged, & the Emperours clemencie to shine, in that they commanded our eyes to be plucked out, and the left leg to be vnioyned. Such was their clemency and mitigation of cruelty towards vs. Wherefore by reason of this cruell curtesie, it may not be told what number & infinit multitude of men having their right eyes pulled out, & the empty places seared with hote burning irons, their left legs sawed asunder in the hams, and seared likewise, were condemned to the quarries & mines throughout the provinces, to the digging of mettals, not for commodity and profits like, but for affliction and miserie. And besides all this, they were led forth to sundry kinds of torments which may not be rehearsed, whose valiant acts also cannot be described. When the holy Martyrs shined thus throughout the world in these their afflictions, the beholders wondered at their patience & noble courage, & not without cause: for they exprested & shewed forth into the world, speciall and manifest signes of the diuine & unspeakable power of our Saviour working by them. It were too long, yea vnpossible to number them all by their names.

A matron of Antioch together with her daughters drowned themselves, rather then their bodies should be abused of the tormentors. The Ethnicks drowned a virgins of Antioch. Martyrs in Pontus.

The ethnicks pulled out the right eyes, seared the empty place, sawed off the left legges of the Christians, seared their hammers, & devoted the to the mines: all this they counted a gracious pardon.

CHAP. XI. I.

Of the famous Bishops and Ministers that were martyred.

In the chiefe rulers of the Churches, & them which were crowned Martyrs in the most famous cities: Anthymus bishop of Nicomedia was beheaded, & crowned the first Martyr registered in the catalogue of the Saints in the kingdom of Christ. Of the which

Anthymus b. of Nicomedia beheaded

Lucianus a
Martyr.

Tyrannion b.
of Tyrus was
drowned at
Antioch.

Zenobius of
Sidon scour-
ged to death.
Siluanus b. of
Emisa torne
of wild beasts
Siluanus b. of
Gaza behead-
ded.

39. beheaded.
Pelcus & Ni-
lus b. of E-
gypt burned.
Pamphilus.
Peter b. of
Alexandria.

As long as
the Empe-
rors did not
persecute the
Church, so
long did their
empire pro-
per.

*Ann. Dom.
307. (Euseb.
Chron.) Dio-
cletian toge-
ther with
Maximilian
having raig-
ned 20. years,
deposed the-
selves, & lived
a private life.
Constantius
and Maximi-
nus rule the
Empire.

Constantius
dieth at York
in England.
Anno Dom.
310.

Constantine
magnus was
proclaimed
Emperor.

Anno Dom.
311.

suffered at Antioch *Lucianus* Minister of that congregation, leading a vertuous life, preached at Nicomedia in presence of the Emperors the celestiaall kingdome of Christ, first unto the exhortation by way of Apologie, afterwards in writing unto posteritie. The most famous Martyrs of Phœnicia were the godly pastors of the reasonable flocke of Christ: *Tyrannion* bishop of Tyrus, *Zenobius* minister of Sidon, & *Siluanus* bishop of Emisa, who together with others in Emisa was thrown to feed wild beasts, & is receiued into the company of Martyrs. The other two, both at Antioch glorified God by their patient deaths: *Tyrannion* buried in the bottome of the sea, and *Zenobius* an excellent Physician, after scourging and bitter torments died most constantly. Amongst the Martyrs in Palestina *Siluanus* bishop of the Churches of Gaza was beheaded, together with nine and thirty others which were committed to the mines in Phœnos. In Egypt *Pelcus* and *Nylus* Egyptian bishops were burned to ashes. And let vs remember the renowned pillar of the parish of Casarea, *Pamphilus* the elder, & the most famous Martyr of our time: whose life & noble acts we will at time convenient declare. Of them which at Alexandria throughout Egypt & Thebais suffered martyrdom, the most famous was *Peter* bishop of Alexandria, a patterne of pietie in Christ unto the godly pastors, and together with him *Faustus*, *Didius*, & *Ammonius*, ministers and perfect martyrs of Christ. Also *Phileas*, *Hesychius*, *Pachymius* & *Theodorus*, bishops of the Churches in Egypt: and besides these infinite other famous men, whose names are well knowne in the congregations throughout that region. It is not our duty to describe the conflicts of such as strined throughout the world (we leane that for others) neither exactly to paint forth unto the posteritie all that happened but onely the things we saw with our eyes and were done in our presence.

CHAP. XLIII.

The state of the Roman Empire before and after the persecution. And of the raigue of Constantine.

Vnto that which went before I will annex the recantation or disanulling of the things practised against vs, yea from the beginning of the persecution, which I suppose profitable for the reader. Before that the Roman Empire waged battell against vs in the space the Emperors favoured vs & maintained peace, it may not sufficiently be declared, how prosperously the commonwealth flourished & abounded with all goodnes, wherby the chiefe magistrates of the publike weale, passed the tenth and the twentieth years in sole feasts & celebrated gratulations in times of most gorgeous and glorious reuells, with constant & immoueable peace. When as their Empire after this sort increased without offence & daily was enlarged, they had no sooner remoued peace from among vs, but they stirred up battells as could not be reconciled. Not fully two yeares after this hurliburly, there was a change hapned vnto the whole empire which turned all vpside down. For no small ouertake the chiefe of the aforesaid emperors, & bereaued him of his wife, wherfore together with him which was second person in hono, he embraced the popular and private life. Things then being not fully ended, the empire was withall diuided into two parts, the which was neuer remembered to haue come to passe before that time. Not long after *Constantine* the emperor, passing all others throughout his life time, in clemency & goodnes towards his subjects, singularly affected towards Gods word, ended according vnto the law of nature, & in the mon race of his mortall life, leaving behind him his naturall son *Constantine* emperor & Caesar to supply his roome, & was first referred of them into the number of the gods, enjoying after his death all imperiall hono & dignity due to his person. In his life he was & most benefactor of most bountifull souerainty among al the emperors: who alone of al the emperors in his time gouerned most graciously & honorably during his whole terme of his raigue, shewing humanity and bountifullnes vnto al men, no partaker by any meanes, with any presumption sedition raised against vs, he guarded his godly about him in security without sentence of death & without al continuely, he destroyed no churches, he practised no impietie that might be iudiciall to our religion, he obtained a blessed life & an end thrice happy, he being emperor alone, ended this life both gloriously & peaceably, in presence of his naturall son & his successor who also was most prudent & religious. His son *Constantine*, being proclaimed full emperor by the army, & long before by God himselfe the vniuersall King, became a follower of his fathers pietie in Christian religion. And such a one was he. But *Lucianus* while these things were a doing, by common consent of the Potentates was also created emperor.

Augustus. Which thing grieved Maximinus very sore, who unto that time was alone called Caesar of all men, who also being tyrannically disposed, violently of his owne mind invaded the Empire, and intituled himselfe Augustus. And being attainted of treason, and found to have conspired the death of Constantine, and after deposition to have aspired againe unto the Imperiall scepter, died a most shamefull death. He was the first whose titles, pictures, with all that seemed to shew forth his honoꝝ were overthrowne, for no other then the armes of an Emperoz that was most pꝛophane and impious.

CHAP. XV.

The dissimuled love of Maxentius towards the Christians, his horrible offences and crueltie.

Cap. 14. after the Greeke,

His sonne Maxentius which exercised tyranny at Rome, in the beginning of his raigndissembled our faith egregiously, creeping into credit by flattering the people of Rome, and therefore he commaunded his commonalty to cease from persecuting of the Christians, whereby he might pretend a shew of pietie, and seeme tractable and moze benigne than his auncestoꝝ were before him. But in pꝛocesse of time he was not indeed found the same which men took him for, and hoped he would be, for he fell into all kind of enozmities, omitting no haynous offence, how detestable and lasciuious soever it were, bntayned: committing adulterie and all kind of lewd wantonnesse, sending home againe unto their husbands the louing spouses and lawfull wines, taken from them by force, after he had ignominiously abused them. And these presumptuous practises he exercised not only vpon the obscure, but dealt thus opprobriously with the most renowned of the Romane Senatoꝝ. Therefore al both high pꝛimats and inferioꝝ people, trembling for feare of him, were oppressed with his intolerable tyrannie, yet neither by silence, neither by suffering this grienous multitude, could they be free from the bloudy slaughter & imbrued murther of this tyrant. Vpon many occasions sundꝛy times deliuered he the people unto the souldiers which were in compell to be slaine, & an innumerable multitude of the Romane people in the midst of the citie, offered to the sword & speares, not of Barbarians & Scythians, but of his owne proper soldiꝛs. It may not be recited what slaughter of Senatoꝝ he pꝛocured, craftily seeking after their assistance, of whom an infinit nũber he executed for sundꝛy causes & fained crimes. This was his first & marke this mischieuous tyrant shot at. He applied himselfe vnto the study of Magickall arts. For enchantment he opened & ript the bowels of burthened women great with child, he searched the intrailles of new borne babes, he slew Lions, & after a secret manner combated diuels, and induozed to withstand the wars then appꝛoching. For he fully determined with himselfe to be crowned conqueror by meanes of these arts. This Maxentius therefore raising tyrannie at Rome, oppressed the commonalty with such hainous offences as may be told, so that they were pinched with so great penurie of necessary victuall, as the like may not be remembꝛed in this our age to haue happened at Rome.

Maxentius the sonne of Maximinus a tyrant of Rome. Flatterie. Crueltie.

Lecherie.

Tyrannie.

Extortion.

Sorcerie.

Inchantmēt.

CHAP. XVI.

The cruell behaviors of Maximinus in the East, and of Maxentius at Rome and otherwhere in the West.

Cap. 15. after the Greeke,

Maximinus the easterne Tyrant of a long time vsed meanes to conceale his malice against his brother, and his secret friendship towards the Romane tyrant, but in the end he was espied and suffered punishment due to his desert. It was wonderful how he committed things alike and correspondent vnto the practises of the Romane tyrant, nay he farre passed him in malice & mischief. The chiefeest inchanters and Magitians were in greatest credit with him, & because he was a man very timorous & wonderfully remote in superstition, he highly esteemed of the erroneous worship of Idols & diuels. Without slaying & answers of oracles he durst not move, no, as it is commonly said, not y breadth of a naile, for which cause he persecuted vs without intermission, & moze vehemently than his auncestoꝝ before him. He erected temples throughout euery citie, the idolatricall worship of which time defaced & overthrowne he carefully restozed againe, & published by Edict that Idols should be adored throughout all countries and cities. Besides this he appointed in euery pꝛouince one for high pꝛiest, of such as were counted famous for politike affaires, being also

Maximinus hypocrisie.

Superstition.

Persecution.

Idolatry.

Oppression.

Prodigality.

Drunkennes.

Surfetting.

Lecherie.

The tyrant
could not o-
uercome the
Christians.A chaste ma-
tron of Ale-
xandria con-
founded the
tyrant, where-
fore she was
exiled & her
goods con-
fiscated.A matron of
Rome flue
her selfe ra-
ther then Ma-
xentius shold
abuse her.The cause of
the worlds
calamities
was the per-
secution of the
Christians.

also able with decencie to execute y^e function, whom he furnished with a great traine & garrise
of souldiers. To be short, he prouided all inchanters, as godly and taken for gods them-
selues, with primacy, dignities, & chiefest prerogatiues. He went on still & oppressed, not
City or region only, but whole prouinces vnder his dominion, exacting gold & silver & sum-
of money, and vered them with grievous proclamations, one penalty ensuing after another.
The wealth and substance which his progenitors had gathered before, he took in great part
of treasure, and great sums of money, & bestowed it vpon his flattering parasites. He was
drowned with ouermuch wine and drunkenesse, that among his cups he wold be starke mad
and besides himself, and oftentimes being tipsie, commanded such things, wherof after he
being restored to his former sobrietie it repented him. He gaue place to no man for surfeiting
and superfluitie, but made himself ring-leader of that vice vnto all that were about him, King
Prince and people. He effeminated his souldiers with all kind of delicacy and lasciuiousness.
He permitted his presidents & capitaines to practise rauinous extortion, and polling of
subiects, whom he intertained as fit companions of his soule & shamefull tyrannie. To
end shall I rehearse his vnchaste life, or recite the adulteries he committed: He could pass
citie where he ravished not wiues, and deflowred not virgins. And in these things he pro-
ceeded against all sorts of people, the Christians onely excepted, which contemned death, &
despised his tyrannie. The men endured burning, beheading, crucifying, rauinous deuour
of beasts, drowning in the sea, mayming and boiling of the members, gozing and digging
out of the eyes, mangling of the whole body, mozeouer famine & imprisonment: to be short
they suffered euery kind of torment for the seruice of God, rather then they wold leave
the wo2ship of God, and embrace y^e adozation of Idols. Women also not inferiour to men in
the power of the wo2d of God, put on manly courage, wherof some suffered the same torments
with men, some attained vnto the like masteries of vertue, other some chose to be aboli-
shed sooner their life vnto the death, then their bodies to be defiled. For when as others
reason of the tyrants adultery were polluted, a Christian matron of Alexandria, both noble
renowned alone overcame the lecherous and lasciuious mind of *Maximinus* with y^e power
of her manly courage. This womā for many things was highly esteemed, for riches, for
dred, for learning, yet preferred the chastity before all. Whom when he had earnestly in-
treated, yet could not find in his heart to put her to death, who otherwise was already pre-
pared to die, being moued moze with lust then with anger, exiled & depriued her also of all her
stance. And infinite other matrons not abiding, no not the hearing of the threats of abuse
their bodies, done by the Presidents of euery particular nation, endured all kind of pun-
ishments, torments, and deadly pains. These are indeed to be wondered at, but in greater ad-
miration is y^e most noble & most chaste matron of Rome to be had in respect of all the rest, against
whom y^e Romane tyrant *Maxentius*, (liuely resembling *Maximinus*) went about to rage. That
she vnderstood the ministers of tyrannical lust to be at hand, & her husband (the being
Christian) though he were a Romane magistrate, to be in hold among them, and for feare
execution to haue consented thereunto, she craued a little leysure, as if she went to trim
selfe, and entring into her chamber and there being alone, she ran vpon a naked sword &
patched her selfe, so immediatly by her death she bequeathed her carcase vnto the tyrant
hands: and by this act of hers, sounding & piercing moze then any shrill voice, she prou-
ced and printed in the minds of all mortall men both present & to come, that among the
Christians alone, vertue can with no money be overcome, neither be destroyed with any
death. This so great a burden of impiety was brought into the wo2ld at one & the same time
by two tyrants which held East & West. If any seek out the cause of these so great mis-
chiefs, who will doubt to assigne the persecution raised against vs for cause thereof, specially
much as this confusion finished not before y^e Christian liberty was first restored. For
the tearme of these ten yeares persecution, there wanted them nothing, which might
mutuall hatred or ciuill dissention. The sea was beset with ships, and therefore
neither was it possible from any place, for any man to arriue and take land, but he
sifted with all kind of punishments, his sides scourged, & himself tried with sundry
whether he were not sent from the enemy as a spy, & in the end he was either hanged
ned. Moreover, there were prepared for y^e purpose, targets, breast-plates, darts, speares,
other warlike armes, gallies also and diuers ordnance for ships were heaped in euery

either waited any man for any other then daily inuasion by the enemy. After these things came famine and pestilence, of the which we will intreate here after when fit oportunitie is mistred.

CHAP. XVII.

The end of the persecution, and the finall confusion of the tyrant.

Cap. 16. after the Greeke.

* Anno Domini 310.

Such were their preparations during the whole time of persecution, which in the tenth yeare by the goodnesse of God wholly ceased, but after the eight yeare it began somewhat to slacke and diminish. For after that the diuine & celestiall grace of God beheld vs with a clemencie and mercifull countenance, then our princes, euen they which heretofore warred against vs, after a wonderfull manner changed their opinion, sung a contrary song, & quenched that great heate of persecution, with most benigne and mild Edicts and constitutions published euery where in our behalfe. The cause of this was not the humanity or compassion of I may so tearme it) or benignity of the princes, being far otherwise disposed (for they intended daily more and more grievous things against vs, successiuelly vnto that time they sent out sundry sleights and new punishments one after another) but the apparent countenance of the diuine providence reconciled vnto his people, withstood the power of mischief, and quelled the author of impietie, and the worker of the whole persecution. And yet according vnto the iudgement of God, it behoued that these things should come to passe, yet woe to them (saith the Lord) by whom offence doth rise. Wherefore a plague from aboue lighted on him, first taking roote in his flesh, & afterwards proceeding euen vnto his soule. For there arose suddenly in the secret parts of his body, an impostume or running soze, afterwards in the lower parts of his priuities a botchie corrupt bile, with a fistula, whence issued out corrupt matter, eating vp the inward bowels, and an unspeakable multitude of lice swarming out, and breathing a deadly stinch, when as the copulency of the whole body through abundance of meate, before the disease came, was turned into superfluous grossnesse, and then being growne to matter, yelded an intolerable and horrible spectacle to the beholders. Whereof the Physicians, some not able to digest that wonderfull noysome stinch, were slaine: some other (when there remained no hope of recovery by reason of the swelling throughout the whole body) being not able to helpe at all with their Physicke, were cruelly executed themselves.

Mat. 18.

Luke 17.

God plagued Maximinus the Tyrant lying at Tarsus: so that he was in a lamentable plight.

CHAP. XVIII.

An Edict in the behalfe of the Christians, the which aduersity wrested from Maximinus.

Cap. 17. after the Greeke.

At length being thus tormented, and lying in this miserable plight, he began to ponder with himselfe the rash enterprizes he had practised against the holy worshippers of God. Wherefore returning vnto himselfe, first, he confesseth his sinnes vnto God: then, calling vnto him such as then were about him, he gaue commaundement, that with speed they should cease from persecuting of the Christians: and that by the decree and commaundement of the Emperour they should build againe their Churches: that they should meet ten to celebrate their wonted ceremonies, and pray for the life of the Emperour. And immediately that which by word he commanded, was indeed brought to passe. The Proclamations of the Emperour were published throughout y cities, containing a recantation of those things formerly prejudicial vnto vs, in this forme: The Emperour *Cesar, Galerius, Maximinus*, puissant, magnificent, chiefe Lord, Lord of Thebais, Lord of Sarmatia, five times conqueror of Persia, Lord of Germany, Lord of Egypt, twice conqueror of the Carpians, sixe times conqueror of the Armenians, Lord of the Medes, Lord of the Adiabeni, 20. times tribune, 19. times generall Captain, 8. times Consul, father of the country, Proconsul. And the Emperour *Cesar, Flavius, Valerius, Constantine*, vertuous, fortunate, puissant, noble, chief Lord, general Captain, & Tribune 5. times, Consul, father of the country, Proconsul. Among other things which we haue decreed for the commodity and profit of the commonwealth, our pleasure is first of all to order and redresse all things according to the auncient lawes, and publike discipline of the Romanes. And withall, to vse promise, that the Christians which haue forsaken the religion of their Auncellors, should be brought againe to the right way. For after a certaine humour of singularitye such an opinion

The Edict of Maximinus in the behalfe of the Christians: the which his sickness constrained him to proclaime.

* In stead of Constantine some do read Constantius, which I find not in the Greeke.

of

of excellency puffed them vp, that those things which their elders had received and allowed, were reiected and disallowed, deuising every man such lawes as they thought good, and obserued the same, assembling in diuerse places great multitudes of people. Wherefore when as our Emperour proclaimed, that they should returne vnto the ordinances of their Elders, diuerse standing in great daunger felt the penalty thereof, and many being troubled therefore, endured all kindes of death. And because we perceiue many as yet to persist in the same madnesse, neither yeelding worship vnto the celestially gods, neither regarding the God of the Christians, hauing respect to our benignitie and godly custome, pardoning all men after our wonted guise, we thought good in this case to extend our gracious and fauourable clemencie, that the Christians may be tolerated againe, and that they repaire againe the places where they may meete together: so that they be nothing preiudiciall to publike order and discipline. We meane to prescribe vnto the Judges by another Epistle what they shall obserue. Wherefore as this our gracious pardon deserueth, let them make intercession vnto their God, for our health, for the Common weale, and for themselves, that in al places the affaires of the publike weale may be safely preserued, and that they themselves may liue securely in their owne houses. These things after our abilitie we haue translated into the Greeke tongue. Now haue we only to consider those things which followed after.

The censure of the Translator, touching the Chapters which follow vntill the end of this 8. booke, being found in the Greeke Copy, as a fragment whose Author was vnknowne.

All that which followeth vntill the end of this eight booke, I haue found in the Greeke distinguished from the 18. chapters which went before: not diuided into chapters, as the former was, but lying confusedly for a suspected worke, whose Author was not knowne. When I had translated hitherto, and perceiued that the Latine interpreters rested here: I perused by my selfe the whole fragment, to see whether I could gather any iust cause to the contrarie, but that it should be turned to English: I found the doctrine sound, the historie pleasant, the stile artificiall, and far more curious then in the former bookes. The phrase sauoured of the Latine, (and no force: for Eusebius was well scene in both) the periods long, though not often used throughout his histories, yet in others his was very ripe and common. Though this fragment be found more curious and artificiall then the rest, yet well as all, for mens gifts do not serue them at all times alike. If this rule were obserued, and paired in ballance void of all partialitie, there would not be so many peeces, so many Tracts, and so many learned workes of auncient Writers, contemned and renounced, by reason that the phrase in some points seeme to differ or fall from the wanted grace. The learned Clarke Anthonie Gueuarra was used to say: That at some times, and at some exercises, his memory would be so ready, his wits so fresh, and his skill so excellent, that he could diuide a haire, and sweepe a graine: at other times he wished to himselfe not only five hundred senses, which we commonly call wits. Some things there are to be misliked withall in this fragment, first, that it is out of order placed: next, that there are sentences and periods written by Eusebius in the former 18. chapters, repeated in this fragment. Touching the repetition, he that is acquainted with Eusebius will confesse: that oftentimes in many places he repeateth one thing, though not upon the selfe same occasion, neither in the selfe same order, neither with the same words. He hath made mention of the life of Martyrs, & of the books he wrote of the life of Pamphilus almost in euery booke. He reporteth the same martyrdomes in diuers books and sundry places. As for the placing no marvell at all, though it be out of order, Eusebius published not his owne historie, but left it with his familiars. Alexander bishop of Ierusalem gathered here and there the scattered workes of the auncient Writers, copied them out, and piled into one volume the translations of the old Testament, & published them in such sort as pleased him best. Pamphilus Martyr builded a Library at Cæsarea, and gathered the Workes of Origen and other writers, placing them as he thought good. Eusebius confesseth that in Cæsarea he made Indexes of the aforesaid Writers, altering the titles, changing the inscriptions, correcting their order, & fitting them together, so it may be that the gatherer of Eusebius workes dealt with his histories, not placing them where Eusebius left it. But for mine owne part (not minding to conceale any thing from the Reader) I found it in Greeke, & here I leane it in English. The reasons which moued me to think that it is Eusebius doing, are these: First, in this fragment he numbred the moneths after the Grecians, as cap. 20. 21.

Zanthicus, Desius, Dins, Dyftros, Panemus, Apellzus, Audinzus, Peritius, &c. so hath he done sundry other places of his Works, & namely cap. 3. of this 8. booke. Secondly, the Author of this fragment was in Palæstina, and saw with his eyes the martyrdomes suffered at Cæsarea, and other places. He cap. 22. in the company of Apphianus, in one house with him at Palæstina a litle before he suffered. saw cap. 27. the miracle at Cæsarea, when the postes and stones in the street sweat drops of water. saw and heard cap. 30. John the Martyr, who was a blind man, preach and expound the Scriptures to great commendation. This reason is confirmed by that which Eusebius wrote in the 3. cap. of this 8. booke, where he saith: It is not our drift to describe the conflicts of such as strived throughout the world (we leaue that for others) neither exactly to paint forth vnto the posteritie all that happened: but onely the things we saw with our eyes, and were done in our presence. Thirdly, the Author of this fragment was a familiar friend of Pamphilus the Martyr: he writeth of him cap. 25. thus: which number was Pamphilus, of all my familiars, my dearest friend. And cap. 29. he extollet him vnto the skies. S. Hierome writeth, that because of his familiaritie with Pamphilus, he was called Eusebius Pamphilus. Fourthly, the Author of this fragment, as it is cap. 29. wrote the life of Pamphilus in 3. bookes: so hath Eusebius confessed of himselfe in sundry places, and S. Hierome in his life writeth the same of him, wherefore Eusebius was the author of this fragment. Fifthly, the said Author cap. maketh mention of that which Eusebius wrote cap. 14. and cap. 30. He maketh mention of that which Eusebius wrote (cap. 2.) as written by himselfe, therefore it is like Eusebius wrote this fragment. The sixth reason that moueth me to annexe this as part of the booke, is the shortnesse of the booke: for if we look at the 18. chapter where the fragment beginneth, the booke may seeme to be no booke, but rather an entrance or beginning of a booke. Eusebius in the beginning of this 8. booke, cap. 2. promised to write of Martyrs, thinkest thou (gentle Reader) that he would be so brieft, and make so short a treatise, where reason was ministered to write not one booke onely, but rather 3. bookes, if he were disposed (omitting nothing as he promised lib. 1. cap. 1. touching the Martyrs of his time) to write of all the martyrdomes suffered vnder Diocletian, Maximinian and Maximinus. Last of all this fragment endeth in very good order. He promiseth to discourse of Maximinus the tyrants recantation, the which Eusebius performeth in the booke following. For looke how the 8. booke endeth, with the same the ninth beginneth. Therefore Eusebius was the author of this fragment.

CHAP. XIX.

How the foure Emperors Diocletian, Maximinian, Maximinus and Constantius ended their liues.

The author of this former Edict not long after his foresaid confession being rid of that his lamentable plight, departed this life. He is reported to haue bene the chiefe author of the calamity which befell vnto the Christians during the time of persecution: and a while ago, befoze the hurlyburly raised by the rest of the Emperors, to haue gone about to peruert the Christians which liued in warfare: but aboue all, such as were of his owne family, to haue depriued some of their martiall dignity & renowne: to haue intreated some others reprochfully without all shame. Moreouer to haue persecuted some of them to death, and last of all to haue prouoked the other his fellow Emperors to persecute all Christendom: ends of which Emperors, if I passed ouer with silence, I should greatly offend. The empire being diuided into 4. parts, foure severall Princes bearing rule, they two which were proclaimed Emperors, and preferred in honoz befoze the rest, hauing not raigned fully 10. yeares after the persecution, deposed themselues (as we haue said befoze) & led thence with the rest of their liues priuately after the vulgar sort of men, hauing such an end as followeth: the first hauing gotten the chiefe honoz due to the imperiall scepter & primate by creation, after long, great and grievous diseases, consumed and wasted away by litle and litle, & died. The second, secondarily ruling the Empire, being priuie in conscience to many his bad & mischieuous practises committed in his life time, hanged himselfe by the procurement of a wicked spirit which led him thereunto. The later of them two which immediatly succeeded these, whom we haue termed the author & ringleader of the whole persecution, suffered torments as we haue mentioned befoze. Constantius who went befoze him, by vertue of his prerogative in the imperiall dignity, being a most benign, a most mild & courteous emperour (as I said befoze) led a most happy life, during his whole raigne, not onely because that in other things he behaued himselfe most courteously and most liberally towards all men, but also in that he was no partner with the enemy in the persecution raised against vs, nay rather he maintained

Maximinus
his practises.

* Chap. 14.
Dioclesian
the Emperor
pined and
wasted away
with diseases
vnto his end.
Maximinian
the Emperor
hanged him-
selfe.
Maximinus
tormented
to death.
Read chap. 17
Constantius
died godly.

Constantine.

maintained and preserved such as were godly under his dominion. He neither destroyed the holy Churches, neither practised any other mischief prejudiciall to the Christian affaires: he obtained an end both blessed & thrice happy: he alone in his kingdom (the comfort of his naturall son & successor in the Empire, a prince in all things both most religious) enjoyed a noble and a glorious death. His son shortly with entering into his reign was by the souldiers proclaimed chiefe Emperour and Augustus, who imitated and that gently his fathers steppes, as a patterne of pietie, to the embracing of Christian religion. Such an end at severall times had the aforesaid foure Emperours. Of the which, he also mentioned a litle before, together with other his Imperiall associates, published unto the whole world by his written Edict the aforesaid confession.

CHAP. XX.

*Of the Martyrs in Palestina.*Anno Dom.
306.

In the nineteenth yeare of Diocletians raigne in the moneth Zanthicus, which the Romans call Aprill, the feast of Easter then drawing nigh, Flavianus being Governour of Palestina the Emperours Edicts were every where proclaimed, wherein it was commanded, that the Churches should be destroyed, holy Scriptures should be burned, such as were of credit should be contemned, and that such as led a private life, if they retained the Christian profession, should be deprived of their freedom. And such were the contents of the first Edict: but the proclamation which immediatly followed after, it was added, y^e the Pastors throughout all congregations should first be imprisoned, next, with all meanes possible constrained to sacrifice. To be short, the first of the Partyes in Palestina was Procopius, who before he bene any while imprisoned, stepping forth at the first iumpe before the tribunall seate of the presidents, and being commanded to do sacrifice unto their gods, made answer: that to his knowledge there was but one only God, to whom (as the selfe same God had commanded) he was bound of duty to sacrifice. And when as they commanded him to offer sacrifice for the prosperous state of the foure Emperours, he recited a certaine verse out of a Poet which persuaded them not, for the which immediatly he was beheaded, the verse was this:

Procopius
beheaded.

Not many Lords availe vs here, let one beare rule and raigne.

This was y^e first spectacle exhibited at Casarea in Palestina, the 8. day of the moneth Decemb^r before the 7. of the Ides of Iune called of the Romans the 4. day of the Saboth. After him there suffered many of the inhabitants of the same city, & of the chiefe governours of y^e ecclesiasticall affaires, who endured & that chearefully most bitter torments, & gave the adventure of valiant enterprizes. Other some fainting for feare were quite discouraged at the first. All the rest tried the experience of sundry torments. One scourged from top to toe, another racked his ribs brake asunder in the squashing bonds, by reason wherof it fel out that some had their hands struck off, & thus together they enjoyed such an end as befell unto them according to the secret wisdom & iudgement of God. One was led by the hand, & lugged to y^e altar, his hands violently stretched to touch their detestable sacrifices, & in the end let go for a sacrifice. Another, when he had neither approached, nor touched, and such as were present observed y^e he had sacrificed, departed with silence. One being halfe dead, was borne away, being thrown of the so dead, y^e same was tormented with bonds & reckoned among the sacrifices. Another lifted his voyce, & protested that he had not yielded at all; y^e same was beaten on the mouth, & constrained to keepe silence, by the force of many hands which stopped his breath, violently excluded him when he had not sacrificed at all. And so it pleased the well, if at last wise they might come to bring their purpose to effect: but for all their mischievous devices, the blessed Partyes of God onely bare away the victorie. Again, the 17. day of the moneth Decemb^r after the Romans the 15. of the Kalends of December, Alpharus and Zacharus, after they had been lashed with whips & mangled with razors, after racking & grievous torments therein, sundry questions demanded of them, after they had lye in the stocks many dayes & night, their feet stretched foure spaces asunder, last of all when they had freely confessed and pronounced, that there was but one onely God, and one king & captaine over all, Iesus Christ (as if herein they had uttered blasphemie or treason) they were in like maner beheaded. As the Party mentioned a litle before. Moreover the historie touching Romanus the Martyr, who suffered the same day at Antioch is worthy of memorie. He was borne in Palestina he was Deacon & Crozier of the Church of Casarea, & as it fell out being in Antioch at y^e desolation of the churches, & beholding with his eyes great multitudes both of men,

Alpharus be-
headed.
Zacharus be-
headed.
Romanus
first had his
tongue pulled
out, next, tor-
mented and
clapt in pri-
son, last of all
in prison suf-
ficed to death.

chilozen, flocking vnto the altars & offering sacrifices to the Idols, supposed it was his
in no wise to winke thereat: wherefoze he being moued with singular zeale of the spirit
God, drew nigh vnto them, exclaimed against them, & sharply rebuked them. Who for so
an enterprize was apprehended, & shewed himselfe a valiant witness or testifier (if then
there was any such in the world) of the truth in Christ. For when the Judge threatned him
with flashing fire & consumeth to ashes, he of y contrarie embraced his offer most wil-
ly, with chearefull countenance & glad some courage, & withall, is brought vnto the place
of execution. Being bound to the stake, while the officers threw fagots about him, and such
were appointed to kindle the fire, waited for the Emperors watchword & pleasure (who
then was present) he shouted vnto them from the stake, saying: where I pray you is the fire?
which he had no sooner spoken, but the Emperour called him vnto him, to y end he should
see a new and strange kind of torment, to wit, that his tong might be plucked out of his
mouth, the which he constantly endured, & thereby declared at large, how that the diuine po-
wer and grace of God, neuer faileth them which suffer for godline sake, but alwaies either
giveth their labors, and slaketh their griefes, or else granteth courage & might to endure pa-
tiently vnto the end. This blessed Saint as soone as he had vnderstood of their new devised
torment, being valiantly disposed, neuer staggered therat, but voluntarily put out his tong,
& yielded the same, which was fully instructed in the word of God, vnto the tormentors
hands. After which torment he was clapt in prison, and there punished a long time: at length
when the twentieth yeare of the Emperors raigne was now expired, at what time a general
pardon was proclaimed, that all prisoners should be set at liberty, he alone lying in y stocks,
with his feet stretched fure spaces asunder, had his necke compassed with a halter, and thus in-
flicted to death: so that herby accordyng vnto his desire, he was crowned with marty-
rdom. This man although he suffered out of y bounds of his native soyle, yet being a Palesti-
nian by birth, is worthy to be canonized among the Martyrs of Palestina. Such were the tra-
ditionall affaires of the Church in Palestina the first yeare of the persecution, which was chiefly
directed against the presidents of our doctrine, and bishops of the Church of God.

CHAP. XXI.

*Of the Martyrs which suffered in Casarea the second yeare of the persecution vnder
Dioclesian, and of the alteration of the Empire.*

The second yeare now being come, when the persecution raised against vs wared hoat,
& the proclamations of the Emperors were newly come to the hands of Urbanus the
Lieutenant of the Province, wherein it was generally commanded, that both men, wo-
men & chilozen throughout enery citie or village, should be constrained to sacrifice & offer in-
cense to Idols: *Timotheus* of Gaza in Palestina hauing endured infinit torments, and last of al
being bound to the stake, and enuironed with a flacke & slow fire, gave forth a worthy trial
of his zeale Godwards, through patient sufferance in all the bitter punishments laid vpon
him, & in the end bare away the garland of victorie, usually granted to all the valiant cham-
pions which wastle for pietie & the seruice of God. At the same time *Agapius* and *Thecla* also
which lived in this our age) shewed the worthy constancy of their noble minds, when as at
the commandement of the Judge they were throwne at the feet of wild beasts: to be either
moued or toyme in peeces. What man is he that either beholding with his eyes the things
which ensued, will not fall into admiration, or lending only the bare eare vnto the recital of
them, will not be astonied thereat? For when as the Echnicks solemnized their publike feasts
celebrated their wonted spectacles, amongst other merrye newes & glad some wishes, it was
commonly noyed abroad, that the Christians lately condemned to wild beasts, made all the
sport & finished the solemnity. This report being far & nigh, and enery where bruted abroad,
drawing striplings to the number of six, wherof one was of Pontus, by name *Timolans*: the second
of Tripolis a city in Phœnicia, called *Dionysius*: the third by name *Romulus*, sub-deacon of the
Church of Diospolis: the fourth *Pausis*: the fift *Alexander*, both Egyptians: the first *Alexander* (of
the same name with him that went before) of the city of Gaza, ioyning hands and hearts to-
gether (signifying thereby y seruient loue they owed to martyrdome) went with speed vnto
Urbanus, who a litle before had let loose the ranning beasts to rend the Christians in peeces, &
heely protested the Christian faith, declaring by this their promptnesse & willing minds, as if
they were absolutely furnished to giue the onset of what aduenture soener, that such as glorie in
the title, in the worship and seruice of the great God, Creatoz of the whole world, haue not to

*Timotheus
burned.*

*Agapius and
Thecla, thro-
wen to wild
beasts but not
dispatched.*

*Six young
men first im-
prisoned, then
beheaded.
Timolans
beheaded.
Dionysius
beheaded.
Romulus be-
headed.
Pausis behea-
ded.
2. Alexanders
both behea-
ded.*

Agapius be-
headed.
Dionysius
beheaded.

tremble at the fierce rage of furious & savage beasts. Whereupon both the people fell into great admiration, & the confessoꝛs were forthwith clapt in prison. After there were other two committed to take their lots among the: wherof one by name *Agapius*, had befoze that time yelded an accompt of his faith, by suffering of many and grievous torments: the other by name *Dionysius*, who carefully provided foꝛ the coꝛpoꝛall reliefe of the Partyes. All these in number eight, were in one day beheaded in the city of Caesarea, the day of the moneth Dystros, that is, the ninth of the Calends of Aprill. About that time of the Emperoꝛs, wherof the first enioyed the pꝛerogative of honoꝛ, the second was next governed the Empire, embraced a pꝛivate trade of living after the vulgar sort of men, the state of the publike weale immediatly began to decay. In a while after the Roman Empire was divided, the Emperoꝛs among themselves one against another fought grievous battels, neither was that tumult and sedition ceased, befoze that first of all was restored and established throughout all the parts of the world which were subiect to the Roman Empire. Foꝛ when as peace once appeared againe, much like Sun-beames shined after a mistie and darke night, the publike state of the Roman Empire was againe checked, the bond of amitie linked againe, mutuall amitie and concord retained of old was againe recovered. But of these things we will intreate hereafter moze at large. When more oportunitie shall serue, now let vs proceed vnto that which followeth.

CHAP. XXI I.

Of *Apphianus* the Martyr.

Apphianus.

Pagas of
Lycia.

M*aximus* Caesar who by maine foꝛce intruded himselfe into the Empire, laying open vnto the whole world manifest pꝛowes of his deadly hatred & impiety to God, as it were naturally growing in his flesh & grafted in his bones, persecuted moze vehemently & moze generally then the other his superioꝛ emperoꝛs. Wherefoꝛe as trouble and tumult, and no small confusion hanged ouer our heads, and some were there scattered, induozing by all means possible to auoid the perill ensuing, & a great commotion had now ouerrun the country: no tong can woꝛthily declare, noꝛ speech sufficiently expresse, the diuine loue & libertie of faith, wherewith *Apphianus* & blessed Party of God ded an accompt of his pꝛofession: who shewed vnto the citizens of Caesarea, assembled at the spectacle of sacrifice in the poꝛch of the temple, a liuely signe of token of the singular grace bare Godwards, when he was not at that time, no not xx. years old. He continued a long time at Berytos in Phœnicia, applying his mind to the study of pꝛophane literature, foꝛ he came such parents as flowed in worldly wealth. It is incredible how he overcame all youthly sections, & drowned al his wild otes in so vicious & so coꝛrupt a citie: and how that neither reason of his youthly flower lately flourishing in his græne body, neither by reason of his company & acquaintance with youthly mates, he sucked the iuice, neither swallowed the suglewd & wanton conuersation: but embracing tẽperance, led a reuerend life, peculiar to Christian religion, in modesty, sobriety and godlines. If in case we be constrained to mention this country, & to honoꝛ the same foꝛ bringing forth so valiant a chæpion to wastle in the cause of this world vnder the banner of *Christ*. truly we will performe the same, neither without consideration. Foꝛ whosoever knoweth Pagas, no obscure city of Lycia, it was there that young man was boꝛne. He after his returne frõ schoule, & the study of pꝛophane literature at Berytos, not pleased with the conuersation of his father (who then governed the country) neither with the conuersation of his kinsfolkes with whom he lived, because they framed not their liues after the rule of piety: being picked with the instinct & motion of the spirit of God, and inflamed with a certaine naturall, nay rather celestial & true loue of wisdom, cast in his mind to consider of weightier matters, then this sained and countenanced gloꝛy of the world beareth vs in hand. Laying aside therfoꝛe al the sweet baits of fleshly pleasure, he forsooke and fled away pꝛiuely from his friends & familiars, not weeping at al the lacke of necessary pꝛouision, but casting his whole care & confidence vpon God, was led on by the diuine spirit, as it were by a string, into the city of Caesarea, where the crowne of martyrdom, being the reward of godlinesse, was prepared foꝛ him. Foꝛ whilst that he lived among vs, he pꝛofited in holy Scripture, during that short terme of his life, moze then any man could thinke, & pꝛactised such discipline as tended to godly life, pꝛeparing a perfect

die well. But touching the end he made, who is it that beholding the same with single eye
 not be astonished? and howsoever againe he be disposed, which only by fame and heare-
 attaineth vnto the knowledge of his settled mind, his noble courage, his immouable
 stancie, and aboue all his faithfull trust and indeuor, whereby the tokens of vnfained god-
 esse, and feruent spirit appeared which passed all the reach of mans reasons, how can he
 be but wonder thereat? for when as in the third yeare of our persecution vnder the raigne
 Maximinus, the second hurlyburly was raised against vs, and the tyrants letters then first
 all were brought to *Urbanus*, charging all the people of what degree or calling soeuer, that
 they should sacrifice vnto their gods (the Magistrates also throughout euery city busily ap-
 plying themselves to the same) and that the headles throughout all the cities of *Cæsarea*, should
 vbertue of the Presidents edict, summon the fathers, the mothers and their children to ap-
 peare at the idols temple, and that the Tribunes should likewise out of a scrole call euery one
 by his name: (by reason whereof there was no where but heauines, sobbing, and sighing,) *Apphianus*
 also, (letting not one to vnderstand of his purpose,) vnknewing vnto vs
 which accompanied with him in one house, vnknewing vnto the whole band of the captain,
 he thearefully vnto *Urbanus* the President as he was a sacrificing, & boldly without any
 feare at al, took hold on his right hand, and stayed him forthwith from doing sacrifice, exhort-
 ing him also both wisely and grauely with a certaine godly protestation and cherefulness
 of mind, thenceforth to cease and be no moze seduced: saying mozeouer, there was no reason
 that he should despise the one and the only true God, and offer sacrifice to idols and to diuels,
 such an enterpryse the yong man took in hand, being prouoked thereunto (as it seemeth vnto
 vs) by the diuine power of God, sounding in the eares of all mortall men by this his fact
 at the Christians which rightly do challenge that name, are farre from falling away from
 the seruice due vnto God the author of all goodnesse, so that they not onely suffer and valiant-
 endure theates, and plagues, and punishments, which commonly chance vnto them,
 but thenceforth also plead moze boldly, and yeld an account of their faith moze freely, their
 tongues neither stutting, nor stammering for feare: yea and if it may any kind of way come to
 passe, they dare reuoke the persecutores, & tormentors themselves from their blind ignorance
 to constraîne them to acknowledge and embrace the one onely God. Immediately after, he
 whom I speake (as it was most like to happen vnto so bold an enterpryse) was haled of the
 Presidents traine, as of sauage beasts furiously raging against him, and tormented ouer all
 his body with infinit stripes, & which he patiently suffered, & for a while was clapt in prison:
 here for one whole day and night he was piteously tormented, with both his feet in the
 stocks stretched farre asunder, the third day he was brought forth befoze the Judge. And
 sone as they enioyned him to sacrifice, he resisted and shewed forth the great patience in-
 flicted in his mind, for the suffering of all terrores and horrible punishments: so that the exe-
 cutiõners rent his sides with the lash of the whip, not once or twice, but often euen vnto the
 inwards and inward bowels, lashing him also on the face and the necke, vntill that his face was
 swollen with the print of the stripes, so that they which afozetime knew him well, and discer-
 ned him by his countenance, thenceforth missed of their marks, & knew him not at all. When
 they saw he would not yeld for all these manifold and sundry torments, the executioners at
 the commandement of the president, wrapped his feet in clare oyled all ouer, and set the same
 afire, whereof how great and what grievous paine he suffered, I am not able to expresse.
 ranne ouer his flesh, it consumed the same, and pierced vnto the marrow bzed within the
 bones, so that his whole body larded and distilled much like vnto dropping and melting tony.
 yet there was breath left and life remaining for all those torments, the aduersaries and exe-
 cutiõners themselves were wearied at his wonderfull patience, which farre exceeded the ro-
 bur nature of man: & after all this the second time he is cast into prison. Thre dayes after
 he is brought againe befoze the Judge, and being found freely to confesse the same faith as a-
 fozetime, although by reason of his wounds, he was ready to yeld vp the ghost, yet was he
 cast into the surging wanes of the sea. If we should make relation of the miracle which
 immediately followed, peradventure such as saw it not with their eyes, will giue no credit at
 thereunto, and though we perswade our selues, that men will hardly beleue it, yet there
 is no reason to the contrary, but that we commit to memorie, & deliuer in writing & discusse
 it was indeed, in so much as in manner all which inhabite *Cæsarea* are witnesses to the same.

The cruell
 edict of Ma-
 ximinus.

The godly &
 bold enter-
 prise of Ap-
 phianus.

Apphianus
 after often
 imprisoning,
 and sundry
 horrible tor-
 ments was
 throwne into
 the sea, whole
 carcase the
 water threw
 vp and laid at
 the gates of
 Cæsarea.

A cruell tor-
 ment.

An Earth-
quake.

There was not a child in Cæsarea but was present at this strange spectacle. As some say
had plunged (as it pleased them best) that holy & blessed Party of Christ in the booke
of the maine sea, there arose vpon a sudden such a storme (not after the wonted manner
weather) and such a noise in the ayre (not onely ouer the sea, but ouer the whole land)
shooke both the earth and the whole city, with the violence & force therof: and together
this wonderfull and sudden earthquake, the sea cast by befoze the gates of the city the
tyrants carrosse, as if it had bene of strength not sufficient to beare so holy a burthen.
These were the circumstances touching blessed *Apphianus*, who suffered martyrdom on good Friday
that is, the second day of the moneth Zanthicus, the 4. of the Nones of Aprill.

CHAP. XXI. II.

The martyrdom of *Vlpianus* and *Adesius*.

Vlpianus
wrapped in
an oxen hide
together with
a dog and a
snake, is drow-
ned in the sea.

The same time of the yeare, and in maner on the selfe same dayes, in the city of Tyre
there was a young man by name *Vlpianus*, who after most bitter stripes and grieu-
ous lashes, was wrapped together with a dogge and a serpent in a grane ore hide, and
into the depth of the sea. And therfore I thought good to place him the next Party in
of historie vnto *Apphianus*. Not long after, *Adesius*, not only brother in God, but also by
and blood naturall brother by the fathers side vnto *Apphianus*, suffered like brotherly
manner the selfe same torments with him: after infinit confessions of his faith, after long
toring and stocking, after sentence pronounced of the President, condemning him to the
pits and quarries in Palestina, after his holy trade of life, led vnder the Philosophicall
being farre more profound in prophane literature, and better skilled in Philosophie than
brother, at length hearing the Judge giue sentence vpon the Christians in the city of Ale-
andria, and raging against them beyond all reason, shamefully intreating sometimes gra-
uage, and sober men, some other times deliuering chaste matrons and consecrated virgins
brothell houses, to the end they should be beastly abused: he enterprised the selfe same
which his brother had done befoze. And because he could in no wise away with those
ble offences, he went boldly and couragiously vnto the Judge, and told him to his face of
filthy and shamefull acts he had done both by word and deed. For which bold reprehension
he suffered sundry bitter torments with great constancie and patience. And last of all he
throwne into the sea, enioying the like end with his brother. So farre of *Adesius*. And
things (as I said befoze) ensued not long after.

Adesius the
brother of
Apphianus
the martyr is
drowned in
the sea.

CHAP. XXI. III.

Of *Agapius* the Martyr.

In the fourth yeare of the persecution which plagued vs soze, & the twelfth Calends of De-
cember, the twentieth day of the moneth Dlus being Friday, and in the same city of Cæ-
sarea, such an act was committed in the presence of *Maximianus* the tyrant (who then
brated his birth day with royall spectacles and sumptuous masks together with
as may be thought worthy of memory, and the printing in marble. And because the custom
then preuailed, that sundry shewes (howsoeuer it fell out at other times) in presence of
Emperors should be exhibited with princely port & maiesty, to their great delight & pleasure,
and that variety full of new and strange devices besides the common and viall manner,
should then be ministred, so that sometimes beasts which were set out of India, Ethiopia
other places were let loose in compasse of the theater: some other times men with lewd
wanton gestures, delighted the beholders wonderfully, and the Emperour also himselfe
sport and pastime: it behoued that a notable spectacle full of admiration should shew in
gorgeous and princely shew. And what thinke you was that? A Party and a witness
our Christian religion, brought to the ring, and ready to wassle for the sole and sincere
vice of God, by name *Agapius*, whom (a little befoze) we haue reported to haue bene
together with *Thecla* at the set of wild beasts. He being brought out of prison, and
with malefactors to pastime and sport the people: when that he had openly runne the race
and played the man, and that thrice, yea & oftner so, because the Judge after sundry
and sundry torments, (either pitying his case, or hoping he would recant) referred him to
ther new combats: at length he is againe brought forth in presence of the Emperour,
being appointed for that fit time, & the saying of our Saviour together vnto his
(to wit, They should be brought before kings and Princes to witness of him) might

Mat. 10.

killed in him. First of all he is brought forth together with a malefactor, and wicked bar-
 of whom the report went that he murdered his master. Afterwards this varlet who of
 ought should have bene deuoured of wild beasts, was pardoned by the bountifullness and cle-
 mency of the Emperour, euer in maner after the example of *Barrabas* the murderer, whom
 the Iewes begged of *Palate*, condemning *Christ*, wherat the whole theater reioyced & shew-
 ed, because that he was not onely graciously pardoned by the Emperour, but also restored to
 honor, and freedom. But this faithfull and goodly champion first of all is called vpon of the ty-
 rant, next intreated to reuoke his opinion, he is promised to be set at liberty: of the contrary
 plainly pronounceth, and that with a loud voyce, that he was disposed, and would wil-
 lingly suffer, and that with all his heart, all the torments and plagues that should be laid v-
 on him, not for any horrible or hainous crime committed by him, but for Gods cause, and
 his quarell who was the Creator of all things. The which he had no sooner spoken, but it
 came to passe: for there was a Beare let loose at him, the which he met face to face, and yet
 he himself willingly to be deuoured. Last of all, while as yet he drew breath he was cast in-
 to prison, where he continued one whole day, the thirde day he had stones tyed to his feet, and
 himselfe throwne into the depth of the sea. Such was the martyrdomie of *Agapius*.

CHAP. XXV.

The martyrdomie of Theodosia a virgin, of Domitianus and Auxentius:

the death of Urbanus the President.

The persecution being now continued vnto the fifth yeare, & second day of the moneth
 Zanthicus, to wit, the 4. of the Nones of Aprill, the selfe same Sunday being the resur-
 rection of our Sauio, & called the feast of Easter, againe *Theodosia* a virgin, a modest &
 chistian maid of Tyrus, who had neuer yet seene the full terme of 18. yeares, came to certain
 prisoners in Caesarea standing at the bar, which with constancy protested the kingdome of
 Christ, both louingly to salute them, & also (as it is very like) to intreate them to remember
 after their departure vnto the Lord. The which when she had done (as if hereby she had
 committed some hainous & horrible offence) the catchpoles hale her, & present her before
 the President. She forthwith like a mad man bereaued of his wits, scourgeth her bare sides with bit-
 ter and grievous lashes, renteth with the whip her white breasts & tender duggs vnto
 bare bones. In the end this holy virgin hardly drawing breath, yet patient & cheareful enough for
 these punishments, was throwne at the commandement of the President into the waves
 of the surging seas. Afterwards having ended with her, he takes the other confesso-
 rs in hand, condemneth them to the digging of mettals in Phens of Palestina. After these things the 3.
 day of the moneth Dins, after the Romans in the Nones of Nouember, the same President in
 the selfe same city condemned *Siluanus* (who then was Minister, & had freely protested his faith,
 who also in a while after was chosen bishop, & was a Martyr) together with other confesso-
 rs, for their great constancie in defence of Christian religion, to the same diggerie & digging of
 mettals. First he commanded their knees should be vnointed & sawed off, afterwards feared
 with hot iron, & then sent to the quarries. The sentence was no sooner pronounced vpon these,
 but he chargeth *Domitianus* (a man very famous among the inhabitants of Palestina, for his
 inite protestations of the Christian faith, & his liberty of speech in the behalfe of our religio-
 n) should be bound to the stake, & burned to ashes. After whose condemnation, the same Judge, a
 still inuentor of mischief, & deniser of crafty sleights contrary to the doctrine of *Christ*, found
 such punishments as neuer were heard of before, to bere the goodly withall. He gaue sen-
 tence that three of the should buckle. Just a buffet one another. He deliuered *Auxentius* a grane,
 an old man, to be torn in peeces of wild beasts. Other some, of mens estate, & of great
 length, he gelded, & condemned to the quarries. Again, others he tormented grievously, & cha-
 rged with imprisonment & fetters. Of which number was *Pamphilus*, of all my familiars my
 dearest friend, a man who among all the Martyrs of our time, excelled for euery kind of vertue.
 First *Urbanus* made a triall of his gift of patience & skill in philosophical discipline, next he
 was bound to sacrifice, whom when he perceived to be altogether unwilling, and not at all
 moved by his thundering speeches, being thoroughly moved with boyling choler, & flaming
 rage, commanded that forthwith he should be grievously & bitterly tormented.
 Therefore the merrellous and most excellent President, mangled the tender sides of the ble-
 ssed Martyr with the long iucion of *Harpenas* (as it were) at length having done all, and as it were
 ashamed

Mat. 27.
 In the 21.
 chap. of this
 booke *Agapius*
 is said to
 haue bene
 beheaded at
 Caesarea, and
 here he is said
 to haue bene
 drowned: so it
 might be, first
 beheaded,
 the drowned,
 but there he
 saith it was
 the second
 yeare of the
 persecution,
 and here the
 fourth, which
 cannot be.
 Wherefore he
 must either
 be another
Agapius, or
 else the story
 erreth.

Theodosia
 drowned.

Siluanus con-
 demned to
 the mine pits
 with 39. o-
 thers, cap. 13.

Domitianus
 burned.

Three Mar-
 tyrs enioyned
 to kill one
 another.
Auxentius
 torne of wild
 beasts.

The gelding
 of Christians.
Pamphilus
 had his sides
 mangled with
 sharp razors.

Urbanus for
his cruelty fel
into great
shame & mi-
sery, in the
end he was
put to death.

ashamed of his fact, commanded he should be kept in the noysome stinch of his close prison, where the rest of his confessor remained. But what manner of reward *Urbanus* was like to enjoy in this life, by the iust iudgement of God and vengeance like to light vpon him, for so great cruelty & tyrannye practised vpon the Saints of God & blessed Martyrs of *Iesu Christ*, he may easily gather by the plagues which happened vnto him in this life, which were entrances & preambles vnto eternall punishments in the life to come. For not long after this villain was exercised vpon *Pamphilus*, vengeance from above began on a sudden to take hold vpon him (as yet he governed) in this sort. He who lately being placed in an high and lofty throne pronounced sentence and gave iudgement: he who a litle before was guarded with a troupe of soldiers: he who governed all the country of *Palastina*: he who was hable mate & liued close by tolle with his Emperour: even he who was of his secrecie, & companion at meate: he who by the iust iudgment of God, in one night was not only depriued of al so great a pozt & dignitie, shamefully & reprochfully handled in the presence of all the which afore time had reuerence him with princely honoz, pzoned a timorous & a cowardly captiffe, so that he whined like a child & cryed for help of the whole nation which he had ruled: but also found *Maximinus* an enemy friend, a soze & cruell Judge (on whom heretofore he boldened himself, yea bragged & boasted, vpon whom he builded, who also was in great credit with him, because of the cruelty shewed vnto the Christians) so that after great shame & ignominy (being conuincid of hisinous crimes & horrible trechery) he was of him condemned to die. But this by way. Opportunity hereafter will serue, with moze leasure largely to intreate of the ends of the other wicked, specially of such as strided against vs, & also of *Maximinus*, together with his adherents.

CHAP. XXVI.

Of diuers confessors that were tormented. The martyrdome of two women that were virgins, and of *Paulus*.

A hundredth
Martyrs tor-
mented and
sent to dig-
ging of met-
als.

In the first yeare of the persecution when the stirre was great, and the smoke thereof was hote in a certain village of *Thebais* called *Porphyris* (so named by reason of the being of a marble which there did grow) there was a great number of confessors, of the which a hundredth (thrice onely excepted) men, women, and children together with their tender sucklings were sent to *Firmilianus* President of *Palastina* who lately succeeded in the roome of *Urbanus*. The which confessors, when they had protested their faith in *Christ*, and trust in God the Creatour and authour of all goodnesse, he commanded (that though the aduice of his Emperour) not only their left legs should be sawed asunder in the knee sinewes and all, with a glowing saw, but also their right eyes to be stickt on the point of a bodkin, the apple, eye, and all to be quite digged out, and seared to the inner beines with an hot scalding iron: all, they should be condemned to the mine pits and quarries within the same province, for further misery and greater affliction. Neither was it enough for him to behold with his eyes those which indured such torments, but he would also see before his face, such as out of *Palastina* (mentioned a litle before) he had enioyned to fight one with another, being neither rewarded at his Emperours cost & charges, neither trained in any such triumphant exercise, nor brought up in any such champion-like combat. They signified this not onely to the Emperours officers, but also to the face of the Emperour *Maximinus* himself, yielding forth signes of their marvellous liant constancy in *Christ Iesu*, both by suffering of hunger and bitter torments, all which they sustained together with the aforesaid, & other confessors that were allotted vnto their punishment out of his said *Cesarea*. Immediately after these, there were others apprehended which assembled themselves together in the city of *Gaza* to heare a Sermon, of which number some were tormented in the eye & the leg: some others had both their sides rent in peeces with greater paine. Among the which there was one, by her a woman, but in might and valiantnesse of mind not lesse then a man, when as in no wise she could away with the threats of abusing her body, an inking had the tyrant giuen, and committed the government of the common people to a cruel Magistrate: first she was scourged, then tyed to an high tree, yielding forth a painfull shew of her soze stripes printed in her sides. When her executioners at the commandment of the Judge, had grievously afflicted her, another woman deserving far greater commendation then as the Grecians call Champions, (who for valiantnesse & noble prowesse are highly praised of men) laying before her the selfe same mark of virginity, to shew at with the former woman, though in beauty she excelled not, though in countenance she seemed abied, yet in mind she was

valiant, shewing greater courage within, then beauty without: mistaking therfore with his well dealing, out of the midst of the throng, he cryed out vnto the Judge: How long doest thou thus cruelly torment my sister? He boyling for anger, bids them forthwith lay hold on her: then was she brought to pleade for her selfe, who in plaine words, & freely professing the true name of our Saviour *Iesu*, is first with faire speeches allured to sacrifice, the which when she refused, with force they drew her to the altar. Then she behauing her selfe after her valiant courage, falling not a jot from her former mind, stood bold & by right, shouldered the altar, kicked & stamped it with her feet, turned it vpside down, and ouerthrew the altar, the fire, the sagot, the sacrifice and all downe to the ground. Whereupon the Judge much like a furious beast, boyling with choler & fire heate of some wrath, gaue out charge, that she should haue moze stripes laid on her sides, then any other aforesaid time, and could haue found in his heart for very madnesse, to teare her flesh in peeces with his teeth. Before this raging tyrant could haue his fill, he commanded that this woman together with the other (the which she called her sister) should be throwne into the flashing fire, so that their flesh might boyle, and their bones burne to ashes. Of the which we haue to vnderstand, that the first was of Gaza, the second of Caesarea, by name *Valentina*, and wel knowne of many. The martyrdome which immediately after the holy and thrice happy *Paulus* suffered, I am not able for the worthines thereof sufficiently to declare. At the selfe same moment, together with the women, and with the one and the same sentence, he being condemned to die, requested of the executioner (when his head was now going to the blocke, & ready to be chopt off) that he would grant him a little space to remember himself, the which being obtained, first of all with a cleare and audible voyce, he prayeth vnto God, that his fellow Gentiles the Christians might be reconciled vnto his fauor: he humbly requesteth that peace and liberty might be restored vnto them: then for the Iewes he prayeth, that they might haue grace to turne wholly vnto God by the meanes of Christ: afterwards going on still in his prayer, he required the same for the Samaritans: to be next, he craved that all nations wallowing in error & ignorance, so blinded that they could not see the glorious Gospel of the Son of God, might at length be gathered together into one fold, and embrace true religion and godlinesse. Neither did he forget (by contemning or denying them of his prayer) the silly multitude which was round about him. Last of all (and the wonderfull and vnspokeable milnesse and patience of the Martyr) he prayed vnto almighty God, for the Judge which condemned him to death, for the emperors also, and for the executioner which was ready to strike off his head, (in the hearing of him, and all such as were present) that this their hainous offence might not be laid to their charge. With these and the like petitions, being innocent, not deseruing death at all, he moued all that were about him to sob and sigh, and to shed bitter and salt teares: he for all that, preparing himselfe to die, laying most willingly his head on the blocke, and his bare necke to the sharpe edge of the glittering sword, was martyred the 25. day of the moneth Panemus, to wit, the 8. of the Calends of August. And such were the happy ends of these blessed Martyrs.

1. Women
burned.

Valentina.

The prayer of
Paulus before
his martyr-
dome.

Paulus prayed
for his perse-
cutors.

Paulus be-
headed.

CHAP. XXVII.

The punishment of an hundred and thirty confessors. The martyrdome of Antoninus, Zebinas, Germanus, and Ennathas a woman. The strange miracle reproving the hardnesse of mans heart.

Not long after there were 130. valiant champions out of the country of Egypt, protesting their faith in Christ and religion Godwards, which at the commandement of *Maximinus*, suffered in Egypt the like torments of eyes & legs, with the other mentioned a little before, of the which number some were condemned to the mine pits and carries within Palestine, the rest to the mettals in Cilicia. Wherefore together with these inious and horrible trecheries practised against the noble & renowned Martyrs of Christ, the great heate of persecution was asswaged, and the flame thereof (as it seemed vnto vs) by reason of their holy and sacred blood, was quenched, and now pardon, & freedom, and liberty was granted vnto the confessors of Thebais, who were oppressed with bondage in the digging of mettals growing in that region: & we poore silly Christians, went about to recreate our selues in this calme season of quiet peace: but he (as the diuell wold) in whose hand it lay to persecute vs, I wot not how, neither by what motiō, was againe thoroughly & wonderfully incited.

130. Confes-
sors.

The Edict of Maximinus against the Christians.

incensed against the Christians. Therefore vpon a sodaine the letters of Maximinus were sent to raise persecution against vs, into all and euery of the Provinces. Whereupon the president and the grand captaine of the Emperors whole host, gaue out commandement, by writing by epistles, & publike decrees vnto the wardens throughout euery city, vnto the gouernours and rulers of garrisons, vnto auditors, and recorders, that the emperors edict with all might might take effect: & charged mozeouer, that with all celeritie they should repaire and build againe the Idoll groues, & temples of diuels, lately gone to ruine: and also they should see to passe, that men and women, their households and families, their sons and their seruants together with the tender sucklings, hanging at their mothers breaſts, should sacrifice, and be very deſt of the sacrifices themſelues: that the victuals bought and sold in the market, the meate in the ſhambles, should be deſiled and ſtained with theſe impure oblations: and that there should be porters assigned for the bathes, to ſee that ſuch as purged their filth, and washed themſelues within, should afterwards without pollute themſelues with thoſe deſiled and cursed sacrifices. Theſe things being come to this paſſe, and the Christians being (as it is moſt like) altogether diſmayed at theſe ſad and ſorrowfull plunges wherewith they were ſtricken, and the Gentiles and Echnicks themſelues complained of the intolerable, abſurd, and ſhamefull dealing (for they were cloyed with too much cruelty and tyranny) and this lamentable ſeaſon hanging euery where ouer our heads: the diuine power of our Lord and ſauour againe gaue vnto theſe his champions, ſuch valiant courage of mind, and inspired them as if it were from aboue, that (being neither compelled, nor forced to yeeld an accompt of their faith) they should voluntarily offer themſelues, ſet at nought, treade downe, & ſtampe vnder foot, all the terrores and threats which the enemy could deuise. Wherfore of the full Christians linked together in one mind, leapt vnto the Preſident as he ſacrificed, & with a loud voyce exhorted him to reſorme himſelfe, to reuoke his error, and to leaue his folly, affirming there was none other God but he, who was the authoz & finiſher of all things: being demanded who and what they were, boldly made answer, that they were Christians. Wherat Firmilianus being vehemently moued, without any moze ado or farther punishment comanded ſomewith they should be beheaded. Of the which the firſt was a Miniſter by name Antonius, the ſecond Zebinas, of Eleutheropolis, the third Germanus. Theſe circumſtances which concerned them were done the 13. day of the moneth Dius, to wit, in the Ides of Nouember. The ſelfe ſame day a certaine woman called Ennathas of Scythopolis, bedecked with the ſtaring flower of glorious virginity, came thither together with theſe Partyes, the one not her ſelfe voluntarily as they did, but was by force drawne & brought before the Judge. Whereupon after ſtripes, after grieuous & reprochfull torments, which the Judge enioyned her to endure, a certaine Tribune by name Maxus, whole office & charge was at hand, as in appellacion, ſo in condition very wicked: & as otherwiſe he was impious & pernitent, giuen, ſo was he in body big ſet & wonderful ſtrong, in behauior beaſtly & to too cruel, & all ſuch as knew him, noted for an infamous perſon: this wicked Tribune without any ſolicite of his higher power, took in hand this blessed virgin, put off all her apparell, ſo that her body (ſauing from girdle downewards) was ſene all bare: this maid he led throughout the citie of Caſarea, and with great pleaſure laſhed her with whips (he was delighted with the ſound of the laſh) throughout all the market place and the open ſtreets. Who ſtanding at the bar, (after all thoſe infinit torments) where the Preſident vſed to pronounce ſentences ſhewing ſomewhat the great conſtancy of her mind in her defence of her faith, the Judge comanded ſhe should be burned quicke. But he proceeding in cruelty, & daily increaſing his ſauage cruelties againſt the Saints of God, paſſed the bounds of nature, ſhamefully forbidding the leſſe carcaſſes of the holy Saints to enioy ſolemne burial, & therfore he comanded that the dead carcaſſes should be kept day and night aboue ground, to the end wild beaſts might reare in peeces. So that ye might ſee, for the ſpace of many dayes, no ſmall number of men, ſeeing this cruell and vnnaturall comandement. And mozeouer, ſome watched diligently, from towres, caſements, & high places (as if hereby they had done vnto God good ſeruice) the dead carcaſſes were priuily conueyed & ſtolen away. Wherfore the brutiſh beaſts, the venous dogs, and griping fowle of the ayre, ſoze in peeces mans fleſh, lugging here and there their quartered members, & the whole citie was euery where ſtraued with the tormented & bruſed bones of theſe blessed Partyes, ſo that they which aforetime were eagerly bent againſt

Antonius be-
headed.
Zebinas be-
headed.
Germanus
beheaded.

Maxus a wicked Tribune.

Ennathas a
virgin burned
quicke.

confessed plainly, that they neuer saw a more cruell act, or a more horrible sight then was, and bewailed not onely the miserie and lamentable state of such as were thus afflicted, but also their owne case, and the ignominie rebounding thereby vnto nature, the common rent of all. This spectacle of mans flesh, not in one place deuoured, but piteously scattered euer where, was subiect to euery mans eye, round about the wals of the towne, and exceeded that thereof may be spoken, & euery lamentable & tragicall shew. Some reported they saw quarters, whole carkasses, and peeces of bowels within the wals of the city. While this continued the space of many dayes, such a miracle was seene as followeth: When the weather was calme, and the ayre cleare, and the clouds vnder heauen (which compasseth al) banished away, the pillars of the city vpon a sudden, which held by the great and common porches, set or rather poured out many drops of water much like vnto teares: the market place also in the streets (when as there fell not a drop of raine) I wot not how neither whence, looked with moisture & sprinkled drops of water: so that immediatly the rumour was byruted abrode euery mans mouth, that the earth being not able to away with the hainous and horrible cruelties of those dayes, poured out infinit teares after a wonderfull sort: and that the stones & senselesse creatures bewailed those detestable mischiefes, reproving man most iustly, for his stonie heart, his cruel mind void of all pity and compassion. But peradventure this story will seeme fabulous and ridiculous vnto the posterity, yet not vnto such as then were present, and were fully perswaded with the truth thereof.

A miracle

CHAP. XXVIII.

The martyrdome of Ares, Promus, Elias, Petrus Apfelamus, and Asclepius a Bishop of the opinion of Marcion.

The 14. day of the moneth Appellus which next ensued, that is, about the 19. of the Kalends of Ianuarie, certaine godly men, trauellers out of Egypt, (their iourney was into Cilicia, minding to find some reliefe at Cæsarea for the confessoers which there abode) were taken of the watch which late at the gates of the city, & searched incomers. Of which some receiued the selfe same sentence as they had befoze, whom they went about to release, to wit, the pulling out of their eyes, the maiming of their lims and left legs. These of yielding forth a marvellous constancie at the confession of their faith, ended their liues with diuers kinds of torments at Ascalon where they were apprehended. One of them whose name was Ares, was throtton into a great flaming fire & burned to ashes: & other two, whose names were Promus and Elias, had their heads stricken off fro their shoulders. The 11. day of the moneth Audinus, that is about the thirde Ides of Ianuarie, Petrus called also Apfelamus, a worshipper or religious man, borne in the village Anea which bordered vpon Eleutheropolis, being very often intreated by the Iudge and his assistants, to remember himselfe, to pity his case, & to tender his youthfull yeares and flourishing age: contemned their perswasions, & cast his whole care vpon almighty God, preferring that befoze all other things, yea and above his proper life: and at Cæsarea tried by fire his faith in Christ Iesu with a noble and valiant courage, much like vnto most pure gold. Together with him one Asclepius a bishop (as he said) of the heresie of Marcion, with godly zeale (as he thought) but not that which is accompanying vnto knowledge, departed this life in the selfe same burning fire. And thus much of this.

Ares burned.
Promus beheaded.
Elias beheaded.

Petrus Apfelamus burned.
Asclepius a Marcionite burned.

CHAP. XXIX.

Of 12. Martyrs that suffered together in one day with Pamphilus, and of the martyrdome of Adrianus and Eubulus.

I me now draweth me away to paint forth to the posteritie that noble and glorious theater of Martyrs which suffered together with Pamphilus, whose name I do alwaies honour and reuerence. They were twelue in number, and thought worthy not onely the propheticall, or rather the Apostolike gift, but also the number of the Apostles, of whom Pamphilus, minister of the Church of Cæsarea was principall: a man very famous, for sundry vertues throughout the whole race of his life: singular, in despising & contemning this present world: bountifull for liberalitie bestowed vpon the poore: wonderfull, in neglecting & despising all transitorie things: excelling in behauiour and Philosophical trade of liding: moreouer, being all men of our age, for seruent zeale & earnest study of holy Scripture: marvellous constant

Pamphilus.

constant in all his doings and enterprises, & also very ready to ayde and help such as were of his kin and familiar acquaintance. Other his vertues and well doings, because it requires a longer treatise, we haue lately and largely published in a peculiar volume, entitled of his life and diuised into three booke. Therefore such as are desirous more exquisitely to knowe his famous life, we refer thither, and presently we mind onely to prosecute such things as concern the Partyes which suffered persecution together with him. The second after Pamphilus came forth to wassle was the reuerend hoare-headed *Valens*, Deacon of the city of *Caesarea*, a grane father in euery mans eye, and greatly skilled in holy Scripture, if then there was any such in the world, he was so expert therein, that if he heard any parcell thereof by any man alledged, forthwith was he able by rote to repeate it, as if he had read it out of a booke. The third was *Paulus*, a man wonderfull zealous and seruient in the spirit, borne in the city of *Iconia*, where he grew to great fame, befoze martyrdom he endured the scorching and burning of his flesh with hote irons, & passed thzough a woorthy combat at the confession of his faith. The martyrdom of these was deferred by reason of their continuance in prison two whole dayes. In the meane while came the brethren of Egypt which suffered martyrdom together with them. These Egyptians when they had accompanied the confessozs of Cilicia vnto the place appointed for the digging of mettals, returned home againe. In their return they were taken of the watch which kept the gates of *Caesarea* (which were barbarous & rude guards) and examined who they were, and whence they came. When they could not conceale that they were laid in hold, as if they had bene hainous trespassers, and had committed some terrible crime. In number they were five, which were brought befoze the tyrant, and after examination, clapt in prison. The third day being the sixteenth of the moneth *Peritius* after the Calends of *Romanes*, about the fourteenth of the Calends of March, these together with Pamphilus and the rest of his companions (mentioned a litle befoze) by commandement were brought before the Judge. This Judge first of all trieth with sundry and manifold torments, with many strange deuices, the inuincible constancy, and valiant mind of the Egyptians: and with the same demanded of the chiefe & principall in this combat, what his name was then, when as in the confession of his proper name, he had named himselfe vnto him, after some Prophet or other (as was their maner, in stead of the idolatrous names which their parents had giuen them) chose the new names, they called themselves after the name of *Elias*, *Ieremias*, *Esey*, *Samuel*, and *Daniel*, & expressed not only in word but in works themselves, the very true God of Israel, from the Jews according vnto the proper etymology of their names.) *Firmilianus* hearing an appellation of the Party, weighed not at all the sence & signification of the word, but condarily asketh of him what countreman he was. He satisfying the interrogatorie, giued him a fit name vnto the former answer, that his country was *Ierusalem*, meaning in very deed the selfe same whereof *Paul* spake: That *Ierusalem* which is about is free, which is the mother of all. Again, in another place: Ye are come vnto the mount *Sion*, & to the city of the liuing God, the celestiaall *Ierusalem*: for it was this that the Party understood. *Firmilianus* being curiously minded, enquireth earnestly & curiously where this city was, in what country it lay, & how he tormented him grievously, to the end he should confesse the truth. This Party hauing his hands wrested, and tyed behind him, his feet with cert aine new and strange kind of cords stretched asunder, auouched constantly that he told him the truth. Afterwards when he demanded of him againe, what he was, & where that city was situated, made answer that it was a country which only belonged to the godly: that none other should be partaker thereof, saue the godly alone: & that it was situate eastward, where the Sun in the morning becometh abode the bright beams of his light. In uttering these words he entred into so deepe cogitation within himself, that he forgot the tormentozs which laid him on on euery side, & seemed to perceine no sence or feeling of the paine & punishment, as if he had bin a ghost without flesh, blood, or bone. The Judge casting doubts with himself, & greatly disquieted in thought the Christians would bring to passe, that the city mentioned by the Party, should become enemy vnto the Romans: he began to search & diligently to enquire, where (by report Eastward) should be. Last of all, when he saw this young man after bitter & tedious torments, with immutable constancy to perseuer steadfastly in his former saying, he was so much affected, that he thought his head should be stricken off from his shoulders. Such was the mortal race of this miserable life, which this blessed Party did run. The rest of his companions, after the

Valens.

Paulus.

Five Martyrs
beheaded.Gal. 4.
Heb. 12.

ents, ended their lives with laying their heads on the block. In the end *Firmilianus* though
 in maner wearied, and frustrated of his purpose, yet not satisfied to the full with these infinit
 ments, and their terrible execution, turned himselfe vnto *Pamphilus* and his companions.
 though he had experience sufficient heretofore of their invincible constancie in defence of
 their faith, yet againe he demandeth whether at length they would obey and yield vnto him.
 When he was resolved of their last answer, which tended to martyrdome, he gaue sentence
 they should be tormented and punished alike with the former martyrs. Which being done,
 a yong man, one of the servants of *Pamphilus*, so well brought up and instructed, that he might
 as well seeme worthy the discipline and education of so worthy a man, as sone as he per
 ceived that sentence was past vpon his maister, crieth out in the midst of the throng and re
 questeth that his maisters carcasse together with his companions, after the breath were de
 parted their bodie, might quietly be buried in their graues. The Judge being affected not like
 to a man, but to a most sauage beast, tendered not at all the yong mans youthly yeares,
 but forthwith demanded of him whether he were a Christian, who when he affirmed plainly
 that he was, boiled with anger, as if his heart had bene stickt with a knife, and charged the
 tormentors they should lay on him the weight of their hands, & the might of their strength.
 After that he was enioyned to sacrifice, and had refused, the Judge commanded that without
 compassion he should be scourged vnto the bare bone, vnto the inner and secret bowels,
 as if he were man couered with flesh and compassed in a skin, but a picture made of stone
 wood, or some senselesse metall. In which kind of torment, continued a long time, when the
 Judge perceiued that he vttered no language, neither gaue forth to vnderstand that he felt
 any paine, and saw that (his body being in maner senselesse, spent with lashes and consumed
 away) he tormented him in vaine, he continued still hard hearted & void of all humanitie, and
 ordered forthwith that his body should be burned by a litle and a litle with a slow & slack fire.
 This yong man being the last of the which also the martyrdome of *Pamphilus* (who was his
 only maister) entred into this dangerous skirmish, departed this life before him, because
 the tormentors which executed the rest seemed to be very slow. When might a man haue scene
Porphyrius (for that was the yong mans name) after triall in euery kind of exercise, earnestly
 and wholly bent with a wonderfull desire, as the maner is of men, to obtaine the valiant and
 desired victory: his body all powdered with dust, yet gracious in face & countenance, hastening
 to the place of execution for all his afflictions with vpright and noble courage, replenished no
 doubt with the spirit of God: attired in the philosophicall habite, after his wonted guise, to
 wit, wearing a garment after the maner of a cloke which couered only his shoulders, telling
 his mind to his familiars by signes with a modest and mild spirit, continuing still, yea when
 he was bound to the stake, his glorious and glad some countenance: and moreover when the
 flames flashed about with great distance, & waxed extreme hot round about him, ye might haue
 seen him with his breath on either side blowing the flame vnto him: and after these words
 when as the flame first of all touched his body, which with loud voice he sounded out (Iesus
 thou Son of God succour and helpe me) to haue suffered constantly without any murmuring
 at all, all those marvellous and extreme torments, even to the last gaspe. Such was the affli
 ction of *Porphyrius*, whose end *Selouchus* a confessor and a soldier signified vnto *Pamphilus*, who
 the autho^r of such a message deserued, was without delay thought worthy to take the same
 chance together with those Martyrs. For as sone as he had certified him of *Porphyrius* death,
 he taken his leaue & farewell of one of the Martyrs, certaine soldiers lay hands vpon him,
 and bring him before the President. He as if he went about to hasten his iourney, & to ioyne
 in a wayfaring companion with *Porphyrius* vnto the celestially paradise, comendeth forthwith
 that he should be beheaded. This *Selouchus* was boyn in Cappadocia, & preferred to this great
 no^t before all the youth of the Romane band, & before them which were of great credit and
 estimatiō among the Romans, he excelled all the rest of soldiers in youthly fano^r, in strength,
 and goodly stature of body, his countenance was gracious, his speech amiable, he passed for
 a help making, for big setting, for faire liking and fit proportion of the whole body: he was
 famous at the beginning of the persecution for his patient suffering of stripes in the defence
 of the faith, and being depriued of the warlike dignitie which he enjoyed, became a zealous
 follower of the worshippers or religious men, he succored and prouided with fatherly care and
 insight for the fatherlesse, the succorlesse, the widows, & such me as were visited with great

Porphyrius
the seruant of
Pamphilus
after torment
was burned
to death.

Selouchus
beheaded.

Theodulus
crucified.

Julianus bur-
ned.

Adrianus be-
headed.
Eubulus be-
headed.

Firmilianus
the wicked
tyrant was
beheaded.

miserie & affliction. Wherefore God being rather delighted with such like sacrifices of men
and works of charity, then with smoky incense and bloudie oblations, called him of his gra-
nesse, vnto this glorious and renowned garland of martyrdome. This was the tenth cham-
pion of the number mentioned before, which suffered death in one & the selfe same day, when
by (as it appeareth) the great and beautifull gate of the kingdome of heauen being let open
open by the meanes of *Pamphilus* his martyrdome, made an easie passage both vnto him
the other his companions, to the attaining of perfect pleasure in the celestiaall paradise. *Theo-*
dulus also a graue and a zealous father, one of *Firmilianus* the Presidents familie, and in gra-
ter credit with him then all the rest of his household, partly for his hoze head and great yeare
(for he was a great grandfather) and partly for the singular good will and affection borne
wayes towards him, treading the same steps *Selenuchus* had done before him, & committing
the like crime with him, is brought before his maister *Firmilianus* the President to please
himselfe: who being incensed with greater rage towards him then the rest of the Martyrs
deliuered him in the end to be crucified, which kind of martyrdome after the example of
Saviour he suffered most willingly. Yet because there wanted one which might supply
twelfth roome among the Martyrs rehearsed before, *Julianus* came forth. Who coming from
farre, and as yet not entred into the wastling place, as sone as he had heard by the way
he came of their death and happie ends, forthwith he conueyed him straight vnto the
spectacle and theater of Martyrs, & as sone as he saw with his eyes the blessed bodies of
Saints lying all along vpon the ground, he was tickled with inward ioy, he embraced them
generally, and saluted them after the best maner: which when he had done, the catchpols
executioners apprehended him, and presented him before *Firmilianus*, who after he had
reueled such things as were correspondant vnto his cruell nature, commanded he should be
burned a slow and slacke fire, and so burned to death. *Julianus* triumphed and leapt for ioy,
with a loud voice gaue great thanks vnto God, who bought him worthy so great a
and reward, and in the end he was crowned with martyrdome. He was by birth of *Capp-*
docia, in life and conuersation holy, faithfull and verie religious, and besides his same in
things, he was abundantly inspired with the spirit of God. Such was the frame of
which were tormented, and by the goodnesse of God crowned Martyrs in the company
Pamphilus. Their holy and happy carcases were kept aboue ground by the decree of the
ked President, foure dayes and foure nights to be deuoured of the beasts of the field, and
the fowles of the aire. But when as miraculously neither beast, neither bird, neither dog
nigh vnto them, againe by the grace and goodnesse of almighty God, they were caried
safe and sound, and committed to their graues with sollemne buriaall after the Christian
ner. Furthermoze when the crueltie practised against vs was bzuted abrode and rife in
rie mans mouth, *Adrianus* and *Eubulus* of the countrey *Manganza*, taking their iourney
wards *Cæsarea*, to visite the rest of the confessozs, were taken at the gates of the Citie, &
mined concerning the cause of their voyage into that countrey. Afterwards freely confessing
the truth, they were brought before *Firmilianus*, who without any moze ado or farther
beration, after many torments and infinite stripes, gaue sentence that they should be
in peeces of wild beasts. Within two dayes after, being the fifth day of the moneth *Dystros*
about the thirde Nones of March, when the citizens of *Cæsarea* celebrated their iuaies,
the day of renels *Adrianus* was thzown at the feet of a fierce Lion, afterwards slaine with
edge of the sword, and so died. *Eubulus* the third day after, about none, in the selfe same
of March, being the seventh day of the moneth *Dystros*, when the Judge intreated him
nestly to sacrifice vnto the Idols, wherby he might enioy their freedome according vnto
and order, he preferred a glorious death for godlinesse sake, before this fraile and transi-
life: after he was torne & mangled of wild beasts, he was slaine (as his fellows before him)
with the edge of the sword, and being the last, he sealed with his bloud all the happie con-
of the blessed Martyrs of *Cæsarea*. But it shall seme worthy the noting, if at length we
member after what sort (and that not long after) the heauie hand of God lighted vpon
wicked magistrates, together with the tyrants themselues. For *Firmilianus* who from
and contumeliously raged against the Martyrs of Christ, suffering extream punishment
gether with the other his partners in horrible practises, ended his life with the sword.
these were the martyrdomes suffered at *Cæsarea* during the whole persecution.

The pastors of the Churches for their negligence in executing of their office, were punished from above. The martyrdoms of Peleus, Nilus, Patermythius. The punishment of Silvanus and Iohn. The beheading of nine and thirty Martyrs in one day.

What in the meane time was done to fall out against the presidents and pastors of churches, and after what sort the iust iudgement of God reuenger of sinne (in stead of shepherds ouer sheepe, and the reasonable stocke of Christ the which they should wisely and aduisedly gouerned) made them not only keepers of Camels, a kind of beast of reason, by nature crooked and ill shapen; but also the Emperours householders, & this he for a punishment due to their deserts: moeouer what contumelies, what reproches, what sort of torments they suffered of the Emperours presidents and magistrates at sundry times for the holy ornaments and treasure of the Church, what pride and ambition reigned among of the, how rashly & vnlawfully they handled diuers of the brethren: what schismes were raised among the confessoys themselves, what mischiefs certaine seditious persons of stirred vp against the members of the Church which were remnant, whilst that dayly might and maine (as commonly we say) they induozed to excogitate new devices one against another: how that vnmmercifully they destroyed and brought all to nought with lamentable estate of bitter persecution, & to be short, heaped mischiefe vpon mischiefe: all these as I haue in mind to passe ouer with silence, supposing it not to be our part (as I haue said in the beginning of this booke) either to rehearse or record them, in as much as I am wholly bent and fully minded to ouerslip and conceale the memorials of them. Yet if there be any laudable things, any thing that may seme to set forth the word of God, any worthy act, or famous things flourishing in the Church, I take it to be my speciall and bounden dutie to discourse of the, to write these, often to inculcate these in the patient eares of faithfull Christians, and put vp this booke with the noble acts of the renowned Martyrs, & with the peace which afterwards appeared and shined vnto vs from above. When the seventh yeare of the persecution raised against vs was now almost at an end, and our affaires began by a litle and as were by stealth, to grow vnto some quiet state, ease and securitie, and now leaned vnto the next yeare, in which no small multitude of confessoys assembled themselves together at the mine pits in Palastina, who freely occupied themselves in the rites & ceremonies of Christian religion, so that they transfozmed their houses into Churches: the president of the province being a cruell and a wicked man (as his mischieuous practises against the Martyrs of Christ shew him for no other) made a voiage thither in all the hast, and hearing of their doings, for trade of life and conuersation, made the Emperour by his letters priuie therunto, paine to set forth in the same, such things as he thought would disgrace, discredit and defame y god of those blessed confessoys. Whereupon the maister of the mine pits and metals came thither, and by vertue of the Emperours commandement, separateth the multitude of confessoys, so that thenceforth some should continue at Cyprus, some other at Libanus, & others also in other places of Palastina, and commanded that all should be wearied & vexed with sundrie labors and laboꝝ. Afterwards he picked out foure of the chief of them, and sent them vnto the king, of the which two of them were called *Peleus* and *Nilus*, bishops of Egypt, the third a minister, the fourth annexed vnto these was *Patermythius*, a man wonderfully beloued for his singular zeale towards all men on Gods behalfe. All which the Iudge requested to renounce Christ and his religion, who when they obeyed not, and seeing himselfe frustrated of his purpose, gaue sentence that they should be tied to a stake & burned to ashes. Other some of the confessoys being not fit for that laboꝝ and seruice, by reason either of their heauy old age, or vnprofitable members, or other infirmities of the body, were released & charged to dwell in a severall and solitarie place. Of which number *Silvanus* bishop of Gaza was the chiefest, who liuely expressed vnto all the world, a godly shew of vertue, and a notable paterne of Christianitie. This man from the first day of the persecution, and in maner vnto the last, during all the space, was famous for the sundry and manifold conflicts he suffered after examinations, and reserued vnto that verie moment, to the end he being the last, might be vp with his blood all the conflicts of the Martyrs slaine in Palastina, There were released and partakers with him of the same affliction, many Egyptians, one was *Iohn*: who also same and renowned excelled all the men of our time: who although he was blind before, yet

Chap. 21

Peleus burned.
Nilus burned.
A minister burned.
Patermythius burned.

Silvanus.

John a blind
man of a sin-
gular memo-
rie and rare
gifts.

yet the tormētōs were so cruell, so fierce & so rigorous, that for his great constancy in pro-
fessing the name of Christ, the maimed his left leg with a burning saw (as y other confessors
were used before) and seared the apple of the eye, bereaued already of sight, with an hot scal-
ding iron. Let no man marvel at all at his good conuersation and godly life though he were
blind, because his manners deserued not such admiration as his gift of memory, where he had
printed whole books of holy scripture, not in tables made of stone (as the holy Apostle saith)
neither in the hides of beasts, parchment or paper, which moeth corrupteth and the time wea-
reth away, but in the fleshy tables of the heart, that is, in the prudent memory & sincere un-
derstanding of the mind: so that when it seemed good vnto him, he was able out of the closet of
his mind, as it were out of a certaine treasury of good learning, to alledge and repeat the Law
and the Prophets, sometimes the histories, at other times the Euangelists and wordes of the
Apostles. I confesse truly that when I first saw the man stand in the midst of the congregatio
and assembly, and heard him recite certaine places of holy scripture, I wondered at him. For
as long as I heard his voyce sound in mine eares, so long thought I (as the manner is at so-
lemne meetings) that one read out of a booke: but when I came nearer vnto him, and saw the
truth as it was, all others standing about him with whole, open and sound eyes, & him bring-
ning none other but only the eye and sight of the mind, & in very deeb uttering many things much
like vnto a Prophet, and excelling in many things many of them which enioyed their senses
sound and perfect, I could not chuse but magnifie God therfore, and maruell greatly thereat.
We thought I saw liuely tokens and euident arguments, that he was a man indeed not after
the outward appearance, or fleshy eye of man, but according vnto the inner sense and secret
understanding of the mind, the which expessed in this man, though his body were maimed &
out of fashion, greater power of his inward gifts. God himself reaching vnto these men (as
mentioned before, and continuing in severall places, executing their wonted trade of life in prayer
and fasting, with the rest of their godly exercises) the right hand of his mercy & succour, gran-
ted them through martyrdom to attaine vnto an happy and blessed end. But the diuel, ene-
my and sworn aduersary of mankind, could no longer away with them, for that they were
armed and fenced against him with prayers continually powred vnto God, but went about
(as he imagined) to bere them, and to cut them off from the face of the earth. For God had
granted him that might and power, that neither he in no wise could be kept backe from his
wilfull malice and wickednes: neither these men for their manifold & sundry conflicts should
be deprived of their reward and glory. Wherefore by the decree of the most wicked Emperour
Maximinus, there were in one day nine & thirtie martyrs beheaded. These were the martyrs
doms suffered in Palestina during the whole terme of eight yeares, and such was the persecu-
tion raised against vs, which first began with the ruine and ouerthrow of the churches, and
increased daily more and more by reason the Emperors at sundry times renewed the same,
whereupon also it fel out that there were manifold & sundry tormētōs of valiant champions
wasting for the truth in Christ, & an innumerable multitude of martyrs in euery prouince,
reaching from Lybia throughout all Egypt, Syria and the Easterne countries, & euery where
euen vnto the confines of Illyricum, and the coasts adioyning to the foresaid countries: as all
Italy, Sicilia, France, and the Western countries, & such as reach vnto Spaine, Mauritania, and
Affricke: where they were not persecuted fully two yeares, but quickly through the mercy and
goodnes of God obtained peace and tranquillity, because the diuine prouidence of almighty
God, for their faith and innocencies sake, pitied their lamentable estate. For that which from
the beginning was not remembred to happen in the Romane Empire, came now in the end
to passe amongst vs, beyond all hope & expectation. The Empire was diuided into two parts
because of the persecution raised against vs. And though in some part of the world y brethren
enioyed peace, yet in other regions and countries they endured infinite conflicts & tormētōs.
But when at length the grace of God shewed his louing, mercifull and favourable counte-
nance, and watchfull care ouer vs, then I say then, the gouernours and magistrats, euen they
which aforetime raised persecution against vs, remembred themselves somewhat better, al-
tered their mind, and song a recantation, quenching the fierie flame of persecution flaming
among vs, with more circumspect decrees and milder constitutions in the Christian religion.
Now let vs recozd vnto the posteritie the recantation of *Maximinus* the tyzant.

The end of the eight booke.

THE

THE IX. BOOKE OF THE EC-
CLESIASTICAL HISTORIE OF EVSEBIUS
PAMPHILVS BISHOP OF CÆSAREA IN PALÆSTINA.

CHAP. I.

Though Maximinus went not seriously about to succour the Christians and to mitigate the persecution, yet it profited, and Sabinus published abroad his letters in the behalfe of the Christians, so that peace was restored.

His recantation being set forth by the commandement of the Emperours, was published euery where throughout Asia & all the prouinces thereof, which being so done, Maximinus the Easterne tyrant, most impious of all, and chiefe enemy to the seruice of God, not pleased with these proclamations, in stead of the written edict, commanded his lieutenants by word of mouth, that they should cease the warres against the Christians. And because he durst no other way contradiet the higher power, he began to imagine how to conceale the decree already proclaimed, & to prouide lest it were made manifest vnto the countries of his dominion, and by this aduice commanded his inferiour magistrats by word and not by writing, that henceforth they should persecute vs no more. But they certified one another of this commandement by letters, and Sabinus who then among them was in highest dignitie, certified by epistle written in the Latine tongue, the severall Presidents throughout the prouinces, of the Emperours decree, by translation thus: The maiestie of our Lords and most noble Emperours hath decreed now a good while ago with great care and deuotion, to induce the minds of all mortal men vnto the holy and right trade of liuing, to the end these also which haue alienated themselues from the Romane maner, should exhibit due worship vnto the immortall gods: but the stubbornnesse of some, and their most obstinate mind so farre resisted, that they could not be withdrawne from their purpose by any iust reason, nor terrified with any torment that was laid vpon them. Forasmuch therefore as it fell out by this meanes that many put themselues in great peril, the maiesty of our Lieges and most puissant Emperours, after their noble pietie (iudging it a thing farre from their most noble purpose, for such a cause to cast men into so great danger) gaue me in charge, that with diligence I should write vnto your wisdom: That if any of the Christians be found to vse the religion of his owne sect, you neither grieve nor molest him at all, neither thinke any man for this cause worthy of punishment, when as it appeareth in so long a tract of time, they can by no means be induced to surcease from such a pertinacie. Your industrie hath therefore to write to the lieutenants, captaines & constables of euery citie and village, that they passe not the bounds of this Edict, to presume any thing contrary to the same. The Presidents throughout the prouinces, hauing receiued these letters, thinking this to be the true meaning of y^e Emperour in these letters contained, declare forthwith by their epistles the Emperours decree vnto the lieutenants, captaines, and such as gouerned the countrey people. Neither were they satisfied with sending of letters onely, but rather by doing the deed it selfe to bring about the Emperours will, brought forth and set at libertie, such as they held captiues in prison for y^e confession of christian religion, yea releasing them also which for punishments sake were committed to the mine pits & digging of metals, so they being deceiued thought this would please the Emperour. These things being thus brought to passe, immediatly after the sunne beames of peace shined brightly, as if it had bin after a dark or misty night. Then might a man haue sene throughout euery city, congregations gathered together, often synods & their wonted meeting celebrated. At these things the incredulous heathen were much dismayed, and wondring at the maruelous strangenes of so great a change, cried out, that the God of the Christians was the great and onely true God. Some of our men which faithfully and manfully endured the combat of persecution, enioied againe their libertie among all men: but other some weake in faith, of abied minds in the noyme of persecution, greedily hastened vnto their salue, & sought of such as were strong and

Sabinus vnto the Presidents throughout the dominions of Maximus.

Such as fell in persecution repented them of their fall.

found, the right hand of saluation, and desired the Lord to be merciful vnto them. Again the noble champions of godlinesse being set at liberty from the affliction they suffered in the mine pits, returned to their owne home, passing throughout every citie with valiant and chearfull courage, with vnspeakable ioy, & replenished with inerplicable liberty of mind. So that both in their voyage and returne they went on lauding God in songs & Psalmes throughout the highwayes, market places, and frequented assemblies. There mightest thou haue scene them who a litle before after most grieuous punishments were fettered and banished their native soile, to receiue and enioy their proper houses, with a chearfull and merrie countenance, in so much that they which afoze time cried out against vs, now reioyced together with vs at this wonderfull sight, happening beyond all mans expectation.

CHAP. II.

Maximinus againe shewing his hatred against the Christians, forbiddeth the assemblies in churchyards, and goeth about to banish them Antioch.

The tyrant enemy to all honestie, and chiefe aduersarie of all the godly, whom we sayd to haue bozne rule in the Easterne parts, not well brooking these things, permitted them not to continue in the same state, no not sixe whole moneths. Wherefoze he putteth in vze every mischieuous practise to the ouerthrow of peace and tranquillity: first by a certaine pretence he goeth about to barre vs our libertie of meeting in churchyards, next by sending certaine malicious men, he incited and prouoked against vs the citizens of Antioch, that they should beg of him for a great benefitt, that he would permit no Christian at all to dwell within his dominions. This he assayed to effect by others, the autho: of all which mischief was Theotecnus, who solicited the cause, and egged them of Antioch forwarde: a man he was of authority, an inchanter, verie spitefull, and farre from the signification of his name, who then was Lieutenant of that Citie.

CHAP. III.

Theotecnus goeth about to mischiefe the Christians: he incenseth the tyrant against them, and setteth vp an Idoll at Antioch.

This Theotecnus therfoze when he had vehemently impugned vs, & procured every kind of way that the Christians should diligently be sought out of their dens, & apprehended as hainous robbers: and had deuised all meanes to the end we should be charged & accused, and had bene the cause of death to an infinite number: at length he erecteth an Idoll of *Jupiter*, as of the god of friendship, with certaine enchantments & sozceries, & inuenteth thereunto impure ceremonies, execrable sacrifices, and detestable oblations, and causeth report to be made vnto the Emperour of the strange things the Idoll seemed to utter. This Theotecnus also being a flatterer (which he saw pleased the Emperour) raised a wicked spirit against the Christians, and said, God so commanded, that the Christians should be banished out of the Citie and the liberties thereof, for that they were rebels and traitors to the crowne.

CHAP. IIII.

Maximinus againe raiseth persecution by his decrees.

When that Theotecnus first of all had done this of his owne accord, all the other magistrates inhabiting the cities of his dominion promulgated the like sentence: and when as the Presidents throughout the provinces saw this pleased the Emperour, they egged the subiects also to do the like: and the tyrant very promptly consented by his rescript vnto their ordinances, so that againe the heate of persecution was blowne against vs, and Idoll priests were ordained by the decree of Maximinus throughout euery Citie and village, and mozeouer high priests which specially excelled in policies, and passed others in all things, who also were zealous followers of their religion, and bestowed great labour about the seruice of them whom they worshipped. Wherefoze the Emperours superstition and idolatrical mind was againe as it were fresh incensed against vs: and that I may better & whole in few wordes, he brought all his dominion, both magistrates and inferiour subiects, to practise euery kind of mischiefe for his sake against vs, and to thinke they requited him fully, and should haue great fauour as many as desired to obtaine any benefite at his hand, if they oppressed vs with slaughter, and executed certaine new mischiefes against vs.

CHAP.

Jupiter philia.

CHAP. V.

The heathens go about to defame Christian religion, faying blasphemies against the actes of Christ and Pilate, and with certaine womens confession extorted from them by the gouernours of Damascus.

Aaine they forge certaine acts as of Pilate and our Saviour, full of blasphemy against Christ, the which by consent of the Emperour they send abroad throughout his dominions, commanding by their letters, that the same throughout all places both city and countrey should be expounded, and deliuered to the youth by schoolmasters, to be committed to memorie in stead of their theames. These things being thus brought to passe, a certaine ruler of the host, who the Romanes call a Captaine, drew from the market place of Damascus in Phœnicia, certaine infamous women, and brought them by threats of torments to that passe, that after a register of record was shewed, they should confesse themselves sometimes to haue bene Christians, and priuie to the wicked and lasciuious acts which the Christians committed among themselves at their sollemne meeting on the sundaies: & what other things soeuer it pleased him they should vtter to the slander of our religion, the which words were registred, copied & sent to the Emperour, who also commanded the same to be published euery where, in euery place and city.

CHAP. VI.

The confusion of the Captaine of Damascus: the commendation of certaine Martyrs, and the places where they flourished.

But this Captaine in a while after procured his owne death with his proper hand, & suffered punishment due for his malicious desert. Then againe banishment & grieuous persecution was raised against the Christians, and againe the Presidents of seuerall provinces began cruelly to rage against vs, so that diuerse of them which excelled in the doctrine of Christ Iesu, bare away the inevitable sentence of death. Of which number were three Christians in Emisa a city of Phœnicia, who of their owne accord professed Christianity, and were deliuered to be deuoured of rauening beasts. Among these also was Siluanus a Bishop, farre stricken in yeares, hauing executed the function of the ecclesiasticall ministerie y^e space of forty yeares full. About that time Petrus who notably gouerned the Churches of Alexandria, excelling all other godly bishops, for his vertuous life & godly exercise of preaching, for no other cause then you heare, without hope of any reward, suddenly & vnadvisedly by the commandement of Maximinus was beheaded: and together with him after the same maner, manie Egyptian bishops were executed. Againe Lucianus a notable man, for his continencie of life, and for his skil in holy Scripture highly commended, being an Elder of y^e Church of Antioch, was brought to Nicomedia, in which citie the Emperour then abode. And after he had exhibited vnto the Emperour (enemy to all goodnesse) an Apologie in defence of the doctrine which he taught, and according to the which he gouerned, was cast into prison, and shortly after executed. This Maximinus in short space exercised so great tyranny & cruelty towards vs, that the latter persecution seemed farre moze grieuous then the former.

CHAP. VII.

The Edict of Maximinus against the Christians, and the calamities which ensued after the publishing thereof, and daunted the braggerie of the tyrant.

In the midst of euery towne (which befoze was neuer seene) the decrees of cities and besides them the copies of the imperiall edicts engrauen in brassen tables were nailed vp. And children in schooles sounded euery day Iesus and Pilate, and other things, which for farther contumely were inuented. It seemeth very expedient for this place to annere the copy of the edict which Maximinus nailed to pillars, so that the insolent & arrogant temerity of this man, his spite towards God, his euident contumacy, & againe the vigilant iustice of God against impious persons, which immediatly ouertooke him, according to the celestiaall wisdom, may be revealed: wherewith he being prouoked, though he imagined not mischiefs verie long against vs, yet at that time he confirmed the with publike edicts: the copie wherof was thus:

The copie of the Rescript of Maximinus, ratifying the decrees published against vs, and borrowed of that which was nailed to a post at Tyrius.

At length the weake resistance of mans mind, laying aside and scattering all obscuritie and mist

Three Christians deuoured of beasts. Siluanus martyred. Petrus b. of Alexandria beheaded. Lucianus martyred.

Maximinus against the Christians.

He commen-
deth the su-
perstition of
the Tyrians,
and their cru-
eltye against
the Christi-
ans.

A slander.

Math. 24.

of error which hitherto possessed the wits as well of the impious as of miserable men, wrapped in the pernicious darknes of ignorance, hath bin able to discern, that the same is gouerned by the prouidence of the immortall gods, embracing goodnes, which thing may not be exprest, how acceptable, how pleasing and gratefull it was vnto vs, & how great a triall it shewed of your godly will, when as also afore time euery man knew your disposed diligence and pietie towards the immortall gods, whose faith is made manifest, not by naked and fruitles words, but by firme & wonderful works: wherefore your city may iustly be called the seate of the immortall gods, and by many examples it is apparent how she flourisheth hauing the celestiaall gods present with her. For behold, your city laying aside all the things which specially concerned her, and despising the things that chiefly should haue bene sought for her wealth, when as she perceiued that cursed vanitie againe to creep, and like contemned and couered sparkles of fire, by blowing againe to send forth mightie flames, immediatly without further deliberation you hauing recourse vnto our grace, as vnto the metropolitane of all diuine worship, haue made supplication for remedy and aid: the which sound mind, it is manifest, the gods for your trustie seruice haue ingrafted in you. He therefore, I meane the most high & mighty *Ioue*, who ruleth your most renowned city, to the end he might deliuer your countrey gods, your wiues, your children, your households, goods and houses from all corruption, hath inspired your minds with this wholsome counsell, shewing and declaring how excellent and notable a thing it is to embrace the religion & sacred seruice of the immortall gods with due worship. Who may be found so bereued of all his wits, which cannot vnderstand this thing to happen vnto vs by the fauorable care of the gods, that neither the earth denieth the seed she receiued frustrating the hope of the husbandman by vaine expectation: neither is that shew of wicked warre on earth strengthened without offence: neither doth the noisome temperature of the aire dispatch with death the corrupt bodies: neither is the sea (swolne with importunate winds) overflowne the banks: neither do the stormes which fall down vnlooked for, stirre vp pernicious tempests: neither is the earth which is fosterer and mother of all, drowned in her owne bottomlesse gulfes by terrible earthquakes: neither the mountains setled on earth swallowed vp by rending of the earth asunder: all which euils, yea greater then these, who knoweth not often to haue hapned heretofore? Yet all these things came to passe, because of the meere follie of those wicked men, when as that shamefull spot overshadowed their minds, and welnigh as I may so say, preuailed euery where. **Againe a litle after he addeth:** Let them behold the wide and broad field, the flourishing corne, and overflowing eares, the pleasant medowes clothed with herbes and floures moistened with showers from heauen, and the weather become temperate and calme. Againe, let all reioyce, because the might of the most potent and sturdie *Mars* is pacified through your seruice, sacrifices and worship. Let them reioyce, because that therefore constantly we enioy quiet peace, and as many as left that blind error, and returned vnto the right & best mind, may the rather be glad for that they are deliuered fro that sudden storme and grievous disease, & henceforth attained vnto the sweetnesse of a pleasant life. But if they persist in that execrable vanitie, our will & pleasure is (according to your request) that they be seuered and banished farre from your citie & the bordering regions, that your citie by this meanes after your laudable industry being made free from all impuritie, may busily occupie her selfe according vnto her disposed mind, in offering of sacrifices with due honor of the immortall gods. And that you may thoroughly vnderstand how grateful your request in this behalfe hath bene vnto vs (yea without intreatie or great sute) our most prompt mind to promote good indeuors hath voluntarily granted vnto your deuotion, that what gift soeuer of our bountinesse ye list, ye craue it of vs in consideration of this your godly purpose: and that this thing may be accomplished forthwith, aske and haue, which being done, shal be a perpetuall testimonie vnto your citie of pietie towards the immortall gods, and shall be a prooffe vnto your sonnes and posteritie, how that you haue bene worthily rewarded by our goodnes, for this your desire to leade a right life. **When these things were nailed to pillars throughout euery prouince, they bereued vs of all hope of better successe as much as lieth in man, so that welnigh according vnto the diuine saying of Christ,** The elect theselues (if it could possibly) had bin offended at these things. But when as in manner the hope of many lay for dead, immediatly while they were yet in their iourney which were authorized to publish in certaine places the foresaid *Edict*, God the defender of his Church, not only resisted the insolent outrage of this tyrant, but shewed vnto the world his celestiaall aide in our behalfe. For showers and raine in winter season ceased fro their wonted streames in watering the earth: and famine vnlooked for oppressed them: after this

this ensued the pestilence, and a certaine grievous disease in forme of a botch, termed for the fervent burning thereof a Carbuncle. This spreading it selfe over the whole body, brought such as were therewith infected into doubtful danger of their lives, but specially taking them about the eyes, it blinded an infinite number, both of men, women and children. Whereafter there arose warre betwixt the tyrant and the Armenians, who vnto that time from the beginning were friends and fellowes of the Romanes. These Armenians when as they were Christians, & careful about the service of God, the tyrant (enemy to God) endeavored to constrain them to do sacrifice vnto Idols and diuels, & in stead of friends he made them foes, in stead of fellowes, enemies. These things suddenly meeting together in one & the same time, haue quelled the boasting of the presumptuous tyrant against God, wherewith he glozied that neither famine, nor pestilence, nor warre, fell in his time, so that he carefully worshipped Idols, and impugned the Christians.

CHAP. VIII.

Of the grievous famine and pestilence in the time of Maximinus, and of the godly affection which the Christians shewed to their heathen enemies.

These things running in a heape & together, contained soe signes of his death. For he together with his army was soe vexed with the wars against the Armenians, and the rest I mean the inhabitants of his cities, soe pined away with famine & pestilence, so that one measure of wheate was sold for two thousand and fifty Attikes. An infinite number died throughout the Cities, but more throughout the countries and villages, so that now the sundry and ancient demaines of husbandmen were in manner quite done away, so that all suddenly through want of food and grievous malady of the pestilence were perished. Many therefore sought to sell vnto the wealthier sort, so most tender foods, the dearest things they enjoyed. Others selling their possessions by peces, fell at length into the miserable perill of extreme pouerty: others gnawing the small shreded tops of greene grasse, & withall confusedly feeding on certaine venimous herbes, bled them for food, whereby the healthy constitution of the body was perished and turned to poyson. Diuers noble women throughout the cities, driven to extreme need and necessity, went a begging into the countrey, shewing forth by their reuerend countenance and more gorgeous apparell, an example of that ancient & free manner of feeding: certaine others whose strength was dried vp, tottering to & fro, nodding and sliding much like carued pictures without life, being not able to stand, fell down flat in the midst of the streets, groueling vpon the ground, with their faces vprward and stretched out armes, making humble supplication that some one would reach them a litle pece of bread: and thus lying in extremitie, ready to yeld vnto the ghost, cried out that they were hungrie, being onely able to utter these words. Others which seemed to be of the wealthier sort, amazed at the multitude of beggars, after they had distributed infinitely, they put on an vnnmerciful and sturdy mind, fearing lest they shortly should suffer the like need with them that craved. Wherefore in the midst of the market place and throughout narrow lanes, the dead and bare carkasses lay many dayes vnburi'd & cast along, which yelded a miserable spectacle to the beholders. Pea many became food vnto dogs, for which cause chiefly such as liued, turned themselves to kill dogs, fearing lest they should become mad, and turne themselves to feare in peces and deuour men. And no lesse truly did the plague spoile every house & age, but specially deuouring them whom famine through want of food could not destroy. Wherefore the rich, the princes, the presidents, and many of the magistrates, as fit people for a pestilent disease (because they were not pinched with penurie) suffered a sharpe and most swift death. All sounded of lamentation, throughout every narrow lane, the market places and streets, there was nothing to be seene but weeping together with their wonted pipes & the rest of minstrelo noise. Death after this sort waging battel with double armour, to wit, with famine and pestilence, destroyed in short space whole families, so that the dead carkasses of two or three were seene bozne to the grane at one funerall. These were recompences for the bragging of Maximinus, and the Edicts which he published against the Christians throughout the cities, when as by manifest tokens it appeared vnto all men how seruiceable and godly the Christians were in all things. For they alone in so great an ouerflowing of mischief, shewed forth true compassion and studious curtesie, every day some busily occupied themselves in curing and burying the dead, whereas infinite were otherwise despised of their owne friends: others gathering

The Christians
alone were
endued with
compassion.

together throughout the whole citie into one heape and place, the multitude of them which were in great danger by reason of famine, distributed bread vnto all: to the end they might make that benefite manifest and famous vnto all men, whereby they might glorifie the God of the Christians, and confesse that they alone were godly indeed, and found by their works to be the only worshippers of God. These things being thus brought to passe, the great and celestially God defender of Christians, which by the aforesaid calamities shewed his wrath and indignation against mortall men, because they had vered vs about measure, made the bright countenance of his providence towards vs, placable and comfortable, so that thereby peace shined with great admiration vnto vs, like light vnto such as late in darkness, & made manifest vnto all men that God himselfe is the continuall onerfer of our affaires, which chastiseth his people and exerciseth them with calamities for a season, yet after sufficient correction appeareth againe tractable and mercifull vnto such as trust in him.

CHAP. IX.

The victorie of Constantine against Maxentius, the Edict of Maximinus in the behalfe of the Christians.

Wherfoze *Constantine* whom we haue termed Emperoz, sonne of an Emperoz, godly of a most godly man, & gracious in all things, being raised by the highest king the God & sauour of all, against these most impious tyrants, waging battell with them by law of armes, and assisted with the aid of God, ouerthrew miraculously *Maxentius* at Rome, and foiled him utterly. *Maximinus* also in the East liuing a litle after *Maxentius*, died a most shamefull death, which was procured by *Licinius*, who as yet had not ragged against vs. But the foresaid *Constantine*, who was chiefe in honoz and possession of the Empire, tending the Romanes estate, whom the tyrant oppressed, made supplication vnto the celestially God and his word, euen to *Iesus Christ* the sauour of the world, for aide and succour, to the end he might deliuer vnto the Romanes the libertie they enioyed from their foresathers, and girded himselfe to battell together with his whole host, while that *Maxentius* in the meane space trusting more in his magicall arts, then in the good will of his subiects, durst not march forwards to meete him, no not out of the towne wals, but fortified euery place, euery coast and citie with innumerable multitudes of armed souldiers, infinite garrisons full of sleight placed here and there on euery side throughout all Italic and the other countries of his dominion. Wherfoze *Constantine* the Emperour being aided from aboue, set vpon the first, & second and third band of the tyrants host, valiantly overcame all, and so conquering the chief part of Italic, draweth now nigh to Rome. And lest he should be constrained for the tyrants sake to assault the Romanes, God brought forth the tyrant himselfe verie farre without the gates of the Citie, as if he had bene bound with certaine chaines, againe confirming and manifesting that ancient power of his against wicked men (which many accounted fabulops and incredible, but the faithfull esteemed certaine, and by Scripture warrantable) visibly to be seene both of the faithfull and infidels after a wonderfull maner. Euen as therfoze in the time of *Moses* and that ancient and godly nation of the Hebrewes, he ouerthrew the chariots of *Pharao* and his host in the sea, and drowned the chosen horsemen and souldiers in the running streames of the red sea: so *Maxentius* and his armed souldiers and whole troppe, descended like a stone plunging into the depth of the water, when as he went about to flie away from the power of God (by whom *Constantine* was assisted) and to passe ouer the water, the which he had carefully overlaid with cockboats like bridges, linked together and prepared to his owne destruction. Wherfoze then also it might haue bene said, He hath made a pit and digged it, and is fallen into the pit that he made. His mischief shall be vpon his owne head, and his crueltie shall fall vpon his owne pate. For the bridge which was made vpon the river being ouerthrowne, the passage was hindzed, and the boats forthwith together with the men in them sunke to the bottome: & first of all the most impious tyrant himselfe, next his gard which were with him, according to the foresaying of holy scripture, plunged like lead into the depth of the running streame. So that this victorie being happily obtained by the helping hand of God, the selfe same which of old was said by the which were with *Moses* the great seruant of God, against the impious tyrant, (though not in word, yet in deed) might haue bene song & said after this sort: Let vs sing vnto the Lord, he is gloriously magnified, he hath overthrowne the horse and rider

Exod. 14.

Tsal. 7.

Exod. 15.

sider in the sea, he is become my helper and defender, so that I perish not. And who is like vnto thee o Lord among the gods, who is like vnto thee? Glorified in the Saints, wonderfull, and gloriously bringing strange things to passe. When *Constantine* for these and such like things had giuen thanks to God the chiefe prince and autho^r of victorie in these his trauels, he came con-
 quero^r to Rome, where immediatly he was ioyfully receined of all the people, both men, wo-
 men and childzen, senato^rs and other noble personages, with great hono^r & shewing. But
 he as one hauing the seruice of God engrafted within him, not moued with these triumphant
 acclamations, neither puffed vp with praises, yet priue well inough to the aid of God, com-
 manded immediatly that the banner of the Lords passion should be set vpon the right hand
 of his picture: so they set it vp in the most famous place of Rome, holding in his right hand
 the wholsome signe of the Crosse, in the which he commanded this superscription to be in-
 graven in Romane letters: In this wholsome signe, the true cognisance of fortitude, I haue deli-
 uered our Citie from vnder the tyrants yoke, and haue set the senate and people of Rome at liber-
 tie, restoring them to their ancient honour and renowne. Whereouer when as *Constantine* him-
 selfe and also *Licinius* the Emperour together with him, (who as yet was not fallen to ty-
 rannie & madnes, whereof afterwards he was guilty) both together pacified God the autho^r
 of all goodnesse: with one mind and will they make a law in most absolute and ample wise in
 the behalfe of the Christians: they send notice also vnto *Maximinus* who as yet ruled in the
 East, how wonderfully God wrought with them, & of the victorie against the tyrant and the
 law it selfe, and the friendship hypocritically he pretended towards them. But he like a ty-
 rant when he knew these things, became very sorrowfull: and lest he should seeme to yield
 vnto others, or be thought to dissemble, for feare of them which had obtained this law, as of
 his owne acco^rd and authoritie he gaue forth vnto the Presidents of his dominion this edict
 necessarily in the behalfe of the Christians, wherein craftily against himselfe he saith the
 things that neuer were done by him.

A copie of Maximinus the tyrants Epistle in the behalfe of the Christians.

Ionius Maximinus Augustus vnto *Sabinus* sendeth greeting. I hope it is well knowne vnto your
 wisdom, and to all mortall men, our lieges and Lords *Diocletian* and *Maximinian*, our fathers, to
 haue notably decreed, when as they saw in maner all men laying aside the seruice of the gods, and
 ioyning themselves to the Christian nation: that as many as seuered themselves from the seruice
 of the immortall gods, should be called againe to the religion of the gods with vndoubted paines
 and punishments. When first of all I happily came into the East, and vnderstood of manie men
 which might haue profited the common wealth, and were banished by the Iudges for the afore-
 said cause, I gaue this to euery Iudge in charge: that none of the thenceforth should deale seuerely
 with them of their prouinces, but call them backe with faire speeches and exhortations vnto the
 worship of the gods. When these things then according vnto our will were accomplished, it fell
 out that none of the Easterne parts was either banished or found obstinate, but by reason that no-
 thing was grievously or seuerely practised against them, they might be reuoked vnto the seruice
 of the gods. When as the last yeare prosperously I came to *Nicomedia*, and there made my abode,
 the citizens of *Nicomedia* came vnto me, together with the images of their gods, crauing earnest-
 ly that in no case I should permit such a nation to inhabit their countrey. But forasmuch as I knew
 verie many men of that religion to dwell in those parts, I framed them an answer in this sort: that
 I liked wel of their petition, but I saw that all did not request the same. Wherefore if any continued
 in that superstition, (our will was) that euery one should be left to follow the free purpose of his
 will, so that if they would acknowledge the seruice of the gods, in like sort they should enioy the
 same Citie together with the citizens of *Nicomedia*, and the other Cities also which made the
 like request vnto me, that not one of the Christians might dwell among them. It was needfull that
 I should answer them friendly and louingly, the which all the ancient Emperours obserued, and is
 of the gods themselves approoued, through whom all mortall men and the gouernment it selfe of
 the common wealth doth stand. It pleased vs then to ratifie so great a request made vnto vs in the
 behalfe of the seruice of their high god. Wherefore though chiefly heretofore also we haue writ-
 ten vnto your wisdom and commanded the like, that nothing seuerely were done against them
 of the prouince which went about to succour such a nation, but should patiently be obeyed, and
 that they should suffer contumelies & vexations neither of the officials, neither of any other what-

Maximinus
 in the behalfe
 of the Chri-
 stians.

An impudent
 lie. He shew-
 ed no such
 curtesie.

Sooner. I haue thought good by these my letters to admonish your prompt mind, that with faire speeches and exhortations you bring them of our dominions to acknowledge the carefull prouidence of the gods. Wherefore if any of his owne accord thinke good to acknowledge the seruice of the gods, such a one is worthy to be embraced: but if some will cleane to their peculiar religion, let the do it at their free will and pleasure. Your wisdom hath therefore to obserue that which is decreed of vs, that none henceforth haue this power giuen to oppresse with contumelies, railing speeches and shaking troubles, our louing subiects, sithens as it is written before, it behoueth vs rather with faire speeches and mild exhortations to reuoke them vnto the seruice of the immortall gods. And to the end this our commandement be knowne of all our provincials, our will is, that you publish by proclamation directed from your selfe, that which is commaunded by vs. When *Maximinus* being constrained of necessitie and not of his owne accoord, had commanded these things, for all this he was not of all men thought true in his dealing, or worthy of trust, because that aforesaid after the like grant, he had shewed himselfe a turncoate and of a deceitfull heart. Therfore none of vs durst gather a synod together, or meele with publike affaires, for these letters licenced not this, but commaunded that we should not be afflicted with any violence or contumely, it commaunded not that conuenticles should be made, that Churches should be built, or the rest of our wonted ceremonies should be retained, although *Constantine* and *Licinius* princes of peace and pietie, had witten vnto *Maximinus* that he should graunt these things, and permitted the same vnto all their subiects by Edicts and decrees. But this most wicked man wold not thus much haue remitted his tyrannie, had he not by diuine iudgement bin compelled and brought at length against his will to this passe. For such a trouble befell vnto him as followeth.

CHAP. X.

Maximinus wageth battell with Licinius, and is overcome, he rageth against his enchanter, he publisheth an Edict in the behalfe of the Christians, at length dieth miserably.

When as he was no longer able to sustaine the greatnesse of the Empire, which unworthily he had chalenged vnto himselfe, but went about his affaires otherwise then became him, through want of skill, being boide of a moderate mind required in an Emperour, and vnadvisedly puffed in mind with ouerflowing arrogancie and pride, he presumed to waite stately against his fellow Emperours, farre excellling him in linage and learning, in worthinesse and wisdom, but specially against him which passed all other in wisdom and pietie towards the true God, & to challenge vnto himselfe the maiestie of the chiefe Emperour. He became so furious and mad, that he broke the league made with *Licinius*, and raised an irreconcilable warre. In short space therfore, with all might he molested in maner euery citie, and haning gathered all his host together, & mustred a multitude of manie myriads of soldiers, he marcheth to battell, and directeth the forefront of his band against him, trusting in diuels whom he toke for gods, and was arrogant because of his infinit multitude of armed soldiers. But in the skirmish if selfe he is destitute of Gods helpe, and God the one and the onely aider and succourer of all men, giveth the victorie to *Licinius*: and first of all the force of armed soldiers wherein he trusted faileth him, afterwards being left alone, destitute of all compaignie, forsaken of his soldiers, which fled vnto the conqueror, the unhappy man put off quickly the imperiall attire, indeed not becoming his person, being timorous, cowardly, & effeminate, and ioyning himselfe to the multitude flieth away, and hiding himselfe in fields and villages, he hardly escaped the hand of the enemy, while by all meanes he sought to saue his life, herein notably approuing the holy Scripture, and shewing that to be the truth where it is said: There is no king that can be saued by the multitude of an host, neither is any mighty man deliuered by much strength. A horse is counted but a vaine thing to saue a man, neither shall he deliuer any man by his great strength. Behold the eye of the Lord is vpon the that feare him, and vpon such as trust in his mercie, that he may deliuer their soules from death. After this lost the tyrant subiect to most vile shame and reproch, came to his owne coasts and dominions, and first of all being stricken with rage and madnesse, he slew many priests & prophets of their gods, whom before he had suspected, and by the procurement and trust of whole oracles he had taken armour vpon him to wage battell, as inchanters and deceiuers, which also had villanously betrayed his person. Afterwards when he had glorified the God of the Christians,

*Maximinus
wageth bat-
tell with Li-
cinius.*

* A myriad is
ten thousand.

Psal. 33.

Christians, and ordained a most perfect and absolute decree in the behalfe of their liberty, suddenly veration ended his life, so that there remained no time afterwards for him to deliberate: the law which he published was thus:

The Copie of Maximinus the tyrants constitution in the behalfe of the Christians, translated from the Latine into the Greeke tongue.

The Emperour *Cesar Cains Valerius*, mightie, Lord of Germany, Lord of Sarmatia, gracious, fortunate, puissant, *Augustus*. It is requisite that without ceasing we provide for the profite of our Prouincials, and by all meanes that we be willing to exhibite those things vnto them, whereby they may obtaine such things as may chiefly profite them. The things which auaille for publike profite and commoditie, the aduantage of the Commonwealth, and pleasing vnto every man, we are well perswaded that there is none but knoweth them very well, that every one hath recourse vnto that which is done, and that every wight in the world vnderstandeth of our affaires. When as aforetime it came to our knowledge, that for the same cause (for the which it was commanded by *Diocletian* and *Maximinian*, our progenitors of famous memorie, the Synods and assemblies of the Christians should be cut short) many were troubled and spoiled by the Officials, and the same as yet we perceiue to be further practised against our louing subiects, who chiefly, as reason requireth, we ought to provide for, whose substance was taken away, by our letters sent vnto the Presidents throughout euery Prouince of our dominions the last yeare we haue decreed: That if any were disposed to cleaue vnto such ceremonies, or to addict themselves vnto the obseruation of that religion, it might be lawfull for them without offence to follow their own will, and that they should be hindred or forbidden by no man. Our pleasure was moreover, that without feare and suspicion, they should vse that seruice which pleased every man best. Nevertheless ye cannot be ignorant of this, that certaine Iudges despised our decrees, & made our subiects vncertaine of our Edicts, and to haue done it of set purpose, that they might the longer abide in those rites which pleased them better. That therefore hereafter all suspicion, doubt, and feare may be remooued, we haue decreed to publish this Edict, whereby it may appeare manifest vnto all men, that it may be lawfull for them as many as will follow that opinion and religion, by this our gracious gift and letters pattents, as every one lusteth & is delighted, so to vse that religion which him please, and after his owne manner to exercise the same. Besides this also is permitted vnto them, that they may build places of prayer for the Lord. Last of all that this our gift may be the greater, we haue vouchsafed to decree that also: that if any house or mannors heretofore belonging vnto the Christians title, by the commandement of our auncestors haue passed vnto the Crowne, either presently enjoyed, by any city, or otherwise sold or giuen to any man for a reward, all these we haue commanded they should be reuoked to the auncient right of the Christians, whereby all may haue experience of our pietie and providence in this behalfe. These words of the tyrant, not one yeare being fully past, followed the edicts which against the Christians were ingrauen in pillars. And to whom a little before we samed prophane, impious, and the plague of all mankind, so that he forbade vs to dwell not onely in the cities, but also in the fields, yea in the desert, by the same man, Edicts and Injunctions are decreed now in the behalfe of the Christians: and they which of late were in perill of fire and sword, and the rauenous deuouring of beasts and foules of the ayre before the tyrants face, and suffered all sorts of paines and punishments, and miserable ends of this life, as prophane and impious persons: vnto them now it is permitted openly to exercise and vse the Christian Religion, and to build places for prayer vnto the Lord: again, the tyrant affirmeth this vnto them, y they may enjoy certaine rights and priuiledges. When he had proclaimed this his protestation, therefore in the end he receiued this in stead of recompence, that enduring the lesser tormēt which by right he should haue suffered, he being stricken of God with a sudden plague from aboue, should die in the second skirmish of the battell. He died not as Captains in war, who fighting manfully in battell for their country, for vertue and their friends, are commonly wont to endure couragiously a glorious death: but like an impious person & a rebell against God, (his army as yet lying in the field, and he tarrying at home and in secret) he suffereth due punishment, being stricken with a sudden plague of God ouer all his bodie, so that he was vext with great tormēts and griefes, pined away with hunger, felt downe from his bed, his flesh altogether wasted by inuisible fire sent from aboue, so that it consumed, drop-

Cap. 10. in the Greeke, Maximinus in the behalfe of the Christians. He dissembled with his subiects.

The death of Maximinus the tyrant. God plagued Maximinus, famine. Inward burning flame.

His last confession.

ped away, and lost all the fashion of the old forme, when as there remained nothing vnto him saue onely the bare bones like a painted Image, dried vp of a long time. Neither did the beholders take his body for other, then the sepulcher of the soule, buried in a body that was now dead & altogether consumed. When that as yet he burned moze vehemently then the boyling baths are wont, out of the inward closets of the marrow, his eyes leapt forth, & passing their bounds left him blind. But he breathing as yet in these torments, making his confession vnto the Lord, called for death, & at length confessing himself to haue suffered these things iustly, and in stead of reuengement for the madnesse he presumed and practised against Christ Iesu, gaue vp the Ghost.

CHAP. XI.

After the death of Maximinus, the Christian affaires began to be in better estate. The executors of Maximinus tyrannie are punished. Constantine and Licinius are proclaimed Emperors.

The ignominie that befell Maximinus after his death

When Maximinus had thus departed this life, who alone remained of al the tyrants, the vtter enemy to al piety & godlines: the churches through the grace of almighty God were builded againe & erected fro the foundations: the Gospell of Christ Iesu shining vnto the glozie of the vniuersall God, receined greater liberty the aforesaid time: but the impietie of the enemies to godlinesse was subiect to extream shame and ignominie. For the said Maximinus of all the Emperors was declared by publike edicts to be the chiefe and most deadly enemy, the most impious, the most ignominious, & a tyrant that was abhorred before the face of God. And what monument soeuer of letters stood throughout euery cite to his or his childrens honour, they were partly rubbed out & throwne from aloft vnto the pavement, & partly so slubbered & darkened with a blacke colour, y they became vnprofitable for publike sight. Likewise y pictures, as many as were erected to his hono, being throwne down after the same sort, & defaced, were exposed to the laughter & derision of such as would vse the ignominiously & contemptuously. Afterwards all the ensignes also of others that were enemies to piety & Christian religion were taken downe, all the persecutozs as many as famous Maximinus were executed, specially such as by him were honoied in the head cities, & to the end they might flatter him, hated moze deadly our doctrine & religiō: of which sort of people Peucetius was one, whom befoze all other he esteemed for most honozable, most reuerend, & of all his friends best beloued, twice & the third time Consul, & had appointed him the chief gonernor in all his affaires: next was Culiannus enioying the authozity of enery degree & office, who also hauing shed throughout Egypt the bloud of an infinit nūber of Christians, was of great fame: besides many others, through whom chiefly the tyrannie of Maximinus preuailed and toke increase. Mozeouer vengeance lighted vpon Theotecnus, not forgetfull of the things he had committed against the Christians, who became famous because of the image and tooke he erected at Antioch, and was also made president by Maximinus. Licinius after his coming to Antioch, to the end he might find out the inchanters which had foully deceived him, punished with torments y Prophets & Priests of y late erected image, & made inquisition in what sort they cloyed y deceit. When as they being drinen by torment could not coceale the truth, they revealed the whole myserie to be a deceit wrought by the subtilty of Theotecnus. Wherefoze he rewarded all with punishment due for their desert, & first of al Theotecnus himself, afterwards y other cōpanions of inchantments, when he had first diuersly tormented the, he executed to death. After all these the next turne lighted vpon y children of Maximinus, whom he had made companions of the impertall hono, of y pictures & publike ensignes. Last of all the kinsmen of the tyrant, who aforesaid by their insolency oppressed all men, together with the aforesaid tyrant now suffered punishment with vtter shame. For they receiued not the discipline, neither knew they no, vnderstand y admonition which in holy Scripture saith: Put not your trust in Princes, nor in any child of man, for there is no helpe in the. When the breath of man goeth forth he shall returne againe to his earth, in that day all his thoughts and deuices shall perish. The impious persons after this sort being taken away, the Empire stood very stable and doide of all enuie vnto Constantine and Licinius alone. These men (when as befoze all things they had wiped out of this life the enemies of God) ioyfully possessing benefits & graces from aboue, shewed forth the study of vertue and of godlines. piety and thankfulness of mind towards God, by a constitution published in the behalfe of the Christians.

The end of the ninth booke.

THE

The executors of tyrany are plagued.

Peucetius a wicked magistrate.
Culcianus a wicked magistrate.

Theotecnus.

Inchanters & idolaters punished.

Maximinus children and kinsmen receiued their deserts
Psal. 145.

Constantine & Licinius Emperors.

THE TENTH BOOKE OF THE EC- CLESIASTICAL HISTORIE OF EVSEBIUS PAMPHILVS BISHOP OF CÆSAREA IN PALÆSTINA.

CHAP. I.

*The thankfulness of the Christians for the peace granted unto them from
aboue after the great storme of persecution.*



Great thanks in all things be given vnto God almightie and king of all, and to Iesus Christ the Saviour and redeemer of our soules, through whom we wish vnto our selues continually the firme and immouable preservation of such things as concerne peace, both from outward vexations, and also inwardly in our minds. Having finished nine booke of the Ecclesiasticall historie, (being furthered by the prayers, most holy *Paulinus*) we annere the tenth, and dedicate it vnto thee, shutting vp the whole worke vnder thy patronage. Not vnfitly therefore do we place here that absolute and solemne Sermon gratulatozie of the repairing of the Churches, obeying no doubt herein the holy Ghost, commanding after this sort: Sing vnto the Lord a new song, because he hath done marvellous things. With his owne right hand, and with his holy arme hath he gotten himselfe the victorie. The Lord hath shewed his saluation: in the sight of the heathen hath he openly declared his righteousness. In so much that these wordes of the Prophet require a new song, of duty then we must haue a song in our mouth, because that after vgly and darke spectacles, after thundering and terrible threats, we haue bene thought worthy now to see such things, and to celebrate such solemnities, such I say, as before vs many iust men and martyrs of God haue desired to see vpon earth, & haue not seen, to heare and haue not heard. But they passing very speedily, haue possessed farre better toyes, being taken away into the heavens themselves, vnto the celestiall Paradise, and to diuine dainties: but we confessing these present things to be greater then we deserued, do honour aboue measure the grace of Gods diuine maiestie. We honour him truly, reuerencing him with all the might of our minds, and testifying truly according to the prophecies written, where it is said: Come and see the workes of the Lord, what marvellous things he hath done vpon earth; he maketh warres to cease vnto the ends of the world. He breaketh the bow, bruiseth their armour, and burneth their chariots with fire. Reioycing therefore together in this sort because of these things which in vs manifestly are fulfilled, we will ioyne this booke to y other treatises. For the whole rable of the hateful persons and enemies of God was wiped away, and so suddenly taken out of the sight of men, that againe the word of God was fulfilled, saying: I saw the wicked lifted vp, and exalted like the Cedars of Libanus, and I passed by and behold he was not, I sought his place and it could not be found. This day being lightsome and cleare, ouercast with no darke clouds, hath shined to all the Churches of Christ throughout the world, with the sunne beames of celestiall brightnesse. Neither did any forreiner endue at our ioyfull assemblies, or at the enioying of the same gracious benefites, but all mortall men being deliuered from tyrannicall oppression, had libertie to communicate with vs in the things giuen vs from aboue.

CHAP. II.

*The heathens are glad of the Christians successe, the churches are repaired, and the
Emperours shew themselves liberall and bonnifull.*

The heathen being deliuered and rid of the former mischiefs, confessed diuersly, that the onely true God was the defender of the godly Christians. But vnto vs there was an unspeakable ioy, which with incessant hope did deped of Christ the annointed of God. Yet a certaine diuine gladnesse inspired all, seeing the places a little before destroyed by the

He beginneth
with thanks
vnto God for
the peace af-
ter persecu-
tion.

Psal. 98.

Psal. 46.

Psal. 37.

He prayeth
for the
Churches

He prayeth
for the
Churches

The temples
builded a-
gain.

impietie of the tyrants, to be raised up as it were out of a long and deadly calamitie, and the temples againe from the foundations to be erected vnto an vnmeasurable height, & to receive greater beautie then euer they enioyed befoze their subuersion. Moreover the most puissant Emperours by their often constitutions published in the behalf of the Christians, have amplified and enlarged the things granted vs by the free bountifullnesse of God: vnto the Bishops also there came sauozable letters from the Emperour; dignities were bestowed, summes of money and presents were sent them. The copy of which letters translated out of the Romane into the Greeke tongue, it shall not be amisse in his proper place to annere vnto this present historie, as vnto a certain pillar, to the end it may be committed to y^e memozie of all posterity.

CHAP. III.

*Of the dedication of the Temples then euery where celebrated, and their
solemne Orations and Sermons.*

Consecration
and the dedi-
cations of
temples.

Ezech. 37.
An vniforme
consent of the
Christians.

Then the wished and desired sight was scene of vs, to wit, the celebrating of the dedica-
tions throughout the cities, and consecrations of oratories lately builded: the meeting
of Bishops, the coming together of them which being farre severed asunder, dwelt in
forreine countries, the lone of nation towards nation, the knitting together of the members
of Christ meeting together in one harmony. So that according to the foreshewing of the Pro-
phet, signifying mystically befoze the thing which should come: Bone was ioyned to bone,
ioint to ioint, and whatsoeuer other thing the saying of the Prophet, though darkly yet tru-
ly, foreshewd vs. One power of the diuine spirit wrought in all the members: all had one mind,
and the same readinesse of faith: the celebration of the diuinity among all was one. Moreover
the orderly seruire of such as gouerned the Churches and publike ministrations of the holy
things appointed of them for the purpose: comely rites and ceremonies of the churches were
celebrated, here with psalmodes and other songs of praise deliuered vs from aboue, there
with diuine and mysticall ministrations as the secret pledges of the Lords passion were solemn-
nized, and withall men and women of euery age, with all their power, with cheerefull minds
and will, in prayer and thanksgiuing, honozed God the authoz of all goodnesse. To be short,
the gouernours of the churches as many as were present, with solemne Sermons euery one
as much as in him lay, set forth & extolled the solemne meeting and assemblies. There went
up into the pulpit one among all the rest, counted very sage, expert in the word of God, well
exercised in preaching, who chose a parcell of Scripture, discoursed at large as it were in the
gathering together of the members and uniting of the congregations, whom many learned
clerkes and famous Bishops heard with quiet and attentive eare. This preacher therefore
in the presence of Paulinus a Bishop that passed all other for rare and singular gifts, by whose
meanes and procurement also the famous temple of Tirus in Phoenicia was built with most
gorgeous furniture, vttered this Sermon in such sort as followeth.

CHAP. IIII.

*A solemne Sermon in praise of the building of the Churches, but expressly
directed vnto Paulinus Bishop of Tirus.*

He praiseth
Paulinus the
Bishop.

Beseleel,
Solomon,
Zorobabel,

Ope friends and priests of the most high God, which are beautified with holy robes,
and the heavenly crowne of glozy, with the sacred vinctment & priestly attire of the
holy Ghost: and thou the ornament of the new holy temple of God, which art hono-
red of God himselfe with wisdom of ancient yeares, yet hast brought to passe noble deeds
and enterprises with fresh and flourishing vertue, to whom God himselfe preseruer of the
whole worlde, hath granted this great honoz, that thou shouldst build and repaire on earth
this house vnto Christ the onely and first begotten word, vnto his holy and noble spouse,
whom one may very well call either a new Beseleel, chiefe builder of Gods tabernacle, or So-
lomon, king of a new and more mightie Ierusalem, or else a new Zorobabel, who hast purchased
farre greater glozie vnto the temple of God then it had befoze: and O you y^e sucklings of the
holy flocke of Christ, the house of good literature, the schoule of wisdom, the honest and goodly
audience of pietie: it was lawfull for vs of old to laud God with hymnes and songs, which
haue heard out of holy Scripture, the marvellous wenders of God, and the miraculouse beau-
tifullnesse of the Lord shewed towards mankind, being to this end instructed, that we should
say:

say: O God we haue heard with our eares: our fathers haue declared vnto vs the workes thou hast wrought in their daies of old: but now haue we learned it not by hearing, neither by rehearfall and rumoz of the high arme and heauenly hand of our God and high king, but by deedes, and (as I may say) with the eyes themselves, beholding the things written of old to be certaine and true, we may sing another hymne of victorie, and to god purpose shout and say: Like as we haue heard so haue we seene, in the citie of the Lord of hosts, in the city of our God: in which city (not this lately builded and erected vnto God) which is the Church of the living God, the pillar and ground of all truth, whereof a certaine other testimonie of holy Scripture reporteth thus: Glorious things are spoken of thee, O thou citie of God. In so much as then we are gathered by the benefit of almighty God, through the grace of the onely begotten, vnto this Church, let euery one of vs here presently assembled together, praise and laud God, and withall cry and say: I was glad when they said vnto me, we will go vp into the house of the Lord. And againe: Lord I haue loued the beauty of thy house, and the place where thine honor dwelleth. And not onely he which sitteth, but all together, with one spirit & with one mind honouring the Lord, let vs sing and say: Great is the Lord and worthy to be praised in the city of our God, euen vpon his holy hill. For he truly is great, and his house great, high, wide and beautifull in comparison of the sonnes of men. Great is the Lord which alone doth wonderful things, great is the Lord doing great things, vnsearchable things, glorious and excellent things, whereof there is no number. He is great changing moments and times, remouing and ordaining things, raising the poore out of the dust, and lifting the needy out of the mire, he hath deposed the mighty from their seates, and exalted the meeke out of the earth, he hath filled the hungry with good things, and hath broken the armes of the proud. And thus (not onely to the faithfull, but also to Infidels) hath he confirmed the memorie of things rehearsed of old, who is Lord of all, the maker of the whole world, the Almighty, the most excellent, the one and the onely God, which doth wonderfull and great things, vnto whom we obediently do sing a new song, euen vnto him which alone doth marvellous things, because his mercy endureth for ever: which smote great kings, and slue mighty kings, because his mercy endureth for ever: because that when we were brought low, the Lord was mindfull of vs, and deliuered vs from our enemies. With these praises let vs not cease to celebrate God the vniuersall Father, but also the second Person, author of all goodnesse exhibited vnto vs, the bringer of the knowledge of God, the teacher of true pietie, the roter out of the wicked, the dispatcher of all tyrants, the gouernor of our whole life, let vs (whose case was lamentable) honour him, sounding continually with mouth and mind, I meane our Saviour Iesu. For he alone the onely most excellent Sonne of the most excellent Father, according vnto the will of his Father, wherewith he loued man, most willingly like a cunning Physician, for the health of the patients, tooke vpon him our nature, which lay as it were in a bottomlesse pit of perdition, the beholding of whom in this case was very grievous, and the handling unpleasant: and of the miseries of others he heaped vnto himselfe great miseries: he tasted not onely such as were sicke with sore botches & festred wounds, but also such as lay among the dead, he himselfe by himselfe hath deliuered vs from the most darke dungeons of death. There was not so much power giuen to any other in heauen, which could without let, and vndoubtedly minister saluation to so many callowayes, but he alone tooke vpon him our perdition, subject to many grievous passions, he alone tooke vpon him our troubles, he alone tooke vpon him the punishments due for our impietie, and when he found vs not onely halfe dead, but already euen sinking in the graues and sepulchers themselves, preserved vs heretofore, and now also by the carefulnesse of his good will, beyond all other mens expectation, yea and ours too, and by the great abundance of his fatherly goodnesse is become our quickener, our Day-starre, our great Physician, our King and Lord, the Christ of God. When all mankind was buried in the cloudy night of profound darknesse, by the willnesse of seducing diuels, and the working of spirits hatefull to God, he alone appearing vnto vs with the Sunne beames of his heauenly light, loosed the knotty fetters of our sinnes: but now after that so great fauour and bounty, spite being grieved with all goodnesse, and the diuell himselfe busily going about all mischief, readie to burst for griefe, hath raised cruell war against vs with all his heauy might, and first after the manner of a mawbe bogge, which groweth with his teeth the stones lying at him, and poureth out the rage of reuengement vpon those dead things: he set vpon the

Satan the enemy of mankind, and worker of all mischief.

Christ aideth
the comfort-
lesse.

The orna-
ments of the
Temple, and
the meaning
thereof.
Psal. 33.
Psal. 114.8.

stones of the oratories and the senselesse building of the houses with savage woodnes, to the end he might bring in (as he supposed) a desolation of Churches: againe, he sent out cruell murmures and poysoned speeches, partly by the thzeates of wicked tyrants, and partly by the decrees of prophane Princes: moreouer, sowing out his death, he hath infected with his venimous and deadly poison the soules which he caught in his snare, and due them with the damnable sacrifices of dead images, and raised against vs all sorts of beasts covered with mans skinne, and all kind of crueltie: againe, the Angell of great counsell, the great Archcaptaine of God, after sufficient wastling, the which the most valiant souldiers of his kingdome endured thzoughly with inuincible patience and sufferance, had estones shewed himselfe, he destroyed the hurtfull and noysome things, and brought all to nought, as if they neuer had bene named, but vnto himselfe he made all acceptable and peculiar about all glorie, not onely among all men, but among the heauenly powers themselves, the Sonne, the Moone, the Starres, all heauen and earth together. So that now, which otherwise neuer any where came to passe, the most excellent Emperors, considering the honour they receiued of him, haue detested the sight of dead images, and troden vnder foote the vnlawfull seruice of diuels: they haue set at nought the seducing of old time receiued of the Elders: they haue knowne one onely God, the common benefactor of all: they of themselves confessed Christ the Sonne of God supreme King of all: vpon pillars they haue intitled him a Saviour: for euerlasting memorie they fastened his vertues and victories against the wicked in the midst of the citie which had dominion vpon earth vnto the imperiall armes, that Iesus Christ our Saviour alone of all the men fro the beginning of the worlde, yea of the head Princes of the whole worlde was honoured not as a common king crowned of men, but adored as the naturall Son of the vniuersall God, and God himselfe. And not without iust cause, for what Prince of all them that euer were, brought so much power, that by the appellation of his name he should fill the eares and mouthes of all mortall men throughout the whole worlde: What king hath ratified so goodly and so wise lawes decreed by him, that they might sufficiently and durably be read to the hearing of all men from the ends of the earth to the bounds of the whole worlde: Who hath wiped away the barbarous and savage manners of the Gentiles with his loving and tractable lawes: who ever since the beginning of the whole worlde, being impugned of all men hath shewed power passing the reach and strength of man, so that he seemed daily to flourish throughout all his whole life to wape pong: who hath ordained and planted a nation not heard of from the first beginning, not secret in some corner of the earth, but throughout the whole compasse vnder heauen: Who hath so fenced his souldiers with the bright armor of godlinesse, that they were found in their fighting against their aduersaries of courage harder then the Adamant stone: What king after his deceale so gouerneth, and warreth, and erecteth signes of victories against the enemies, and filleth every place, coast, and country, as well of the Grecians as Barbarians, with his princely pallaces and consecrated temples: as these ornaments and dedicated ieruels of this temple are gorgeous, which being royal and notable indeed, are worthy of wondering and admiration, and as it were certaine and manifest tokens of our Saviour (for now also, he spake the word and they were done, he commanded and they were created, for who will withstand the bearning of the word of God the supreme King and gouernor of all:) which require speciall rest and convenient leasure, that they may diligently be considered and expounded, whereof also proportionally the readines of the workmen is to be weighed, in presence of him whom we celebrate with diuine praises, which considereth the spirituall temple of vs all, and beholdeth the house builded with liuely and growing stones, which being soundly and securely laid vpon foundations of the Apostles and Prophets, hath Iesus Christ himselfe to the corner stone, who the wicked head builders of mischief haue reiected, not onely of that building which now is ancient and hath no longer continuance, but also of that which presently consisteth of many men. But the Father hath allowed him for head of the corner of our comon church, both then & now also. Therefore this liuely Church of the liuing God builded of our selues, I do call chiefly bestie learning for a word of God, whose inward chauncels not scene of many, holy indeed & most holy places, who by beholding of them euer durst presume to explicate: yea who could behold the inner parts of the hallowed porches, but the onely great high Priest of all, to whom onely it is lawfull to search the secrets of every reasonable soule: For aduenture it may

may be possible for some one or other of his equals to enjoy the second place next after him, to wit, for the President and Captaine of this warfare, whom the chiefe and great high Priest himselfe hath ordained a shepheard of this your holy flocke, enjoying the second honour of these holy things, taking in charge your people by lot and appointment of the Father as his servant and interpreter, like a new Aaron or Melchisedech, likened unto the Son of God remaining and preserved by him for ever by the prayers in common of you all. Unto this man therefore onely be it lawfull next after the chiefe and greatest high Priest, to see and to behold, if not the chiefe things, at leastwise the second closet of the inner contemplation of your soules, when he hath exactly sifted every one of you by experience and prolixity of time, and when as with his owne industrie and care he hath instructed you all in honesty & the doctrine which is according unto godlinesse, & hath bene made mightie above all others to set forth with workes agreeable to his calling, that doctrine which by ayde of the divine power he hath gotten. The chiefe therefore and our great high Priest, the things which he seeth the Father do, the same likewise (sayth he) doth the Sonne: but this man secondarily even himselfe beholding with the cleare eyes of the mind, the first as a teacher whatsoever things he saw him doe, bring as it were the first framed patternes, the portraiture of them as much as lay in him to the like resemblance, as a workeman he wrought the things which you see with your eyes, differing not a iota from that Beseleel, whom God himselfe endued with the spirit of wisdom and understanding, and other industrie and skilfull knowledge, whom he called and ordained the workeman of the building of the Temple by forms of the celestiall types. After this sort this man, garnishing and beautifying whole Christ, the Word, the wisdom and light in his mind, it may not be told with what courage of mind, with what plenteous and unsatiable power of the mind, and with what great liberality of you all, and earnestly contending with largenesse of giftes, least by any meanes you should swerve away from his purpose: he hath obtained this most renowned and most excellent Temple of the high God, as a visible patterne agreeable with nature, resembling the better invisible Temple. This Quire, worthy to be spoken of, though first of all it were covered through the wyles of the adversaries, with the sinke of all filthinesse, he despised not, neither yielded he unto the cruell spite of them which were authours of that mischief, for if his pleasure had bene to have passed unto some other place, (a thousand of others had bene easily sought in this citie) he had found great ease of his labour, and had bene ridde of so much businesse. But first of all he stirred up himselfe to this worke, next, all the whole people being settled with readinesse, and made of all as it were one will, first he took this labour in hand, to the end that he might specially restore her that was destroyed by the enemy, which at sometime had endured great travells, and before our time the same persecution which we suffered, I meane the Church like a mother deprived of her children, he thought good that she altogether with us should enjoy the magnificence of our gracious God. For as much as the great shepheard hath vouchsafed to gather into one fold his children, the beasts and wolves being driven away, and every sort of cruell savage creatures put to flight, the lawes of the Lions he hath broken, as the holy Scripture doth testify, he hath also most kindly restored againe the very fold of his flocke, that he might kill the enemy and avenger, and resist the rebellious enterprizes of the wicked against God. And now they are not hated of God, no more were they then. But after that in short space they molested, and were also molested themselves, they suffered punishment due for their desert, and were utterly destroyed themselves, their friends and families, so that the Prophecies written of old in holy Scripture they have in very deed confirmed, where among other things the holy Scripture truly pronounceth these things of them: The wicked have drawne their sword, bended their bow that they may shoot at the poore and needie, and slay the pure of heart, Their sword shall pierce their owne heart, and their bow shall be broken. And againe: The remembrance of them is perished with a sound, and their name hath thou wiped away for ever and ever. And when they were in miserie they cryed vnto the Lord, but there was none to deliver them, and he heard them not. They stumbled and fell, but we rose and stand vp. And this that was foretold of them (Lord in thy citie thou shalt bring their likeness to nought) is now in all mens sight found true, but they after the manner of the gyants, going about

Joan. 1.

Beseleel.

The cleansing of the polluted Temple.

Psal. 35.

Psal. 36.

Psal. 37.

Psal. 9.

Psal. 13.

Psal. 73.

Esa. 35.

Psal. 74.

Psal. 80.

Prou. 3.

Heb. 12.

Esa. 35.

The wall of
the Church.
The porch.

A space be-
tweene the
Sanctuarie
& the porch.

to warre with God, purchased vnto themselves such an end as bereaued them of their liues; but she that was desolate and betwailed among men, obtained such an end of her patience in God, as is now to be seene, that according vnto the Prophecie of *Esa* it may be cryed vnto her: Reioyce thou drye desert, let the wilderness be glad and flourish like the Lillie, the waste places shall bring forth and reioyce. You loose hands, and dissolute knees ye shall be strengthened. Comfort your selues, you faint hearted, you shall be strengthened, feare not. Behold, our God hath restored iudgement and will requite. He will come and saue you. For (saith he) the waters shall flow in the desert, and the valles in a thirstie land, and the drie land shall be turned into marish, and the fountaines of waters into drie land. And these things of old time foretold by wordes were grased in holy Scripture, but the things now brought to passe, are not onely deliuered vnto vs by heare-say, but by workes themselves. This desert destitute of water, this widow and desolate (whose gates with axes like timber in the woods they haue helued downe: For they haue broken her in peeces with axes and hammers; whose bowes they haue destroyed, And burned with fire the Sanctuarie of God: for they haue throwne to the ground the Tabernacle of his name: whose grapes they haue gathered as many as passed this way, and throwne downe her hedges, the which the wild Bore out of the wood hath rooted vp, and the wild beast of the field deuoured,) by the wonderfull workes of Christ, presently where it pleased him is become like the Lilly. For then by his commandement according vnto the prouidence of the Father she was chastised (Whom the Lord loueth he chastiseth, he scourgeth euery child whom he receiueth) and after due measure being conuerted, she is commaunded to reioyce from aboue, and now flourisheth like the Lilly, and breatheth vnto all men an holy sweet smelling sauour. For (saith he) the water shall flow in the desert, they (to wit) which are holy, of the sauing fountaine of new birth. And now that which a while ago was desert, is turned to marish, and the wel-spring of the water of life issued out into thirstie land. And to say the truth, the hands before lose are strengthened, these workes also which we presently behold, are great and famous tokens of the wonderfull power and handy worke of God. Whereouer the knees of old withered and weakened, hauing recouered their strength and wonted paces, do enter the right and high way of diuine knowledge, and hasten vnto the flocke of the high shepheard. But if their minde haue bene amazed with the threats of sundry tyrants, neither hath the word of saluation contained the cure of them, but healing them notably, leadeth them vnto heavenly comfort, saying, Comfort your selues ye faint hearted, be strong and feare not. And because it behooued this wilderness wrought for God to enioy these benefits, this our new and passing Zorobabel endued with that readines of mind he is of, to giue care, obeying the sayings of Prophets, after that bitter captiuitie and abomination of desolation, despised not this dead carcase, but before all things pacifying God the Father with prayers and supplications together with the consent of you all: and taking him for a helper and fellow worker which alone quickneth the dead, raised her being fallen, after that he had purged and cured the mischiefs which were wrought: and gaue her a stole, not wherewith she was clad of old, but that which she learned againe of holy Scripture, which testifieth thus: And the latter glorie of his house shall passe the former. Wherefore enlarging this quire with farre greater roome, he hath fortified the outer copasse of the whole building with a wall, that it might be a most safe hedge of all the whole worke: next he hath erected a great porch, reaching very high eastwards vnto the Sun beames, so that vnto them which stand a far off without the halloved wale, it peth a cleare shew of the artificiall worke contained within them, and withall turning, presenting the countenance of sojourners touching the faith vnto the first entrance, so that none passe by, which is not pricked in mind first with the remembrance of the former desolation past, next with the sight of this wonderfull worke (vnto such as were hoped & wished for) a puche peradventure to draw men, and by the beholding thereof to entice men to enter in: them also who already are entred within the gates he suffereth not with foule and unwashed feet to draw nigh vnto the inner partes of the most holy places. For making a separation with great distance betwene the temple it self & the first entrance, he hath beautified this place on euery side with four overthwart porches, and after the forme of a quadrangle he compassed them about on euery side with high pillars, the distance betwene he hath shut with lattice like

nets,

nets, made of wood and measured after the breadth of the place, the middle he left void, that
the bright skie might be seene, and that it might yeld the aire tempered with the bright
beames of the Sunne. Wither hath he brought pledges of holy purgations, to wit, fountains
lying ouer against the temple, which with great plentie of water gine meanes of washing
vnto such as enter into the holy cloisters. And this place in which all that go in stay first to
wash themselves, as it yeldeth beauty and glozy, so is it a fit mansion for them to rest in who
are to be instructed in the principles of faith. Whereouer to beautifie these things with great
varietie of workes to delight the eyes, he made large doores into the temple, with many
galleries made within. And againe he placed three gates on the South side, whose middle
distance on both sides he made to excell, both by reason of the bignesse and breadth thereof,
the which also he notably set forth with bolues of brass, linked with iron and sundry kinds
of carued worke, and substituted them vnto it as garbing souldiers vnto a quene. After this
manner he added the same number of porches vnto the galleries on either side of the whole te-
mple, and ouer from aboue he inuented sundry fairs of greater lights vnto the whole house, and
the setting out of front of them he hath diuersly wrought ouer with carued timber. But the
princely pallace he hath fortified with more precious & more gorgeous stuffe, vnto this
more plenteous liberality of expences. It seemeth vnto me herein a thing superfluous, to de-
scribe the length and breadth of this house, these gorgeous ornaments, the unspeakable great-
nesse, the glistering shew of the worke, the height reaching vnto the heauens, and to extoll
with speech the precious Cedar trees of Libanus hanging ouer, the which holy Scripture
hath not passed ouer with silence, saying: The trees of the Lord will reioyce, and the Cedars
of Libanus which the Lord hath planted. So what end shall I intreate more curiously of the
most wise and chiefe deuised disposition of the building, and againe of the excellent nature
of every seuerall part, when as the testimonie of the eyes themselves passeth and excludeth
that knowledge which pierceth the eare? But this man hauing finished the temple, and the
most high seates for the Presidents honour, againe hauing placed the vnderseates in a pas-
sing good order, and last of all the most holy place, the Altar being set in the midst: againe
he so compassed these things with wooden railes wrought vp to the top with artificiall car-
uing, that too many might not come therein, yelding a wonderfull beautie to the beholders.
Neither hath he negligently pauced yf more. This he gorgeously bedecked with marble stone,
and now consequently he took in hand the vtter parts of the temple, he builded seates and
godly yles on either side very artificially, and ioyned them to the temples side: he beat out
windowes and coupled them to the doores of the middle temple, the which things also our So-
lomon an earnest maintainer of peace & builder of this temple hath brought to passe, for such
as yet want the sacrifice and sprinkling done by water and the holy Ghost. So that the pro-
phery aboue mentioned, consisteth no longer in words, but is accomplished in deed it self. For
now, as it is most true, The later glorie of this house passeth the former. For it behoued and
most meete it was, in so much that the Lord had bene in agonie and had once embraced death
for her, and after his passion, the soule body (which for her sake he put on) being translated
vnto brightnesse and glorie, and the flesh it selfe after dissolution, led from corruption to in-
corruption: that she in like maner should enioy yf gracious goodnes of our Saviour. Although
she had promises of the Lord himselfe of farre more excellent gifts, and desireth incessantly to
obtaine a greater glozy of new birth at the resurrection of the incorruptible body, together
with the glistering brightnes of the Angelicall quire aboue in the heauens and pallaces of
God, with Iesus Christ himselfe the chiefe benefactor and Saviour in the world to come: yet
in the meane space, in this present life, she which of old was a widow and solitary, now adoz-
ned by the grace of God with these floures, and become indeed like the lillie, according to the
saying of the Prophet, she hath put on her wedding robe, & is compassed about with a crowne
of beauty, and as it were instructed by Esay to dance for ioy. Let vs heare of her how she offer-
reth with reuerence, thankesgiving vnto God the king, with yf voice of praise, when she saith:
Let my soule reioyce in the Lord. For he hath put vpon me the garment of saluation, and couered
me with the mantle of righteousness. He hath bedecked me like a bridegrome with a crowne, &
like a bride with ornaments. For euen as the earth multiplieth her flowers, and like as the garden
shooteth forth her seeds, so hath God caused righteousness and praises to flourish before all the hea-
then. With such sayings both she triumph, but heare with what words the bridegrome, the

Wellspring,
cockes, or
conduits.

Gates.

Porches,
Windowes.

Psal. 104.

The floor or
pauement.

Esay. 61.
The church
reioyceth.

Esay. 54.

Esay. 51.

Esay. 52.

Esay. 49.

2. Cor. 6.

celestiall word, Iesus Christ himselfe doth answer her, the Lord himselfe sayings: Feare not because thou wast confounded, neither be thou ashamed because thou hast bene set at naught. The Lord hath not called thee as a woman forsaken and faint hearted, neither as a woman hated from her youth vp, saith thy God. A little while haue I forsaken thee, and in great mercies will I piue thee: when I was a little while angrie I turned my face from thee, but in great mercies will I pardon thee, saith the Lord thy redeemer. Awake, awake, thou that from the hand of the Lord hast drunke the cup of his wrath. Thou hast drunke off and emptied cleane the cup of destruction, the cup of my wrath. There was not of all thy sonnes whom thou hast begotten, not one left to comfort thee, not one which might hold thee vp with the hand. Behold I haue taken the cup of destruction out of thy hand, euen the cup of my wrath, and henceforth see thou drinke of it no more, and I will put it into their hand which wrongfully troubled thee, and which haue humbled thee to the dust, awake, awake. Put on thy strength: put on thy glorie. Shake from thee the dust, arise & sit vp. Pluck out thy necke from the collar. Lift vp thine eyes and looke about thee, & see thy sons gathered about thee. Behold they are gathered together and come vnto thee. As truly as I liue saith the Lord, thou shalt put them all vpon thee as apparell, and gird them vnto thee as a bride doth her jewels. As for thy land that hath lien desolate, wasted and destroyed, it shall be frequented of thine inhabitants, and they which haue deuoured thee shall be far off. For the sonnes which thou hast lost shall say in thine eares: this place is narrow for me, prouide a place where I may dwell, and thou wilt say in thine hart: who hath begotten me these? I was barren and a widow, but who hath nourished these for me? I was left alone, but whence come these vnto me? These things hath Esay prophesied. These things of old were inserted in the Scripture concerning vs, & requisite it was that somewhere we should behold the truth thereof shewed in works themselves. Wherefore because the brydegrome, the word of God hath thus spoken vnto the spouse his most holy Church, verie well hath this chiefe solemnizer of the mariage raised and restored this desert, lying after the maner of a dead carcas, destitute of all hope of man, by the common prayers of you all, and true hands stretched forth at the commandement of the vniuersall king, and by manifestation of the power of Iesu Christ: and being raised, hath ordained her such a one as he had learned by the description of holy Scripture. This miracle then passeth, & is above measure to be wondred at, of them specially which onely make shew of outward things. For the renewings of that diuine and reasonable structure in the soules of men, which the Son of God himselfe according to his owne image made like vnto God in all things, that is, a nature incorruptible, incorporeall, reasonable, free from earthly matter, in it selfe a spirituall essence, exceeds all the chiefe and first spirituall types belonging vnto God. Which at the beginning ordained, that it should be of that which was not, and made vnto himselfe and to the Father, an holy spouse, and a most sacred temple, which he sheweth manifestly when he saith: I will dwell in them and walke among them. I will be their God, & they shall be my people. And indeed the mind of man was perfect and purged, and so prepared from the beginning, that it might beautifie the heavenly word, and fructifie in it selfe: but by enuie and the motion of the malicious diuell, of it owne accoord it became subiect to passions and set on malice, so that being forsaken of God, and destitute of his helpe, and vnarmed, it was exposed and left to the snares of them which of old enuied the saluation thereof: and ouerthrowen by the terrores and sleights of inuisible and spirituall enemies, hath fallen with such a fall as may not be recovered, so that not one stone of vertue cleaued to another in it, but lay all prostrate vpon the earth and dead, bereft of the natural vnderstanding of God. And that being fallen which was made after the likenes of God, no visibill wild boze out of the wood rooted it vp, but some pernicious diuell and spirituall wild beasts, which haue set it on fire with passions, as with the darts of their malice, and burned with fire the true Sanctuarie of God, and throwne to the earth the dwelling place of his name, & troden it, thus miserably lying ouercast with a great heape of earth, without any hope of saluation. But the holy word of saluation, careful hereof, according to the goodnesse of his most gracious Father, reuenged him of the sinners with punishment due for their desert. First therfore by taking away the liues of the most impious and pernicious of all, the most grievous tyrants hated of God, he purged the whole world, by the industrie of the most godly Princes: next, he brought into the open face of the world, men well knowne of him, dedicated and consecrated vnto him of old in godly life, and protected by him, though in secret, (the troublesome times drawing nigh) and honored them sufficiently

ciently with plenteousnes of his spirit, & by means of these hath cleansed the soules a litle be-
 fore infected & oppressed with all kind of impious decrees, with reprehensive lessons of Disci-
 pline, as it were with delving instruments, & all your minds being garnished & made glorious
 he hath deliuered vnto this most wise captaine & beloued God: who otherwise preuailing
 in iudgement & industrie of inuention, knowing & discerning the disposition of þe soules com-
 mitted to his charge, from the first day, as I may say, that he began to build, hath not as yet
 rested, one while framing in you all glittering gold, another while tried & purified silver, and
 precious stones, to the end he may accomplishe afresh in you by woorks themselves þe sacred and
 mysticall prophetic which is thus read: behold I will make thy wals of precious stone, and thy
 foundations of Saphyres, thy bulwarks of Iasper, thy gates of Christall, & thy borders of chosen
 stones. Thy children shall be taught of God. I will giue all thy children plenteousnes of peace, &
 in righteousnes shall thou be grounded. Therefore building in righteousnes, he hath aptly se-
 lected þe power of the whole people, by some compassing þe only outward wal, he hath fortified
 þe sincere faith. But this people being many & great, is not sufficient to the building of a more
 excellent woork. Vnto some he comitted the entrances of the house, giuing them in charge to
 watch the doores, & to guide such as enter in, who not vnworthily are shewed to be þe porches
 of the temple. Some he hath firmly set about the inner court with chief pillars, after the ma-
 ner of a quadrangle, & to the chiefe bulwarks he hath referred the Scripture of þe 4. Euange-
 lists. Againe, some he hath coupled with soystresses on either side about the princely pallace,
 which as yet are nouices in the faith, they both increase & prosper, yet set farther o: fro the
 inward holy contemplation of þe faithful. Of these hath he taken þe incorrupt soules, purified
 with þe diuine fountaine after the maner of gold, and others hath he set vp with pillars, farre
 mightier then those outward, out of the inner writings of mysticall Scripture, and set them
 forth linely to minister light. The glorious doctrine of þe high & supreme king, that is, of the
 one & only God, hath adorned þe whole temple with one porch, & the same very notable. He hath
 attributed þe second beautifull brightnes vnto the power of Christ, & to the power of the holy
 Ghost, & enery where vnto the power of the father, as for the rest he hath exprested þe excel-
 lencie of euery truth both plentiful & manifold throughout the whole house, & on euery side
 he hath builded a great, a princely & a noble house full of light throughout, with linely, season-
 ed, sure, & chosen stones of the soules. He hath beautified the inner & viter parts with þe most
 flourishing attire of continency & temperance, inso much as they consist not only of soule and
 mind, but also of body. There are also in this temple thrones and infinit vnderseates & recep-
 tacles in all those soules wherein the graces of the holy Ghost haue their abode, such as of old
 appeared vnto the which had their conuersation with the holy Apostles, of whom also clouen
 tongues were scene as if they had bene fire, & rested vpon ech one of the. But whole Christ him-
 self hath fastened his seat in him which governeth all, in others secundarily next after him
 placed, rateably as euery ones capacitie can copysie the diuisions of þe power of Christ & his
 holy spirit. The vnderseats are both Angels & soules of certaine men, euen of such as are co-
 mitted vnto euery one for institutio & custodies sake. The noble, the great & only altar, what
 other thing is it, then the most holy place & the sincerity of the Priest's soule which is comon
 to all, at þe right hand of which altar standeth þe great high Priest of all, Iesus himself the only
 begotten Son of God, which directeth vnto þe father of heauen & the vniuersal God, þe sweet
 smelling perfume, the vnbloudy & spirituall sacrifices of prayers, receiued of all with swift
 eyes & stretched out arms, & first of al he himself with adoration, & alone exhibiteth due hono-
 ur vnto the father, & next prayeth þe he wil be vnto vs all pacified & gentle, firmly and for euer.
 This great temple, which is in the whole world vnder the Sun, the great woorkman of all, &
 when the word of God hath ordained, & againe he hath finished vpon earth this spirituall like-
 nes of the which clime ouer the same circular forme of þe heauens, that the father might be
 honored & worshipped through him of euery creature and reasonable thing on this earth: a-
 gain, he hath made the supercelestiall host & the shewes of these things there to be scene: to be
 shewt, þe Ierusalem which they call new, & Sion the celestial mount and supernaturall city of the
 living God, in which infinite troups of Angels, and the Church of the first begotten which
 are writte in heaue, do hono- with secret & vnsearchable praises, our maker and the general
 prince of all, whom no mortall man can worthily set forth: For the eye hath not scene, and the
 eare hath not heard, neither hath the hart of man conceiued the things which God prepared for
 them

them that loue him. Whereof we now partly being thought worthy, both men, women, and childe, all together as well small as great, with one spirit & with one soule, let be not cease with thanks giuing, to celebrate the author of so great benefits bestowed vpon vs. Which hath mercie on all our finnes, and cureth all our maladies, which hath redeemed our life from destruction, he crowneeth vs in loue and mercies, and filleth our desire with goodnesse. For he hath not dealt with vs according vnto our finnes, neither rewarded vs according vnto our iniquities. For looke how farre the East is from the West, so farre hath he set our finnes from vs. And euen as a father tendereth his sonnes, so hath the Lord tendered such as feare him. Wondering therefore in our minds these things alwayes hereafter, and setting before our mind the author and solemnizer of this present feast, of this ioyfull and renowned day, yea day and night, euery houre, and as I may say, vnto the last gaspe, embracing and reuerencing him with all the might of our mind, and now rising, let vs humbly beseech him with the great voices of our earnest desires, that he keepe and defend vs in his sheepe-fold vnto the end, and that he alwayes governe the peace which he himselfe hath graunted, neuer to be broken, alwayes immoueable, in Christ Iesu our Saviour, to whom be glorie world without end. Amen.

CHAP. V.

The Edicts of Constantine and Licinius touching Christian Religion, and the liberty thereof.

The copie of the Imperiall edicts translated out of the Latine into the Greeke & out of the Greeke into English.

Go to now, let vs proceed on a newe the copies of the imperiall Edicts of Constantine and Licinius translated out of the Romane into the Greeke tongue, as followeth: Weeing with our selues, that of old the liberty of religion was not to be hindred, and that euery one had licence after his mind and will, we haue presently commanded that euery one shall handle the holy affaires at his pleasure, and that the Christians shall retaine the faith of their former opinion and wonted seruice. But in as much as manifold and different opinions do rise by reason of that Edict in the which such a licence and libertie was granted, we haue thought good to lay downe plainly the things wherby peradventure diuers of them were restrained fro such an obseruation. When as with prosperous successe I Constantine Emperour, and I Licinius Emperour, came to Millaine, and enquired of the things which made for the commoditie and profit of the Commonwealth, these amongst many other things seemed expedient; yea before all other we purposed to decree, wherein the reuerence and seruice due to God is comprised, that is to say, by the which we might grant vnto the Christians altogether free choice to embrace what seruice and ceremonies pleased them best, to the end the diuinity of the celestially affaires now euery where receiued, might in some part be pleasing vnto vs and to all our subiects. Then according vnto this our pleasure we haue decreed with sound and most right iudgement, that licence and libertie be hencefoorth denyed vnto none at all, of chusing or following the Christian seruice or religion, but that this liberty be graunted vnto euery one, to addict his mind vnto that religion which he thinketh fit for him, to the end that God may graunt vnto vs his wonted care and goodnesse. It was necessarie for vs to signifie vnto thee this our pleasure, to the end the opinions contained in our former letters sent vnto thy wisdom in the behalf of the Christians, may altogether be taken away, and that the opinions which seeme very foolish and farre from our clemencies liking may be cut off. And now whosoever freely and firmly is thus disposed to retaine the Christian religion, let him do it without all molestation or grievance. These things haue we determined to signifie fully vnto thy carefulnesse, that thou maist know vs to haue granted vnto the Christians free and absolute licence to retaine their owne religion: and because that we haue granted absolute libertie to vse their obseruance and religion, if so please any, it manifestly auaileth for the tranquillitie of our times, that euery one haue liberty to chuse and worship what God pleaseth him best. This haue we done, lest ought of our doings seeme preiudiciall vnto any seruice or religion: and this, besides other specially we thought good to decree concerning the Christians, that they enioy their places where aforetime they were accustomed to frequent, whereof in our former letters sent vnto thy wisdom, there was another order concerning the former time: that if any had bought the either of our treasury, or of any other, they shold without all delaies or doubts restore them vnto the Christians, without siluer, and without any other demand in recompence for it. And if any (hauing obtained the same by gift graciously bestowed vpon him by our goodnesse) demand ought

in their names for recompence, let them haue recourse vnto the Lieutenant and Iudge of the place, that consideration be had of them by our benigntie: all which, without anie delay thou shalt by thine industry require to be granted vnto the Christiā societie. And because the said Christians are knowne, not onely to haue enioyed the place of their meetings and assemblies, but also certaine others peculiar, not to euery one priuately, but belonging by right vnto their whole societie: see that thou commaund all those according vnto the decree mentioned before, to be restored vnto the Christians, that is to euery their societie and Synod, all delay set apart, observing in the meane time the aforesaid manner, that if anie (as we haue said) restore them without receiuing of reward, they may assure themselves to suffer no damage through our gracious bountifullnesse. In all these aforesaid see thou employ great industrie in the behalfe of the sayd Christian societie, to the end this our Decree may speedily take place, and that in this behalfe ye provide by our clemency for the common and publike peace and tranquillitie. By this meanes as is aforesaid, the goodnesse of God towards vs the which we haue diuersly tried alreadie, shall continue at all times immoueable. And to the end the drift of this our constitution and goodnesse may be made manifest vnto all men, it shall be expedient that these our writings be euery where proclaimed, and brought vnto the knowledge of all our louing subiects, lest that the constitution of this our gracious goodnesse be hid from any man.

The copie of another Imperiall constitution, by the which it is signified that this gift concerneth the Catholike Church.

We greete thee welbeloued *Anilinus*. The order of our gracious goodnesse is this. We will that the things which belong vnto others by right be not onely not hindered, but also with speede restored. Wherefore our pleasure is, that as soone as thou hast receiued these letters, if any of the things which belong vnto the Catholique Church of the Christians throughout euery citie, or in any other place, be occupied by the citizens or by any others, thou see the same immediately restored vnto their Churches. We haue alreadie heretofore decreed the same: that the possessions belonging vnto the Churches afore time should be restored to their right. In as much then as thy wisdom perceiueth this to be the manifest commandement of our constitution, provide that if either gardens, or houses, or other possessions whatsoeuer haue belonged vnto the title of their Churches, all the same be speedily restored vnto them againe, to the end we may vnderstand that thou hast diligently obeyed this our commandement. Farewell most honorable and our deare friend *Anilinus*.

Constantine and Licinius the Emperors vnto Anilinus proconsull of Affricke.

The copie of the Emperours Epistle by the which he summoned a Synode of Bishops to meete at Rome for the uniting and reconciling of the Churches.

Constantine the Emperour vnto *Miltiades* Bishop of Rome and *Marcus* sendeth greeting. In so much as many such Epistles are brought vnto me from *Anilinus* Lieutenant of Aphricke, in the which it is said that *Cecilianus* Bishop of Carthage is reprehended in many things of diuers his colleagues abiding in Aphricke, and this seemeth vnto me verie grievous, that there should be found in these prouinces (the which the prouidence of God hath allotted peculiarly vnto my discretion) a great multitude of people prone vnto the worse, and disagreeing, and that among Bishops there should be variance: it seemed good vnto me that *Cecilianus* himselfe together with the tenne Bishops which seeme to reprehend him, and ten others whom he thought expedient in the behalfe of his cause, do sayle vnto Rome: that there in presence of you all, together with *Reticius*, *Maternus*, and *Marcus*, your colleagues, whom therefore I commanded to hasten to Rome, he may be heard, to the end you may be instructed what things agree best with the most religious law. And that you may haue full intelligence touching all these things, I haue sent vnderneath my letters vnto your said colleagues, the copie of the letters sent from *Anilinus* vnto me. The which being read, your fidelitie may proue how the aforesaid matter may exquisitely be sifted and ended after the rule of equitie. Your industrie is not ignorant but that I attribute so much reuerence vnto the Catholique Chnrch, that I would haue you suffer in anie place no schisme or dissention at all. The diuinitie of the great God keepe you (most honorable) manie yeares.

Constantine the Emperour vnto Miltiades Bishop of Rome.

The copie of the Emperours epistle, by the which he commanded a second Synode to be summoned for the removing of the dissension and debate risen betweene the bishops.

Constantine the Emperour vnto Chrestus bishop of Syracusa.

Constantine the Emperour vnto Chrestus Bishop of Syracusa sendeth greeting. Heretofore when as some wickedly and peruersly went about to seuer themselves from the religion of the sacred and celestially power, and from the catholike opinion, I purposing that such contentions of theirs should be cut off, haue written and ordained, that certaine bishops should be cited from Fraunce, and againe that they should be called from Aphricke which of the other part contentiously and stiffly strue among themselves (the bishop of Rome also being present) to the end whatsoeuer this dissension now raised seemeth to be, it might in their presence with great industrie and diligence be sifted out and redressed. But in so much as (as it commonly commeth to passe) diuerse of them, being negligent, forgetfull of their owne saluation, and the reuerence due vnto the most holy opinion, cease not as yet to dilate their enmitie, and being altogether vnwilling to consent vnto the sentence already giue, they definitiue affirme that few of them brought forth their sentences and iudgements, and before they had narrowly sifted out all that was to be enquired, to haue stepped too swiftly and too hastily to giue iudgment. Of al these things this came to passe, that they whose part it was to maintaine brotherly vnity and concord, shamefully yea wickedly disagree among themselves, and minister an occasion of mockage vnto men whose minds are farre alienated from the most sacred religion. Wherefore I must be carefull that that which should voluntarily haue bene appeased after that iudgement was giuen, now at length in the presence of many be ended and finished. Because that we haue commanded diuerse bishops out of sundry prouinces to meet in the Calends of August at the Citie of Orleance, we thought good to write vnto thee that thou (taking of the famous *Latronianus* lieutenant of Sicilia an ordinarie waggon, and together with some two of them of the second order, whom thou shalt thinke good to chuse, moreover with three seruants which shall be able to serue thee in thy iourney) hasten within the compasse of the same dayes vnto the said place, that by the meanes of thy faithfull industrie, with the peaceable and vniforme wisdom of the rest which there shall meete, this dissension which hitherto wickedly endured with a certaine shamefull winching and repining (all being heard which may be said of either parts varying among themselves, whom we haue likewise commanded to be present) may now at length be closed vp with religion, and faith, and brotherly concord that ought to be required of vs all. The almighty God keepe thee in health many yeares.

CHAP. VI.

A copie of the Emperours epistle, by the which he graunted money vnto the Churches.

Constantine vnto Cecilianus bishop of Carthage. Pholes according vnto Epiphanius is a weight otherwise called Talantium, & the same is two-fold, the one containing 312 pounds & six ounces: the other weying 208 pence, it is vsed of Suidas & Augustine de ciuit. Dei, lib. 22. c. 8 for a halfe pene.

Constantine the Emperour vnto Cecilianus bishop of Carthage sendeth greeting. In so much as it pleased vs to minister some thing for expences sake, vnto some certaine ministers of the approued and most holy religion throughout euery the prouinces of Aphricke, Numidia and Mauritania: I haue sent letters vnto *Ursus* the renowned lieutenant of Aphricke, and signified vnto him that he should cause three thousand pholes of siluer to be told vnto thy fidelitie. Therefore as soone as thou hast receiued the said summe of money, see the same distributed vnto all the aforesaid, according vnto our writ sent by *Osus*. If thou perceiue ought to be wanting, so that our will herein towards all may not be accomplished, demaund of *Heraclas* our treasurer as much as assuredly thou thinkest lacking. This I gaue him in charge when he was present, that if thy fidelity required any money of him, he should without any more adoe deliuer the same vnto thee. And forasmuch as I vnderstand that some troublesome persons were disposed to peruert by some lewde corruption, the people of the most holy and Catholique Church: I giue thee to vnderstand, that I gaue forth such iniunctions in presence of *Anilinus* the Lieutenant and *Patricius* the gouernours Vicegerent, that among all other things they should specially haue due regard hercof, and that they should in no wise permit such a thing to fall out. Wherefore if thou perceiue some such men to persist in this their folly, without any more adoe haue recourse vnto the said Iudges, and make them priue thereof, that they consider of these as I charged them when they were present. The diuinitie of the great God long preserue thee.

CHAP. VII.

A copie of the Epistle by the which he freed the Bishops from paying of taxe or tribute.

WE greete you most honorable *Anilinus*. Because it appeareth diuersly, that if the religion wherein great estimation of holinesse is maintained be set at nought, great dangers will ensue to the publike affaires: and againe if the same be orderly handled and maintained, great prosperitie and speciall felicitie will follow vnto the Romane Empire and the affaires of all men, the goodnesse of God exhibiting the same: it seemed good vnto vs, that those men which labour in this godly religion, with due holinesse and diligent obseruation of this law, shall receiue recompence of their trauels. Wherefore our pleasure is, that they of the Prouince committed to thy charge, which in the Catholike Church where *Cecilianus* gouerneth, minister in this holy religion, whom we commonly terme clergie men, be wholly free and exempt from all publike burthens, lest by anie error or cursed swaruing they be withdrawne from the seruice due vnto God, but rather may occupie themselves about their profession without any molesting at all, who while they performe the great ministration of the holy worship, do seeme to profite verie much the publike affaires. Farewell most honourable *Anilinus*. Such things hath the diuine and celestially grace of our Saviour at the appearing thereof graunted vnto vs: and such great benefites were bestowed vpon all men by reason of our peace: and thus went our affaires in ioy and solemnities.

Constantinus vnto Anilinus gouernour of Aphricke.

CHAP. VIII.

The ingratitude of *Licinius* towards *Constantine*, and his crueltie towards the Christians.

The sight of these things was intollerable for the diuell, enemy of honesty, and worker of malice. Neither in like sort did the things which happened vnto the foresaid tyrants suffice *Licinius* better to aduise himselfe. Who while he enioyed a prosperous raigne, and the second hono^r next after the Emperour *Constantine* the great, & was highly reuerenced for his affinitie and kinred with *Constantine*, laying aside the example of good Princes, he imitated the wickednesse and impietie of cruell tyrants: and whose tragicall liues he saw ended befoze his face, these mens manners would he follow, rather then continue in the fauour and friendship of the better. Wherefoze being moued against his deare friend in all things with the prickles of enuy, he raised against him a wicked & grieuous warre, neither tendering the lawes of nature, nor mindfull of protested othes, neither of blood, nor of the covenants passed betwene them. Yet the renowned Emperour, that he might shew him the tokens of true friendship and heartie good will, disdained not at his kinred, neither denied his companie in hono^rable wedlocke with his sister: yea he vouchsafed to make him partaker of his fathers kinred and imperiall blood: and to be short, he had granted him as to his alliance and fellow Emperour, authoritie ouer the whole Empire, and committed vnto him no small part of the nations subiect to the Romane Empire for to gouerne and rule. But he practising the contrarie, inuented daily all kind of wiles against him that was of higher power, and deuised all subtle sleights to recompence his deare friend euill for good. Wherefoze in the beginning to cloke his conspiracie, he fained friendship, and often in the meane space guilefully and deceitfully by his laying of waite he hoped easily to bring to passe that which he desired. But God being the friend, fauourer and keeper of *Constantine*, brought to light the waite layd for him in secret. For the power and strong armour of pietie is of great force, both to reuenge the enemy, and to preserve it selfe: so that the most godly Emperour being strengthened therewith, escaped the manifold sleights of the cursed enemy. But *Licinius* when he perceiued that his secret conspiracie framed not after his mind, for that God revealed vnto the godly Emperour all his guile and deceit, when he could no longer cloke his rebellion, he raised open warres: and withall when he purposed to give battell vnto *Constantine*, he went about to impugne almighty God himselfe, whom he knew to be worshipped of *Constantine*. Afterward he ended vnto secretly and by little and little to impugne the saints vnder his dominion, who neuer molested nor endamaged his Empire, neither hurt him any kind of way at all. And to bring

Licinius had married *Constantine* sister.

this to passe, he was pricked and stirred to do mischief of his proper malice bozne with him. Wherefoze neither laying befoze his eyes the remembrance of them which persecuted the Christians befoze him, neither of them whom he had chastized and executed for committing of impietie, but renouncing his right wits he embraced open madnesse, and purposed to impugn in stead of him that was holpen, God himselfe the helper of *Constantine*, and first of all he banished all the Christians from his Court, depriving himselfe (silly wretch) of their prayers which they made unto God for him, the which also they were wont to make for all men after their countrey discipline. Afterwards he commanded that the soldiers appointed in the Citie, should be deprived and spoiled of their honoz and dignities, vntlesse they would sacrifice vnto diuels. But these were small things in respect of the greater. To what end should I rehearse the things which the enemy of God committed severally and by peeces: how the most vniust made vniust lawes, who by his iniunctions gaue commandment that no charitie by any man should be extended towards them which were afflicted in prison, neither compassion should be had on them which in fetters were like to perish with famine: Neither was it lawful for any to be honest, or to practise charitie towards their kinsfolkes, whom they were bound to pitie euen by the law of nature. And that law was indeed most shamefull and cruel, and farre from a good nature, vnto the which there was a penaltie annexed, that such as had shewed compassion, were punished alike with them vnto whom they had bene merciful, and such as had shewed any kindnesse towards them, were fettered, imprisoned, and punished alike with the afflicted. Such were the constitutions of *Licinius*. To what purpose shall I repeate his innovations touching mariage and dead men, whereby he presumed to abolish the ancient lawes of the Romanes, well and wisely ordained, and brought in certaine barbarous and cruell lawes, indeede very vniust and vnlawfull, and infinite deceiptes, the which he deuised against the nations subiect to his dominion, and sundrie taxes of gold and siluer, surueying of lands, gainful penalties vpon the land of those which then liued not, but were deceased long befoze. And to be short, the enemy of all goodnesse deuised for this cause certaine abiurations against them which had done no euill: and making away of noble and honest personages, whose youthly & tender wines being seuered from their husbands he deliuered to seruants of his to be contumeliously and shamefully handled, and many married wines, virgins and maidens, hath he shamefully abused (though he were now stricken in yeares) to the satisfiying of his lecherous and beastly lust. To what end shall I vse manie woordes in this matter, when as the excelle of his later doings, made the former which were small, to seeme in a manner nothing? Wherefoze his later madnesse assaulted the Bishops, and for that they were worshippers of almighty God, he took them for enemies to his doings, whom as yet he inuaded not openly for feare of the superiour, but secretly and deceiptfully, and slue through wiles diuerse of the best approued gouernours. The maner of the slaughter he vsed was strange and neuer heard of befoze, his practises about Amasia and the other Cities of Pontus, excēde all example of crueltie: where he ouerthrew some of the Churches of God euen to the pavements, and shut vp others, lest that any in them should assemble after the wonted maner, and performe the seruice due vnto God. Neither was he perswaded that they in them prayed for him, because he was of a corrupt conscience, but thought that we made supplication vnto God, and did all for the godly Emperour *Constantine*: & for this cause he brake out into a furious rage against vs. Whereouer the flattering Presidents supposing in this behalfe to gratifie the mischieuous tyrant, tormented some of the Bishops as lewd persons are punished, led them forth, and punished without cause such as had committed no euill, as if they had bene murderers: whereof some endured a strange death, their bodies cut in many small peeces, as butchers do vse, and after this cruell & horrible spectacle, throwne into the bottome of the sea to become fūd for fishes. While these things were a doing, againe the flight of godly men began, and eftsomes the fields, the deserts, the woods and mountaines receiue the worshippers of Christ. When these things in this sort preuailed with the wicked tyrant, he thought thenceforth to raise persecution against all, and had brought his purpose to passe (for there was nothing to hinder him from his hainous offence) vntlesse that God which fighteth for the soules of his seruants, had speedily prevented his malicious enterprize, and had brought forth with a mightie arme in defence of the quarell, his seruant *Constantine*, a defender of all the godly, as it were a great light in a darke and thicke mistie night.

CHAP. IX.

*Constantine having overcome Licinius, enjoyed the Empire alone,
favoured the Christians, and restored peace.*

Therefore God from above graunted vnto this man, this woorthie frute of godlinesse, to wit, victorie and trophies against wicked persons, and brought subiect the vngacious tyzant, together with all his counsellors and friends, euen groueling at the feet of *Constantine*. For when he was fallen into extreame folly, the godly Emperour and furtherer of Christian religion, perceiuing that he was no longer to be bozne withall, weyed this matter wisely, and mingling the severitie of iustice with the clemencie of his nature, thought best with voluntarie mind, to deliner from iniurie such as were oppressed by the tyzant. And to the end he might saue many, he went about to cut off a few hurtfull and pessilent persons. For when as *Constantine* in times past had vsed clemencie and pitied him who was woorthie of no compassion at all, thereby *Licinius* enioyed no great commoditie, for that he forsooke not his malice, but rather increased his rage against the nations subiect vnto him: so that now there remained no hope of safetie to them that were oppressed by this savage beast. Wherefore the defender of pietie, ioynd the hatred of euill with the loue of goodnesse, and together with his sonne *Crispus* the most humane Emperour, he went forth to battell, and stretched forth his helping hand to all that were oppressed. These therefore together, the father and the sonne, vsing for their guide and helper, God the supzeme king, and the sonne of God the sauour of the whole world, hauing both on euerie side scattered the armies of the enemies of God, and all the aduersaries in that confliat by the power of God (euen as they wished) being foiled and ouerthrowne, they got an easie and speedie victorie. Immediately then they which yesternight and the day before breathed out pzent death, and thzeatning thunderbolts of fierie persecution, were no moze remembzed, no not so much as once named; their titles and honozs had deserued shame and ignominie: and *Licinius* himselfe suffered the selfe same things alike, the which he saw with his eies to chance vnto the wicked tyzants his pzedecessozs. For he admitted no coztrection, neither aduised himselfe by the stripes of his kinsfolkes, but treading with them the same path of impietie, is brought by iust iudgement into the same downfall. And thus was this man ouerthrowne. *Constantine* then being renowned for euery rare vertue and godlinesse, being also chiefe conquerour, together with his sonne *Crispus* the most godly Emperour, like vnto his father in all things, toke the Easterne and the Romane Empire, of old time one, and brought all subiect to their peace, from the East thzoughout both parts of the world, North and South, euen to the farthest place of the West. All feare of them by whom they were afoze time oppressed being taken away, and wiped from off the face of the earth, they celebzedet solemnne and royall feasts. All was replenished with the bzight beames of ioy and gladnesse, and they which afoze time full sadly beheld ech other, now do it with gladsome countenance and cheerfull eyes: and aboue all, they honozed the supzeme king, next the godly Emperour, together with his sonnes, beloued of God (as they were instructed) with daunces and hymnes, thzoughout towne and countries. Pzoze ouer all old iniurie was forgotten, neither was there mention of any mans impietie at all, but the enioying of pzent prosperitie, and the expectation of goodnesse to come. The constitutions of the victozious Emperour full of clemencie, and lawes containing manifest tokens of bountifulnesse and true pietie, were enery where pzoclaimed. Thus therefore all tyzanny being rootet out, the Empire falling onely to *Constantine* and his two sonnes, was pzeserued firme and free from all enuy, who, wiping away all impietie of their pzedecessozs in life, and enioying merily all the benefites bestowed from above, hane set forth by their lawes decreed in the behalfe of the Christians, the studie of vertue, and loue, and pietie towards God, with thankfulness of mind.

The end of the tenth booke of the Ecclesiasticall historie
of Eusebius Pamphilus Bishop of Casarea
in Palaestina.

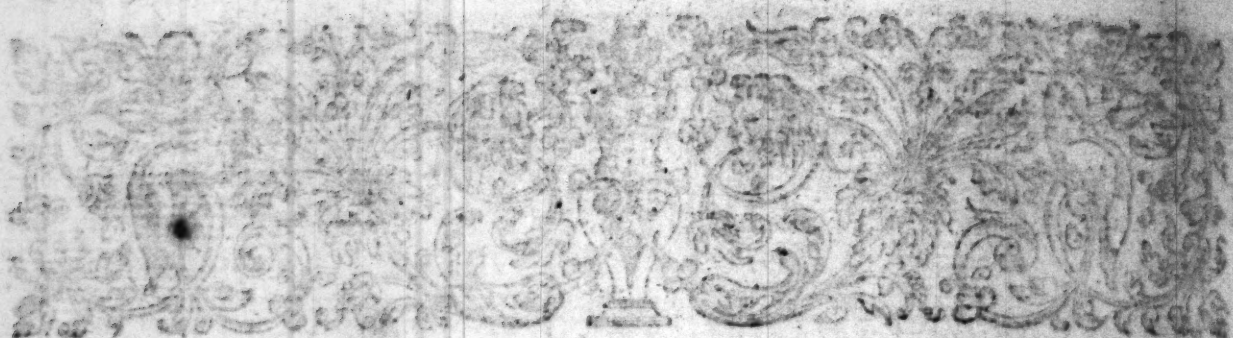


THE ECCLESIA-
STICALL HISTORIE OF
SOCRATES SCHOLASTICVS,
COMPRISED IN SEVEN BOOKS,
beginning where Eusebius left, and ending
an hundred and fortie years after.

*Written in the Greeke tongue about a thousand yeares
agoe, and translated by
M. H.*



LONDON,
Printed by RICHARD FIELD, dwelling in the
Blacke Friers. 1607.



THE ECCLESIA

STICALL HISTORIE OF

SOCRATES SCHOLASTICS

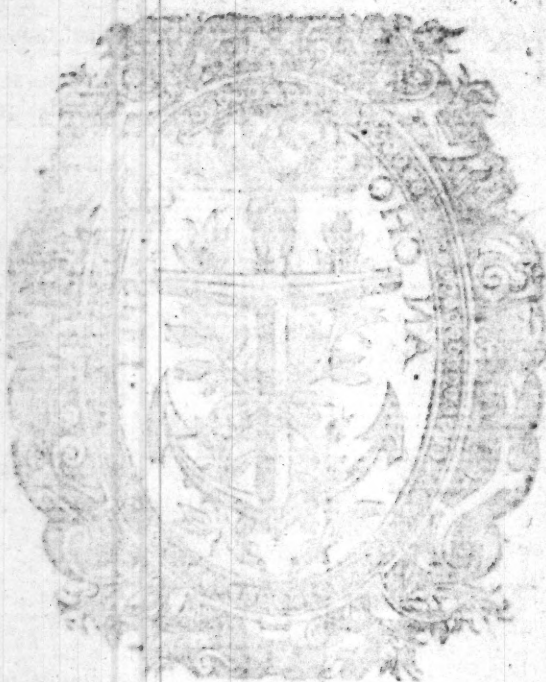
COMPRIZED IN SEVEN BOOKS

beginning where Eusebius left and ending
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LONDON

Printed by Richard Field, dwelling in the

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THE PREFACE OF THE TRANSLATOR VNTO THE READER TOVCHING THE LIFE AND HISTORIE OF SOCRATES.

IN so much that I finde not in anie one writer either auncient or otherwise howsoever, a sufficient treatise or ample discourse of the life and historie of *Socrates Scholasticus*, I thought good for the Christian Readers sake to cull here and there such proofes as may bring him the better acquainted with this learned historiographer, lest that vpon the sudden he conceiue of him anie sinister opinion or misliking, not knowing either who, whence, or what doctrine he wrote of. I do gather by his owne historie, that he liued in the time of *Damasus* Bishop of Rome, and florished in the time of *Chrysostome* Bishop of Constantinople, about foure hundred and twelue years after Christ. Of this opinion is *Volaterran*, where he writeth thus: *Socrates wrote the Ecclesiasticall history vnto the time of Chrysostome, when as it is most like he florished himselfe.* But his owne words in my iudgement are plainer, where the time is exactly layd downe, in this sort: *Our whole historie (saith he) being deuised into seuen bookes, compriseth the compasse of one hundred and forsie yeares, beginning at the first yeare of the two hundredth and first Olympiad, when Constantine was proclaimed Emperour, and ending in the second yeare of the three hundredth and fift Olympiad, being the seuenteenth Consulship of Theodosius the Emperour.* Theodorus Zuinger calleth *Socrates*, *Pistoriensis presbyterum*, minister of Pistoria in Italie: and *Volaterran* calleth not him, but *Sozomenus* (who liued about that time, and wrote in like sort the Ecclesiasticall historie) minister of Pistoria. I do not see how either of them being Grecians, could be minister of any the Latine or West churches. *Sozomenus* was of Salamina an Ile hard by Athens, where he wrote his historie in the Greeke tongue: *Socrates* was of Constantinople, which *Volaterran* doth confesse, nay his owne words do testifie the same, where he writeth in this sort: *I of mine owne part (saith Socrates) in so much as I leade my life here at Constantinople, where I was borne, bred, and brought vp, no maruell though I write more at large of the famous acts done within this City, partly seeing that I saw most of the with mine eyes, and partly also for that they are more famous, and thought far worthier of memorie then many other acts.* *Nicephorus* that fabulous historiographer doubteth not to slander him with the hereticall sect of Nouatian, when as no such thing can be gathered by the workes of *Socrates*. He dreameth that in so much as he had familiaritie with, and commendeth diuerse of the Nouatian Bishops for manie their rare and singular vertues, therefore without all peradventure (saith he) he was a Nouatian. I reade that *Origen* was of a long time in one house together at bed and boord with an old heretike whose name was *Paulus*. I see that *Eusebius* highly commendeth the heretike *Tatianus* for his booke against the Gentiles, he extolleth also *Bardeanes* the Syrian, who was a Valentinian heretike. I find that *Dionysius* Bishop of Alexandria reuerenced wonderfully the person of *Nepos* the Chiliaft, he doubted not to affirme that his soule was in rest. Yet as we may in no wise call *Origen* an heretike for his familiaritie with *Paulus*, neither *Eusebius* a Tatian or Valentinian for commending of *Tatianus* and *Bardeanes*, neither *Dionysius* a Chiliaft for extolling of *Nepos*, no more may we call *Socrates* a No-

*Socrat. lib. 6.
eccl. hist. c. 12.*

*Volater. li. 19.
Anthropol.*

*Socrat. lib. 7.
cap. 47.*

*Theod. Zuin.
Volater.*

*Socrat. lib. 5.
cap. 23.*

*Niceph. lib. 9.
cap. 13. lib. 12.
cap. 14.
Euseb. lib. 6.
cap. 2.*

*Euseb. lib. 4.
cap. 27. 28.*

*Euseb. lib. 7.
cap. 23.*

Socrat.lib.1.
cap.9.

Socrat.lib.2.
cap.30.

Socrat.lib.1.
cap.5.lib.2.
cap.17.

Tritenhemius
lib.de eccl.
scrip.

uation for his familiaritie with *Auxanon*, and praising of the Nouatians. Where he commendeth the Nouatians, where hee maketh report of *Auxanon*, where also hee excuseth himselfe, his wordes are these: *I haue learned moreouer (saith Socrates) that Eutychianus a man of sincere religion flourished about that time, who though he were of the Nouatian sect, yet did he many straunge things. I will reueale him that reported me his doings, neither will I cloke or conceale that at all, though therefore I may seeme to incurre suspition or the reprehension of diuerse persons. It was Auxanon a priest of the Nouatian Church. In another place he commendeth the Nouatians for embracing the Nicene Creed, for ioyning with the true Christians against the Arian heretikes: who would not in like sort commend them for the same? He saith further, that almost they had bene at vnitie with the true Catholikes, had not the fault bene in the Nouatians themselues. What other thing is this, then commending of them for well doing, and reprehending of them for ill doing? is he therefore to be termed a Nouatian? This Nicephorus sticke not in like sort to call Eusebius an Arian, who as it is well knowne vnto the whole world, was at the Councell of Nice, wrote the Creed, and condemned Arius with his owne hand. Sure I am of this, that touching the historie this Nicephorus hath patched together out of Eusebius, Socrates, Euagrius, and other ancient writers, if euery bird tooke her feather from him, there would be nothing left of his owne part but fables. Tritenhemius wrote reuerently of this author, in this sort: Socrates by birth a Grecian, a learned and an eloquent man, a notable Historiographer, of great fame by reason of his profound skill, wrote a volume containing the Ecclesiasticall historie, from the raigne of Constantinus Magnus the first Emperour of that name, vnto the raigne of Theodosius Iunior. I find by translating of him, the doctrine sound, the style familiar, the storie faithfull: in commending he obserueth a meane, in reprehension modest, in confutation earnest, and zealous in defence of the truth: the author himselfe learned, his iudgement graue, and his writings of great antiquitie.*

THE



THE FIRST BOOKE OF THE EC- CLESIASTICAL HISTORIE OF SO- CRATES SCHOLASTICVS.

CHAP. I.

The Proëme of the booke. He beginneth his history where Eusebius ended.



Eusebius surnamed Pamphilus, comprising wholly in ten booke the Ecclesiasticall history, continued the same vnto the time of *Constantine the Emperour*: in the which times the heate of persecution kindled by *Diocletian* against the Christians was quenched. The same authoꝝ writing the life of *Constantine*, passed ouer very lightly the praesides of *Arius*: for that he chiefly endeuored to publish the praesides of the Emperour, and exquisitely to set forth with maiestie of words the speech wherewith he might highly commend him, rather then diligently to describe the actes of that time. We therefore, purposing to write the things which happened in the Church since that time, will begin where *Eusebius* left, not minded with curious and lofty stile, but plainly to set forth onely the things which either we haue found faithfully recoꝝded, or else haue bene shewed vnto vs by such as saw them with their eyes. And in as much as it seemeth very necessary for our present purpose, to mention the manner how *Constantine* the Emperour became a Christian, we will speake somewhat thereof, and herehence take our beginning.

Socrates in this his first booke containeth the historie of 31. yeares, being the whole raigne of Constantine, and the end of 340. yeares after Christ, where Socrates beginneth his historie.

CHAP. II.

How Constantine the Emperour became a Christian.

When as *Diocletian* and *Maximian*, by surname *Herculus*, had by vniforme consent deposed themselues of the Imperial scepter, and embraced a priuate kind of life: when as also *Maximianus* otherwise called *Galerius*, raigning together with them had taken his iourney into Italy, and appointed two Emperours, *Maximinus* to rule the East, and *Seuerus* to gouerne Italy, *Constantine* is openly proclaimed Emperour in Britaine to succede his father *Constantius*, which died the first yeare of the two hundred seventy and first Olympiad, the five & twentieth of Iuly. But at Rome *Maxentius* the sonne of *Maximianus Herculus* is chosen of the pretorian souldiers, not to gouerne the Empire, but rather to practise tyrannie. Not long after, *Herculus* inflamed againe with desire of rule, went about to dispatch his sonne *Maxentius*, but the souldiers hindered his purpose, in the end he died at Tarsus a citie of Cilicia. *Seuerus* the Emperour which was sent to Rome by *Galerius Maximianus* to take *Maxentius*, was of the souldiers betrayed and put to death. Last of all *Maximianus Galerius* being chiefe Emperour, after he had crowned Emperour *Licinius*, by originall a Dane, his old fellow souldier and familiar friend, departed this life. *Maxentius* in the meane while handleth the Romanes ill-fauouredly, he oppresseth them, & sheweth himself rather a tyrant then an Emperour towards them, he farre passeth the bounds of shamefastnesse, abusing the spouses of noble personages, slaying many with the sword, and putting in vze other such like lewd praesides. *Constantine* the Emperour being certified hereof, deuised with himselfe which way possibly he might rid the Romanes from vnder this grieuous yoke of seruitude, and dispatche tyrant out of this life. Deliberating thus with himselfe, he forerasted also what God he were best to call vpon for ayde to wage battell with the aduersarie. He remembred how that *Diocletian* which wholly dedicated himself vnto the seruice of heathenish gods, preuailed nothing thereby, also he perswaded himselfe for certaine, that his father *Constantius* who renounced the idolatry of the Gentils, led a moze fortunate life: musing this doubtfully with himselfe, and taking his iourney with his souldiers I wot not whither, a certaine vision appeared vnto him, as it was strange to behold, so indeed incredible to be spoke of. About none of the day somewhat declining, he saw in the skie a lightsome pillar, in forme of a crosse, wherein these

Diocletian, Maximian.

Maximianus Seuerus, Constantine, Maxentius.

Licinius.

The tyrannie of Maxentius.

The signe of the crosse

was scene of
Constantine
in the aire.

Christ appea-
reth to Con-
stantine in his
leepe.

Maxentius di-
ed about the
yeare 318.

The godly
study of Con-
stantine.

The death of
Diocletian
Anno Dom.
318.

these words were ingrauen: In this overcome. The which vision so amazed the Emperour, that he mistrusting his owne sight, demanded of them that were present, whether they perceived the vision: which when all with one consent had affirmed, the wavering mind of the Emperour was settled with that divine and wonderfull sight. The night following in his sleepe he saw Christ saying thus unto him: frame to thy selfe the forme of a crosse after the example of the signe which appeared unto thee, & beare the same against the enemies as a fit banner or token of victorie. He being fully perswaded with this oracle, comendeth the victorious signe of the crosse (which as yet is reserved in the pallace of the Emperour) to be made, & therewith proceedeth in his affaires with greater courage and promptnesse of mind. And toyning with his enemy right over against Rome, about the bridge commonly called Bulbia, he got the victory, for Maxentius being drowned in the river, died. It was the seventh yeare of his raigne when he overcame Maxentius. After these things when as Licinius his fellow Emperour & his brother in law, having married his sister Constantia, led his life in the East, Constantine enjoying ample benefites received at the hands of God, shewed himselfe gratefull in offering of thanks and praises unto the author of all goodnes. His practises were these: to deliver the Christians from persecution, to call againe the exiled unto their native soile: to set at libertie such as were in prison: to restore againe the goods confiscated: to build againe the Churches that were overthrowne: all which things he accomplished with great promptnesse of minde. In the meane while Diocletian who had resigned the Empire departed this life at Salon a city of Dalmatia.

CHAP. III.

How Constantine favouring the Christians, and Licinius persecuting them, wage battell one against the other.

Constantine the Emperour fixing his whole mind upon such things as set forth the glory of God, behaved himself in all things as a Christian, erecting Churches from the ground, and adorning them with godly and gorgeous consecrated monuments: moreover shutting up the temples of the heathens, and publishing unto the world (in way of derision) the gay images glittering within them. But Licinius famous among them for his fond opinion in gentillisme, hated the Christians, who though he durst not openly persecute for feare of Constantine the Emperour, yet in secret he menaced and dispatched many of them: but in proceesse of time he endeavored openly to afflict them. This persecution was provinciall, for it was kindled there only where Licinius made his abode. After these things, practising in other things also the part of a tyrant, being fully perswaded that Constantine was not ignorant thereof, and knowing full well that he was greatly offended with him for it, he hasteneth to cleare himselfe, flattering and faining to joyne with him in league of friendship, binding himselfe with an oath never to perpetrate any tyrannicall act, and not only swearing, but withall forswearing himself: for he ceased not from tyrannie, neither relented from raising against the Christians the grievous forme of persecution. He forbade the Bishops by decree, that they should not confer at all with the Gentiles, to the end the religion of the Christians might neither take roote, nor be raised at all. When was the persecution rise in every mans mouth and in depe silence, secret in word yet open in deed. The persecuted members of Christ endured intollerable paine of their bodies, and sustained great losse of their substances. Whereby he incensed greatly the Emperour Constantine against him, so that they breaking the league of fained friendship which was betwene them, became deadly foes. Not long after they waged battell, and meeting oft by sea and by land, in the end at Chrysopolis a city of Bithynia, to wit, at the docke or haven of Chalcedon, Licinius was overcome, & yielded himselfe unto Constantine. He taketh him alive, he dealeth curteously with him, he executeth him not, but enjoyned him to dwell in Thessalonica, and there to leade a quiet and a peaceable life. It was but a small time that he lived in peace, for immediatly after he gathered an host of Barbarians, and endeavored by fighting againe to revenge his former soile. The which when Constantine understood, he commanded that he should be put to death, at whose commandement he was dispatched. Constantine now having the upper hand and published Emperour and King, endeavored forthwith to amplify the Christian affaires, and that diversly: by his meanes also the Christians lived in peace and tranquillitie, but after this peace there ensued warres and deadly hatred among the Christians themselves, what it was, how it began, and the maner of it, we will declare.

*Cap. 4. in the
Greece.

The humani-
tie of Constā-
tine.

Licinius was
put to death
for his peri-
rie and brea-
king of league
An. Dom. 327

CHAP. III.

The contention betweene Arius and Alexander Bishop of Alexandria, and how that Alexander deprived Arius with his complices of the ministry.

Cap. 3. in the
Greeke,

After Peter Bishop of Alexandria which suffered martyrdom under Diocletian, Achilles succeeded in the Bishopricke. After Achilles, Alexander in the time of the aforesaid peace was chosen Bishop: who leading a quiet & a peaceable life brought the Church into an unitie, and on a certaine time in presence of the Priests which were under him, and the rest of the clergy, he entreateth somewhat more curiously of the holy Trinitie and the unitie to be in the Trinitie. Arius then being one of the Priests placed in order under him, a man very skilfull in the subtilties of sophistical Logicke, suspecting the Bishop to have brought into the Church the erroneous doctrine of Sabellius the Affricke, and being kindled with the desire of contention, set himself opposite against the opinion of Sabellius the Affricke, and as it seemed directly against the allegations of the Bishop, saying: If the father begot the Son, then had the Sonne which was begotten a beginning of essence: hereby it is manifest that there was a time when the Sonne was not, and the consequent to follow necessarily that he had his essence of nothing. When he had with his strange kind of doctrine concluded and laid downe this position, he prouoked many to reason hereof, so that of a small sparckle a great fire was kindled. For this noysome pestilence beginning from the Churches of Alexandria spread it selfe throughout all Egypt, Lybia, and the vpper Thebais, yea passed moreover through the rest of the prouinces and cities. Many other also embraced the pestilent opinion of Arius, of which number chiefly Eusebius (not he of Cæsarea) but another which aforesaid time was bishop of the church of Berytus, but then craftily crept in to be Bishop of Nicomedia a citie of Bithynia, clane fast vnto him. Which things when Alexander had both hard and sene done with his eyes, was very much moued thereat, and summoning together a councell of many Bishops, he deprieth Arius and such as fauoured his opinion of the Priestly order: and wrote vnto the seuerall Bishops throughout the cities in this manner.

Peter.
Achillas.
Alexander.

Arius contra-
rieth his Bi-
shop and or-
dinary.

The originall
of Arius here
lie.

*Cap 6. in the
Greeke.

Two Eusebi-
us, the first
was writer of
the former
history: the
2. Bishop of
Nicomedia,
& an Arian.

The Epistle of Alexander Bishop Alexandria.

To the welbeloued and most reuerend brethren, fellow ministers with vs throughout the Churches wheresoeuer. In so much as we are commaunded by holy Scripture to retaine the bond of vnitie and peace, it is requisite that we write and signifie one to another the things that seuerally happen among vs, to the end that if one suffer or one reioyce, we all may suffer together or reioyce together. Now in our Church there are risen certaine men which transgresse the lawes: which impugne Christ: which leade men into Apostasie: whom a man may rightly suppose and iustly terme the forrunners of Antichrist. I was disposed truly to be silent, and not to blason at all so haynous an offence, if peradventure by any meanes possibly this blemish might haue bene wiped away from among them which alone fell from the Church, least that straying abroad into strange places, it might infect with the filth therof the eares of simple and silly soules. But in as much as Eusebius now Bishop of Nicomedia, supposing the whole state of the Church to be vnder his iurisdiction, and seeing with himselfe that he is to be charged of none for leaving the Church of Berytus, and for that he greedily gaped after the Church of Nicomedia, and in that he is become the patrone and ringleader of these Apostatas, going about to publish letters into all prouinces, highly extolling them, that he may plung certaine of the ignorant sort into an extreame pestilent heresie, altogether contrary to Christ himselfe: I thinke it necessary (seeing the like is written in some part of the law) no longer to be silent, but to declare vnto you all the whole matter, whereby ye may not onely know them which fell from the truth, but also their detestable doctrine and the circumstance of their heresie, and also if peradventure Eusebius do write vnto you that you giue no care vnto him. For he hauing concealed for a season his old festred corruption of mind, and now disposed to renew the same, sayneth to further their cause by his Epistles, but in verie deed he sheweth plainlie that these his practises be directed to the furtherance of his owne cause. Such as fell from the Church were these: Arius, Achilles, Eithales, Carpones, a second Arius, Sarmates, Euzoius, Lucius, Iulianus, Menas, Helladius, Gaius, and together with them also Secundus and Theonas which sometime

The blasphemie
of Arius
and his com-
plices.

were called Bishops. The things which they published abroad contrary to holy Scripture were such: That God was not alwayes a Father, but that there was some time when he was no Father: and that the Word of God was not from euerlasting, but had his beginning of nothing. For that God which is, made him which was not, of that which is not, for which cause there was a time, when he was not. That the Sonne was a creature, and made, neither like vnto the Father in substance, neither the true Word of the Father by nature, neither his true wisdom, but made metaphorically the Word and the wisdom, and the same to be made by the proper word of God and by the wisdom which is in God, in the which God made all things and him too. For which cause he is of a changeable and diuers nature as all other reasonable creatures be. That the Word is strange, diuerse and seuered from the wisdom of God. That the Father cannot be expressed by the Sonne, that the Sonne knoweth not the Father fully neither absolutely, neither can perfectly discern him. And that the Son perceiueh not the substance of the Father as he is, but that he was made for our sakes, that God by him as by an instrument might create vs, and that he had not bene, had not God bene moued to create vs. One at that time demanded of them whether the word of God could be changed as the diuell was changed? and they were not afrayd to answer: Yea, it may be. For that he is of a changeable nature and begotten, he is mutable. Arius therefore and his adherents which vttered these things and impudently sauouged them together with all such as fauour the like fond opinions, we together with other Bishops of Egypt and Libya in number welnigh a hundred, meeting for the same purpose, haue pronounced to be held of all men for accursed. Eusebius and his adherents endeouour to mingle falsehood with the truth, and pietie with impietie, but they shall not preuaile, for truth getteth the victorie, and light hath no fellowship with darkenesse, no agreement betweene Christ and Belial. Who euer heard of the like practises? and who presently if he heard the like would not wonder as at straunge things, and stoppe his eares lest the dregges of so detestable a doctrine should annoy the sense of hearing? What man hearing John affirming: *In the beginning was the Word*, will not forthwith condemne these which say: there was a time when he was not? or who is it when he heareth in the Gospell: *the onely begotten Sonne and by him were all things made*, that will not detest these, which affirme that the Sonne is one of the creatures? and how can he resemble the things which were made by him? or how can the onely begotten (as their opinion is) be numbred with all other living creatures? or how is he made of nothing when the Father sayth: *My heart hath endited a good matter*. And: *Before the morning in the wombe haue I begotten thee*? Or how is he in substance different from the Father, being the perfect image and brightnesse of the Father? And when as he himselfe sayth: *He that hath seene me, hath seene also the Father*. Or how can it be if the onely Sonne of God be the word or the wisdom, that there was a time when that he was not? It is as if a man would say: God sometime wanted both word and wisdom. Or how is he changeable and mutable, when as he reporteth of himselfe: *I am in the Father, and the Father is in me*. Also, *I and the Father be both one*. And by the Prophet Malachie also: *Consider me that I am God, and am not changed*. And although this saying may be referred vnto the Father himselfe, yet presently it is applyed more aptly vnto the Sonne, for in that he was borne and became man, he is not changed at all, but as the Apostle writeth, *Jesus Christ yesterday night, and to day, and he is the same for euer*. What therefore led them (I beseech you) vnto so erroneous and detestable an opinion for to say: he was made for vs, when as the Apostle writeth: *For of him and by him are all things*? No maruell at all, in that they falsely reported, the Sonne not fully and perfectly to know the Father, for when they had once determined with themselues to warre against Christ, they vtterly reiected the words of our Lord, where he saith: *as the Father knoweth me, (sayth the Sonne) so do I know the Father*. If the Father knoweth the Sonne vnperfectly, then is it manifest that the Sonne knoweth the Father vnperfectly also. But if this be impietie and open blasphemie, and that the Father knoweth the Sonne perfectly and fully, then doth it follow, that euen as the Father knoweth his owne Word, so the Word knoweth his owne Father, whose Word he is. But when as at sundrie times we conuincd them with allegations and expositions out of the sacred and heauenly Scriptures, for all that, they againe changed themselues like vnto the changing and diuersly bespotted beast Chamaleon, wresting with all might possible to light vpon their owne pates the saying of the wise man: *When the vngouly person commeth to extreame impietie then he disdaineth*. And though many heresies sprang before their time, which exceeding out of measure in impudencie, fell out at length for all that into extreame follie: yet these men

The confutati-
on of Arius.

Iohn. 1.

Psal. 44.
Psal. 109.
Coloss. 1.
Heb. 1.
Iohn. 14.

Iohn. 14.
Iohn. 10.
Malach. 3.

Heb. 13.

1. Corinth. 8.

Iohn. 10.

Prover. 18.

men, which endeavour with all their gloses to take away the diuinitie of the Word, drawing nearer vnto the time of Antichrist, do in manner declare those heresies, in comparison of the impietie of their blasphemous opinion, to be in the right truth. Wherefore they were excommunicated and banished the Church, and pronounced to be held of all men for accursed. And though we tooke their fall heavily, specially because that sometime they supped the sweet iuyce of the ecclesiasticall doctrine, and now are fallen from the same: yet we marvell not greatly at them, for the like happened heretofore not onely to *Hymenaeus* and *Philetus*, but also before them vnto *Judas* which was the disciple of our Sauour, afterwards a traytor and an Apostata. Neither are we hereof ignorant or vnmindfull. For our Sauour hath forewarned: Take heede, least any deceiue you. For many will come in my name, saying: I am, and the time is now at hand, and they will deceiue many, go not after them. And *Paule* when he had learned these things of our Sauour, wrote: that in the latter times some shall fall from the sound faith, and shall giue eare vnto spirites of error and doctrines of diuels, oppugning the truth. Now therefore in as much as our Sauour Iesus Christ hath commanded the same, and signified the same also vnto men by his Apostle, and we truly hearing their impietie with our eares, not without iust cause, haue (as we said before) pronounced this kind of men for accursed, and proclaimed openly that they are cut off from the Catholicke Church, and farrre from the right faith. And we haue certified your holynes, welbeloued and most reuerend brethren which are ioyned with vs in the same fellowship of the publike ministerie, that if peradventure some of them ouerboldly presume to present themselves before you, ye giue no heed vnto them, neither be perswaded by *Eusebius*, neither by any other whosoever that shall write vnto you in their behalfe. For it behoueth vs that be Christians, to eschue all such as open their mouthes against Christ, and such as are alienated in minde from him, as enemies of God and rotten sheepe, corrupting the sense of mans minde, and that we bid not such kinde of men (as Saint *John* hath commanded) no not so much as God speede, least that we become partakers of their offences. Salute them which are among you, brethren: the brethren with vs salute you also.

When *Alexander* had writtten these letters vnto the Bishops euerie where throughtout the seuerall cities, this pestilent infection hereby was the moze scattered abroade, because that those vnto whom these letters were directed, beganne to burne among themselves with the sparkes of contention and discorde. For some condescended and subscribed vnto the letters: some others with all might impugned them. But specially among all the rest, *Eusebius* bishop of Nicomedia was prouoked to the schisme and dissention, for that *Alexander* had often in his letters charged him by name. And at that time *Eusebius* was able to do much, because that the Emperour then made his abode at Nicomedia, where *Diocletian* a little before had builded a princely pallace. For which cause many Bishops fauored the opinion of *Eusebius*. But he ceased not to write vnto *Alexander*, that he would let passe the controuersie raised betwene them: that he would admit againe *Arius* and his adherents into the Church: and others also throughtout the cities he exhorted that they should by no meanes condescend vnto the drift of *Alexander*. Whereby there arose euerie where no small tumult. For then a man might haue seene not onely the presidents and chiefe rulers of the Churches, inueying one against another with spitefull and opprobrious termes: but also the lay multitude seuered asunder into two parts, the one fauouring the one side, the other the other side. Wherefore the case became so haynous and shamefull, and in so lamentable a plight, that the Christian religion was openly derided of all men, euen in the publick theaters and solemne spectacles. The inhabitants of Alexandria contended very childishly, yea without al modestie, about the chiefe points of Christian religion, they sent also legates and Embassadors vnto the Bishops throughtout the other prouinces, who seuering themselves vnto sides, raised the like contention. The Meletians who not long before were cut off from the Church, ioyned themselves with the Arians. I thinke it expedient to note what kind of men they are. *Meletius* bishop of a certaine citie in Egypt, besides sundry other causes, specially for that in the time of persecution he had renounced the faith and sacrificed to Idols, was depriued of his bishopricke by *Peter* Bishop of Alexandria, which suffered Martyrdom vnder *Diocletian*. Who being depriued, and fauoured of many for all his fond doings, became the ringleader of the heresse among them, who in Egypt, of him vnto this present day are called Meletians, and hauing no iust cause or cloke to defend his doings, in that he presumed to separate himself from the Church, made a steeple and were: saying that he was greatly injured, wherefore he brake out into

Arius and his
complices ex-
communicated

2. Timoth. 2.

Matth. 24.

1. Timoth. 4.

2. John.

The Meletia
heretickes
ioyne with
the Arians.
Meletius why
he was depri-
ued by Peter
Bishop of
Alexandria.

rayling speeches and reviled *Peter*. And as soone as *Peter*, in that heate of persecution, had ended his life with Martyrdom, he passed over his opprobrious terms and rayling speeches to the painting of *Achillas* who succeeded *Peter* in the seate of Alexandria. And last of all he leu-
 led the piercing darts of spitefull language at *Alexander*, who after the death of *Achillas* was there placed Bishop. While this tumult and dissention was tolled too and fro, the opinion of *Arius* was called into controuersie, then *Meletius* with his complices took part with *Arius*, and together with him conspired against the Bishop. But they vnto whom the opinion of *Arius* seemed absurd, appoyned of *Alexander's* sentence touching *Arius*, affirmed the resolution pronounced against such as were of that opinion, to be iust and according to right. But *Eusebius* Bishop of Nicomedia, and as many as fauored the fond opinion of *Arius*, wrote vnto *Alexander* that he should reuoke the depriuation and disgradiuation past, and admit into the Church, such as were excommunicated and excluded the companie of the faithfull; and that they maintained no detestable doctrine at all. So then when of either side letters were brought vnto *Alexander* Bishop of Alexandria, the letters of both sides were gathered together into one, *Arius* took such as were in his behalfe, *Alexander* gathered the contrary. Here occasion was ministred vnto the hereticall sects of the Arians, Eunomians, and Macedonians which in these dayes disperse themselves abroad, to defend their damnable doctrine. For eue-
 ry one seuerally alledgeth for proffe and testimonie of his opinion, the Epistles of such as are of his owne sect.

Arians.
 Eunomians.
 Macedonians

Cap. 7 in the
 Greeke.

CHAP. IIII.

How Constantine the Emperour being carefull for the concord and vnitie of the Church, sent Osius a Spaniard vnto Alexandria to reconcile Alexander and Arius, writing also an Epistle vnto both the parties.

When the Emperour was certified hereof, he was wonderfull sozie, and supposed this schisme to be his owne calamitie. Forthwith therfore he went seriously about to quench the heate of discorde kindled among them, and sent letters vnto *Alexander* and *Arius* by a man worthy of credit, whose name was *Osius* Bishop of Corduba a citie of Spaine; this man the Emperour loued entirely and highly honoured. Some part of which letters I supposed not impertinent for this place, which are wholly alledged by *Eusebius* in his booke of the life of *Constantine*.

Osius a Spaniard, Bishop of Corduba.

Constantine the puissant, the mightie, and noble Emperour, vnto Alexander and Arius sendeth greeting.

The Epistle of Constantine vnto Alexander & Arius, taken out of the 2. book of Eusebius of the life of Constantine.

Hereby I gather the originall ground of this controuersie, in that thou *Alexander* hast de-
 maunded of the elders touching a certaine place of holy Scripture, yea rather touching a cer-
 taine vaine peece of a question, what euery ones opinion was: and thou *Arius* hast vnadvisedly
 blazed abroad and set abroch that which thou shouldest not at the first haue conceiued, and
 hauing conceiued it, thou shouldest haue passe it ouer with silence. Whereby this dissention is
 risen among you, the wonted assembly of the Church hindered, the most deuout people diuersly
 distracted into either side, and rent asunder, being afore time one body compacted together in har-
 monicall vnitie. Wherefore let either of you, pardoning each other, like of that which yoursel-
 low minister not without cause exhorteth you vnto: and what is that? that you neither object
 at all, neither answer any obiection that concerneth such matters. For such questions as no law or
 Ecclesiasticall canon necessarily defineth, but the fruitlesse contention of idle braines setteth a-
 brode, though the exercise thereof auaille for the sharpening of the wit, yet ought we to reaine
 them within the inner closet of our minde, and not rashly to broch them in the publicke assembly
 of the vulgar people, neither vnadvisedly to graunt the common sort the hearing thereof. For
 how many be there that can worthily explicate and sufficiently ponder the weight of so graue,
 so intricate, and so obscure a matter? But if there be any such that perswaderh him selfe able easily
 to compasse and to attaine vnto it, how many partes are there (I beseech you) of the multitude
 whom he can sufficiently instruct therein? and who is there in sifting out so curious a question,
 that can well passe the perill of plunging in error? Wherefore in such cases we must refraine from
 verball disputations, least that either we by reason of the imbecillity of our wit, cannot explicate
 our

our minde, either our auditours when we teach by reason of their dull capacitie cannot comprehend the curious drift of our doctrine, whereby the people of necessitie incur the danger either of blasphemie, or the poysoned infection of discord. Wherefore both the rash obrection, and the vnadvised answer (being cause of the hereticall sectes of the Arians, Eunomians, and of as many as fauour the like folly ought, each one of each other craue pardon. Neither is there occasion ministred to contend about the chiefest commaundement in holy Scripture, neither is there sprong any new opinion touching the seruice of God: for you retaine the one and the same sentence in substance of faith, so that you may easily embrace the vniforme consent of vnitie and concord. For it is not well that for your contention about the slender matters and trifling toys, so great a multitude of the people of God through your negligence should be as such discord among themselves. Yea it is supposed not onely not well, but altogether intollerable. And that in few words I may lay before your eyes some president hereof, I will reason with you. Ye are not ignorant as I suppose, that the philosophers agree among themselves, all ioyntly profess one title and name of discipline, yet for all that, they varie and disagree in some odde opinion which seuerally they hold, who though they dissent by reason of their seuerall opinion, yet because of their compacted profession, they ioyne handes and hold together like birds. If then the case be thus, why may it not be thought more expedient, that we wearing the cognizance of the most mightie God, euen for the Christian religion the which we profess, should be at peace and vnitie among our selues? But let vs weigh more diligently and consider more deeply with our selues what I shall now say: whether it be right or reason that for light and vaine contention about words, one brother should dissent from another, and the renowned peace by pestilent discord through vs which spite one another for slender and vnnecessarie matters, should thus miserably be prophaned and rent in peeces. These practises are rather popular, and farre more agreeable with the youthly rashnesse of greene heads, then with the sobriety of the graue and Priestly personages. Wherefore of our owne accord let vs put to flight the temptations of the diuell. And in as much as our Lord God almightie the Sauour of all men, hath graciously giuen abroad of his common light vnto all, therefore be it lawfull vnto me (I beseech you) as much as in you lyeth, that I being aided with the helping hand of his providence, may happily bring my purpose to good effect, and that also I may leade his people, partly with often calling vpon them, partly with the diligent oversight of their life, and partly also with sharpe admonition, to mutuall loue and amitie one with another. And seeing that (as I said) there is but one faith among you, one consent of profession, one trade of life and order of law, the which with mutuall consent of the minde linketh and compacteth into one the whole bodie with the seuerall members of the same: that therefore, which through your discord moued no small sturre among you, for that it concerneth not any weightie substance of all our religion, there is no reason why it should breed any diuision at all in minde, or discord in doctrine. And this do I say, not to compell you in this light and sond question, of what sort soeuer it be, altogether to condescend vnto the same sentence, and though you dissent among your selues about a matter of small importance (for neither truly are we all in all things like minded, neither haue we all the same nature and gift ingrafted in vs) neuerthelesse for all that, it may come to passe that the sacred vnitie may soundly and inuiolably be retained among you, and one consent and fellowship conserued betweene all. But touching the providence of God let there be one faith among all, one consent of mind, and one opinion concerning God. And as touching the sleighty and subtle sifting out of these vaine questions, though you agree not altogether in one, yet should you haue limited them within the boundes of your capacitie, and laid them vp within the secret closet of your minde. Let the common lincke of amitie, let true faith, let the honor due vnto God, and the reuerence of his law, dwell for sure and certaine among you, ioyne handes together, be friendes one with another, render vnto the whole multitude of the people their wonted familiaritie, and purging your mindes of the spot of contention, embrace ye againe one another after the most louing and friendliest manner. For oftentimes when enmitie is banished, amitie is of more delectable force among friends. Let me therefore enioy the dayes in peace and the nights without molestation, that the pleasure which riseth of the pure light of concord and quiet life, may henceforth inuiolably be conserued. If it otherwise happen, it behoueth vs to sob and sigh, and to shed many a salt teare. For it cannot be that henceforth we leade the rest of our life in peace and tranquillitie: for it cannot be that the people of God (I meane that people which ioyntly with vs

The contention of Philosophers.

ad m. 8. q. 2
Brethren and Christians may not brawle contentiously about words.

ad m. 8. q. 2
Brethren and Christians may not brawle contentiously about words.

ad m. 8. q. 2
Brethren and Christians may not brawle contentiously about words.

ad m. 8. q. 2
Brethren and Christians may not brawle contentiously about words.

is tyed to the seruice of God) as long as they thus iniustly and dangerously disagree one from another, do liue peaceable: or how can I in this case quiet my selfe and settle my conscience And that you may perceiue the great griefe and sorrow I conceiue in my heart for the same, I beseech you giue eare vnto me. Of late as I came vnto the citie of Nicomedia, forthwith I purposed in minde speedily to trauell towards the East, and when I hastened towards you and had passed the greater part of my journey, so that now I seemed in manner to be with you, tydings hereof constrained me to alter my minde, least that I should with mine eyes behold the things which I verily supposed my selfe not able to tolerate with mine eares. Touching that which remaineth, see that with your peace and concord ye make plaine and set wide open the way for my iourney into the East, the which you haue shut with your debate and discord, kindled of the one against the other. And bring speedily to passe that I may perceiue not onely you to hold together, but also the whole multitude of the lay people reioycing, and let vs all ioyntly render thanks (as our bounden dutie requireth) vnto God almightie, with couenient laud and praise, for the publicke peace, the common vnitie, and libertie of all men.

CHAP. V.

Cap. 8. in the
Grecke.

Constantine the Emperour summoneth the Nicene councell, it was held at Nicæa a Citie of Bithynia, for the debating of the controuersie about the feast of Easter, and the rooting out of the heresie of Arius.

The messenger
was Osius
Bishop of
Corduba in
Spaine.

Though the Emperours letters contained a wonderfull exhortation full of graine and sober counsell, yet the poison of dissention had taken such roote, that neither the industry of the Emperour, neither the credit of the messenger which brought the letters could suppress it. For neither Alexander, nor Arius, tempered the madnesse of their contentions minds for all the Emperours letters. There was moreover no small contention and a great tumult among the vulgar sort, before the which there was another pestilent kind of scottion, scattered abroad into certaine particular provinces, which greatly molested the quiet state of the Church: to wit, the schisme about the time of the celebration of the feast of Easter, which then had onely possessed the Easterne parts, whilst that some curiously observed the Iudaicall celebration of the feast, some other the generall custome and manner of the Christians throughout the world. And while they thus contend about the feast, they communicate neuertheles one with another, & accomplish the solemnity with bitter contention of mind. When therefore the Emperour saw the Church vehemently tossed by reason of both these troublesome tumults, he summoned a generall councell, and cited by his letters from euery where the Bishops to appeare and meet at Nicæa a citie of Bithynia. So that many Bishops out of many provinces and cities came thither, of the which Eusebius called Pamphilus in his third booke of the life of Constantine writeth thus: There were gathered together into one the chiefe ministers of God inhabiting all the Churches throughout all Europe, Affricke, and Asia: there was one sacred Senate framed as it were by the handy worke of God, which also receiued into the bounds thereof both Syrians and Cilicians, and such as came from Phœnicia, Egypt, Arabia, Palestina, Thebais, Lybia, and Mesopotamia: there was also in this Synode the Bishop of Perse, neither was the Scythia absent from this company. Pontus, Galatia, Pamphilia, Cappadocia, Asia, and Phrygia, ministred chosen men from amongst them. Moreover the Thracians, Macedonians, Achaïans, Epirotæ, and they whose dwelling was farre distant came thither: of the Spaniards also there was present together with many others in that company, * one that was counted notable, of great fame and renowne. But the Bishop of the princely citie by reason of his olde age absented himselfe, yet there werethen present of his cleargie which supplied his roome. Such a garland of immortall memorie, twisted the Emperour Constantine being but one, through the bonde of vnitie vnto the glorie of Christ: and to the ende he might be found thankfull vnto his Sauour, he set vp that renowned signe of victorie against the enemy, liuely resembling in this our assemblie the Apostolicke quire. For it is written, that in those times there were gathered together holy men of euerie nation which is vnder heauen, among whom there were Parthians, Medes, Elamites, and inhabitours of Mesopotamia, Iudæa, and Cappadocia, Pontus and Asia, Phrygia and Pamphilia, Egypt and the parts of Libya which is beyond Cyren, straungers of Rome, Jewes and Proselytes, Cretes and Arabians.

The first general
council
of Nicæ.
Euseb. lib. 3.
de vita Const.

* Osius Bishop of
Corduba as I suppose.
The Bishop of Rome was
not at the councell, but
sent thither certaine of
his clergie.
Añ. 2.

But

But this one thing fayled them, for all they that met there, were not of the ministers of God. The number of Bishops in this assemblie was three hundred and ouer, but of Priests, Deacons, Acolytes, and others which accompanied them, the number could not be told. And of the ministers of God, some for their sage and sober speech, some for their grauitie in life, and patience in aduersitie, some other for their trade of living as meane betwene both, were highly commended. There were of these not a few, who for their old yeares and ancient dayes were greatly honored: other some in the flower of their youth, for sharpensse of wit, gaue a glistering shine: certaine others were late practitioners and nouices in the ministerie. Vnto al which the Emperour commanded that all necessities, large and liberall foode for sustentance should dayly be ministred. And so farre out of *Eusebius* touching that assemblie. When the Emperour had finished the triumph solemnized in remembrance of his victorie against *Licinius*, he took his iorney vnto Nicæa. Among the Bishops there assembled, *Paphnutius* Bishop of the vpper Thebais, and *Spiridon* Bishop of Cyprus were recounted famous. But the cause that moued vs to rehearse them, hereafter shalbe shewed. There were present also many of the laytie, which were skillful Logicians, ready to defend each other part. *Eusebius* Bishop of Nicomedia (as I haue said before) *Theognis* and *Maris* maintained the opinion of *Arius*. This *Theognis* was Bishop of Nicæa, & *Maris* Bishop of Chalcedon a citie of Bithynia. Against these *Athanasius* deacon of the Church of Alexandria, stroue manfully, this *Athanasius* did *Alexander* the Bishop highly esteeme, and therfore there ensued great enmie against him, as hereafter shalbe declared. Before þe bishops met together in one place, the Logicians busied themselves propounding against diuers others certaine preambles of disputation, & when diuers were thus drawen to disputation, & allured as it were by bayte, a lay mā one of the nūber of confessoꝝ, of a simple & sincere mind set himselfe against the Logicians, and told them thus in plaine words: that neither Christ, nor his Apostles had deliuered vnto vs the art of Logike, neither vaine fallacies, but an open & plaine mind to be pꝛeserued of vs with faith and good works. The which when he had spokē, al that were present had him in admiration, & held with his sentence. When the Logicians after they had hard þe pure words of plaine truth, quieted and settled themselves aright. So that at length by that meanes the stir raised by occasion of Logike, was wholly suppressed. The day after all the Bishops met in one place, after the came þe Emperour, being come he standeth in the middest, neither would he first sit downe, before he had beckned to þe bishops to do the same. So great a reuerence of person and chamefastnesse of mind did the Emperour shew vnto those graue fathers. After that all were silent, as þe oportunitie of the time did require, the Emperour as he sat in his seat made an oration vnto them, exhorting them to embrace vnitie of minde, concord, and agrément, wherein also he councelled them to remoue fro their minds all priuat malice and grudge, which they did owe one towards another. For diuers of them had accused ech other, and put vp the day before vnto the Emperour libels one against the other. But he exhorted the earnestly to apply themselves vnto the purposed businesse, which was the cause of their assembly, and commanded the libels to be burned: saying withall this onely saying: that Christ commaunded him that looketh for forgiveness, to forgive likewise his brother. When that he had largely intreated of concord and peace to be pꝛeserued among them, he referred vnto their discretion to discerne moze exquisitely of the principles of Christian religion, euen as the selfe same *Eusebius* reporteth in his thirde booke of the life of *Constantine*, whose allegation may presently seme verie commodious. For thus he writeth: When many things of either side were alledged, and a great controuersie raysed euen at the entrance into disputation, the Emperour gaue patient and peaceable care vnto all, he receiued their positions with earnest and carefull studie: sometimes he holpe in reasoning each other part: when that they disputed with heate of contention he reconciled them by litle and litle: he conferred with euery one louingly and curteously: he vttered his minde in Greeke, for he was not ignorant of that language. His speech was both sweete and pleasant, perswading with some, pacifying some other with gentle words, praying others for their sage sentences. He ceased not to reduce them all vnto concord, vntill that he had brought them to that passe, that they all became of one minde, and concluded with one opinion touching all the things that euer tofore were called in question, so that not onely there flourished among them one faith, but also they agreed all together to celebrate the solemne feast of Easter at one and the same time throughout the world. Now therefore the canons concluded vpon by common consent of all,

Paphnutius b. of Thebais, *Spiridon* b. of Cyprus, *Euseb. Nicomedia*, *Theognis* an *Arian*, *Maris* an *Arian*, *Athanasius*, *Alexander*.

Ruffinus in his first book cap. 3. layeth downe the circumstances of this historie more at large. *Constantine* the Emperour sheweth great reuerence vnto þe Bishops. *Constantine* exhorteth to vnitie, and burneth their libels. *Matth. 18.*

Euseb. lib. 3. de vita Constantini.

He confuteth the slanderous report which Sabinus made of the bishops assembled in the councell of Nice.

*This Nicene creede was not found thus placed in the Greeke copy, wherefore the Greeke seemed vnperfect, for to what ende should Socrates write: The vniforme doctrine of faith &c. is this, vnlesse some thing followed: or how could he after all conclude as he doth: This faith, vnles there were somewhat interlaced. We haue therefore supplied the want of this vnperfect place, by borrowing the copy of this Creede written truly in the same words by Eusebius Pamphilus, & recited towards the latter end of this chapter by Socrates, the which we haue presently laid downe in different letters.

*Arius is accursed with his coplices. *Eusebius and Theognis being Arians do recant.

were ratified by the subscription of euery one, and recorded for the posteritie. These things hath Eusebius to like purpose rehearsed and left behinde him in writing, neither haue we in this place cyted them out of season, yea we haue vsed his words for witnesses, and put them to this our histozie, to the ende we giue not eare vnto some which haue condemned the councell assembled at Nice, as though it had erred in the faith: againe that we credit not Sabinus the Macedonian, who called the men that met there, idiots and rude persons. For this Sabinus Bishop of the Macedonians, which inhabit Heraclaea a citie of Thracia, whilist that he gathereth into one volume those things which diuers councels and assemblies of Bishops haue committed to writing, he condemneth with opprobrious languages the Bishops which met at Nice for vnlearned and ignozant men. Not remembryng that in so doing he condemneth Eusebius for an idiothe, who published the same faith with the great tryal and experience he had therein. Dozeouer some things of set purpose he euershippeth: some other he peruerteth: those things which seemed to make for his purpose, which tended to the marke he shot at, all those he culled out diligently. And though he prayleth Eusebius Pamphilus for a witnesse to whom credit may worthily be giuen, and though he highly commend the Emperour as one that preuailed very much in the establisshing of Christian religion, yet for all that doth he reprobend the faith published in the councell of Nice, as deliuered by such as were rude and altogether vnlearned. And whom he calleth a wise man, and counteth a true witnesse, the same mans testimonie of set purpose doth he reiect. For Eusebius reporteth, that of the ministers of God which then were present, some excelled for their sage and sober sentences, some for their grauitie of life, and that the Emperour with his presence reduced them all vnto concord, and linked them together in one minde and in one opinion. But of Sabinus if time do serue and occasion hereafter be offered, we will say more. The vniforme doctrine of faith agreed vpon and published by open consent of all in the general councell of Nice, is this: We beleue in one God the Father almightie, maker of all things visible and inuisible, and in one Lord Iesus Christ the Sonne of God, the onely begotten Sonne of the Father, that is of the substance of the Father, God of God, light of light, very God of very God, begotten not made, being of one substance with the Father, by whom all things were made, both the things in heauen and the things in earth. Who for vs men and for our saluation came downe, and was incarnate, he was made man, he suffered and rose the third day, he ascended into the heauens, he shall come to iudge both the quicke and the dead. And we beleue in the holy Ghost. Therefore they which say there was a time when he was not, before he was begotten, or that he had his beginning of nothing, or that he is of another substance or essence, or that affirme the Sonne of God to be made, or to be conuertible or mutable: these the Catholicke and Apostolicke Church of God doth pronounce for accursed. This faith thre hundred and eightene Bishops haue confirmed, and all consented thereunto, and as Eusebius writeth they all with one voice and one minde subscribed thereunto. Five only excepted, which allowed not of this clause, to wit: Of one substance, by name Eusebius Bishop of Nicomedia, Theognis of Nice, Marius of Chalcedon, Theonas of Marmarica, and Secundus of Ptolemais. For they affirmed, y to be Of one substance, which hath his originall of some thing, either by diuision, or deriuation, or production. By production as a budde out of the rotes: by deriuation as children of the parents: by diuision as two or thre peces out of a masse of gold. The Sonne of God by relation was after none of these manners, and therefore they sayd they would not agree vnto the forme of faith confirmed in the councell of Nice. Whereupon they derided exceedingly the clause Of one substance, and would not subscribe vnto the deposition of Arius. For which cause the councell not onely accursed Arius and all his adherents, but also forbad him Alexandria. Dozeouer by the Emperours edict Arius, Eusebius, and Theognis were exiled, whereupon Eusebius and Theognis in a while after they were banished, gaue vp a booke of their conuersione and repentance, signifying withall their consent touching the faith Of one substance, as hereafter in processe of our histozie we will declare more at large. At the same time Eusebius commonly called Pamphilus Bishop of Casarea in Palastina, when in the same councell he had a while staggered, and aduisedly pondered with himselfe whether it were his part to admit that plat forme & definition of faith, at length approued it, together with y other bishops, and subscribed therunto, & sent the same forme of faith in writing vnto y people whose charge he had, expounding y clause Of one substance, lest that any thecesozth should suspect him to haue doubted thereof.

therof at al. The things which he wrote were after this maner. It is very like (welbeloued) that the acts concerning the ecclesiastical faith concluded in the great & famous counsell held at Nice, came heretofore to your knowledge, specially in that same spreadeth her selfe abroad faster then the truth curiously tried or handled of vs: yet that the truth may not onely be embraced of you by hearesay, I haue thought necessary to send vnto you in writing, first that forme of faith which I exhibited to the Counsell, next the other published by the Bishops, where they haue annexed and added certaine things to ours. The forme of our faith which then was read in presence of our most holy Emperour, and then approued for sound and certain, was in this sort. As we haue received of the Bishops our predecessors, both when we were catechized as also when we were signed with the seale of baptism: as we haue learned of holy Scripture: as we haue beleueed being priest, and preached being Bishop, euen so now also beleueing we haue made manifest our faith vnto you which is this. We beleue in one God the Father almighty, maker of all things visible and inuisible, and in one Lord *Iesus Christ* the word of God, God of God, light of light, life of life, the onely begotten Sonne, the first begotten of all creatures, begotten of God the Father before all worlds, by whom all things were made, who for our saluation was incarnate and conuersant among men, who suffered and rose the third day, who ascended vnto the Father, and shall come againe to iudge both the quicke & the dead. We beleue also in one holy Ghost, beleueing moreouer euery one of these to be in essence and substance. The Father to be a Father in deed, the Sonne to be a Sonne in deed. The holy ghost to be a holy ghost in deed, euen as our Lord sending his disciples to preach, said: Go therefore teach all nations baptizing them in the name of the Father, & of the Sonne, and of the holy Ghost. Touching all which we firmly protest, that we are of this mind, that we are of this opinion, and haue bene, and that we mind to perseuer in this faith vntill death do seuer and part asunder bodie and soule, holding for accursed all cankered heresies the which godlesse persons haue sownen in the world, and that you may fully perswade your selues of vs, that we haue heretofore beleueed and spoken vnfeinedly and from the hart touching all the premises, presently also we protest, that we both beleue aright, and speake as we ought of God almightie and our Lord *Iesus Christ*, and we are able with plaine demonstrations to proue, and with reason to perswade, that in times past our faith was alike, that then we preached things correspondent vnto this forme of faith now published by vs, so that none in this behalfe can repine or gaine say vs. Moreover our most holy Emperour hath testified the same to be most true, and affirming himselfe to be of the same opinion, he commaunded that all should giue their assent vnto the same, that they should subscribe vnto the particulars, that they should condescend vnto the premises, so that this one onely clause, *Of one substance*, were therein interlaced. The which he himselfe explicated in these words: To be *Of one substance*, may not be taken according vnto corporall affections, neither to consist of the Father by diuision, neither by incision or parting asunder. It may not be, that an immateriall, an intellectuall, and an incorporeall nature should admit or be subiect to any corporall passion, for it beloueth vs to conceiue such mysteries with sacred and secret termes. Our most sage and vertuous Emperour reasoned of these things after this sort. The Bishops because of the clause *Of one substance*, published this forme of faith: We beleue in one God the Father almighty maker of all things visible and inuisible, and in one Lord *Iesus Christ* the Sonne of God, the onely begotten Sonne of the Father, that is of the substance of the Father, God of God, light of light, very God of very God, begotten not made, being of one substance with the Father, by whom all things were made, both the things in heauen & the things in earth. Who for vs men & for our saluation came downe, & was incarnate, he was made man, he suffered and rose the third day, he ascended into the heauens, he shall come to iudge both the quicke and the dead. And we beleue in the holy Ghost. Therefore they which say there was a time when he was not before he was begotten, or that he had his beginning of nothing, or that he is of another substance or essence, or that affirme the Sonne of God to be made, or to be conuertible or mutable: these the Catholicke & apostolicke Church of God doth pronounce for accursed. When they had prescribed this forme of faith, we ceased not diligently to demand of them, how they vnderstood that sentence, *To be of the substance of the Father*, & that: *To be of one substance with the Father*. Whereupon there arose obiections & resolutions, so that the right sence of the foresaid sentences was curiously sought out. They said that, to be *Of one substance*, signified nothing else then to be of the Father, yet not to be as a part of the Father. This seemed vnto vs very wel to agree with the exposition of that blessed doctrine which teacheth the Sonne to be of the Father, yet not to be part of his substance.

Eusebius P. philus writeth thus from the Counsell of Nice vnto the Church of Caesarea in Palestina, whereof he was Bishop.

The Creede which Eusebius Pamphilus himselfe made and exhibited vnto the counsell of Nice, wherunto the Bishops added 3 clause, Of one substance. Matth. 18.

The Emperour Constantine commaundeth 3 clause, Of one substance to be added vnto Eusebius Creed: he expoundeth himselfe the meaning thereof. The Creede laid downe by 318. Bishops in the counsell of Nice, the which Eusebius in these words testifieth to Caesarea.

Of the substance.

Where.

Begotten not
made.

The Son to
be of one sub-
stance with the
Father.

Before Arius
time & clause
of one sub-
stance was
knowne.

Wherefore we accorded with this sentence, neither reiected we the clause *Of one substance*, because that peace was placed before our eyes as a marke to behold, and moreover we had speciall care not to fall from the faith. In like manner we approued, *Begotten, not made*. For *Made* they counted a common word with other creatures which were made by the Sonne, that the Sonne had nothing in him which resembled or was like vnto them, and for that cause he was not a creature like vnto those which were made by him, but of a farre more excellent substance then any creature is framed, the which holy Scripture declareth to be begotten of the Father: inasmuch as no mortall nature can either by word expresse, or by thought comprehend or attaine vnto the manner of this generation. In like sort also that clause, *The Sonne to be of one substance with the Father*, was sifted and allowed, to be vnderstood after no corporall manner, neither to haue any likelihood with mortall living things, neither to be by diuision of substance, neither by section or parting asunder, neither by mutation of the Fathers essence and power, that the vnbegotten nature of the Father was farre from all these things. And that *To be of one substance with the Father*, signified no other thing, then that the Sonne of God was in nothing like the rest of the creatures, but altogether like vnto the Father alone which begate him, neither begotten of any other then of the Fathers substance and essence, vnto the which thing thus set forth, right and reason required that we should condescend. For we haue knowne for suertie diuers ancient Bishops and writers of great learning and renowne to haue mentioned this clause *Of one substance*, in setting forth of the diuinitie of the Father and the Sonne. So farre of the faith published in the counsell of Nice. Whereunto we all condescended, not rashly and vnadvisedly, but according vnto the sentences set forth in the presence of the most godly Emperour, which were discussed, and by common assent approued for the causes afore alledged. And withall we thought good to ratifie the forme of curse published after the exposition of the faith, because that it forbiddeth that no man do acquaint himselfe with forreine speeches and vnwritten languages, whereby in maner all confusion and discord is drawne and crept into the Church. For when as the sacred Scripture maketh mention no where of any such sentences, to wit: That the Sonne of God had his beginning of nothing, and that there was a time when he was not, and such like sentences, it seemed not agreeable with reason, either in words to talke of them, or in deed to teach them. Vnto which notable decree we haue subscribed, although heretofore we neuer accustomed neither acquainted our selues with such speeches. These things (welbeloued) we haue necessarily sent vnto you, not onely to certifie you of the censure concluded of vs after our curious sifting and aduised assent, but also to let you vnderstand, that while at the first the diuersitie of reports written vnto you offended vs not a little, we persisted in one and the same mind (as it was most meete) even to the last houre. But afterwards with small adoe, we embraced without any disquietnes at all such things as were not offensive, when as we with tractable mind sought out the sence and vnderstanding of the words which were then in controuersie, and found them altogether agreeable with the things contained in the forme of faith published by vs our selfe. These things *Ensebins Pamphilus* did send in writing vnto *Casarea* in *Palastina*.

Cap. 9. in the
Greece.

CHAP. VI.

The Epistle of the Synode, containing their decrees, and the expulsion of Arius with his complices: sundrie Epistles of Constantine the Emperour.

The counsell it selfe by general consent wrote these things which follow vnto the church of Alexandria, and vnto the inhabitants of Egypt, Lybia, and Pentapolis.

Vnto the holy (through the grace of God) and the renowned Church of Alexandria, and to the beloued brethren throughout Egypt, Lybia, and Pentapolis, the Bishops assembled at Nice, and summoned to the great and sacred Synode, send greeting in the Lord.

The synodi-
call Epistle of
the counsell
of Nice.

When as by the grace of God and the commaundement of the most vertuous Emperour *Constantine*, who gathered vs together from diuers Cities and prouinces, the great and sacred counsell of Nice is summoned: it seemed expedient that letters from the whole sacred assemble should be sent vnto you, whereby you might be certified as well of the things called into question and

and exquisitely decided: as also of the canons therein confirmed. First of all the things which did concerne the impious and peruerse opinions of *Arius* and his complices, were fully handled in the presence of the most godly Emperour *Constantine*, whereupon it pleased the couacell by common consent of all, to pronounce his wicked opinion to be held for accursed, and the execrable words and blasphemous sentences he vsed, saying: that the Sonne of God had his beginning of nothing: that there was a time when he was not: that the Sonne of God was of free will enclined to vertue and to vice: that he was a creature, and that he was made, all which the holie counsell did accurse, nay it may not be permitted that his impious opinion, his insolent madnesse, his blasphemous words should come within hearing. Moreouer you haue heard, or at leastwise ye shall heare of vs touching him and his ende, lest that we seeme rashly and without cause to insult and inuey against a man which receiued due for his desert. His impietie grew to that passe, and so preuailed, that he led *Theonas* Bishop of Marmarica, and *Secundus* of Ptolemis, together with him into perdition: for they were partakers of the same punishment with him. After that the grace of God had deliuered vs from that peruerse opinion, from that impietie and blasphemie, and from such people as presumed to sow discord and debate in the midst of such as leade a peaceable and quiet life, there remained as yet touching the contumacie of *Meletius*, and such as he had aduanced vnto Ecclesiasticall orders to be determined of vs, and what the counsell decreed touching him thus vnderstand welbeloued brethren. The counsell being bent to deale with more clemencie towards *Meletius* then he deserued, (for by iust iudgement he was worthie of no pardon) decreed that he should remaine in his proper citie, that he should haue no authoritie to make ministers, no authoritie to aduance any vnto the Ecclesiasticall function, neither to appeare or present himselfe in any other region or in anie other Citie for that purpose, but onelie to retaine the bare name and title of his office and dignitie: they decreed farther touching such as were entred into holy orders by his laying on of hands, that they after confirmation with more mysticall laying on of hands should be admitted into the fellowship of the Church, with this condition: that they should enioy their dignitie and degree of the ministerie, yet that they be inferiour vnto all the pastors throughout euerie prouince and Church, the which the most honorable man and our colleague *Alexander* hath ordayned. Moreouer that they haue no authoritie to elect the ministers approued by their censures, no not so much as to nominate them which are to execute the ecclesiasticall function, nor to intermeddle with any thing touching them that are within *Alexanders* iurisdiction, without the consent of the Bishop of the Catholike Church. But they who through the grace of God and the meanes of your prayers were found no maintainers of schisme, but contained themselues within the bounds of the Catholike and Apostolike Church, voyd of all erroneous blemish, let these haue authoritie to consecrate ministers, to nominate such as shall be thought worthie of the cleargie, and in fine freely to do all according vnto the rule and canon of the Church. If in case that one of them which presently enioy the Ecclesiasticall dignitie, chance to finish his mortall race, then one of them lately admitted into the Church (so that he be found worthie and the people chuse him, so that the Bishop of Alexandria consent thereunto and confirme his election) may succede in the place of the deceased. Our will is also, that libertie be granted vnto all others. But of *Meletius* namely it is otherwise decreed, to wit, that both for his insolent boldnesse, wherewith heretofore he molested the quiet state of the Church, and also for his temeritie and wilfull ignorance openly shewed, he should haue neither power, neither authoritie giuen him, for in that he is a man, he may againe vex the Church with the like disorder. And these decrees properly and seuerallie do concerne *Egypt*, and the most holy Church of Alexandria. But if anie other thing besides this be decreed and concluded vpon whilst that the most honourable Lord our fellow minister and brother *Alexander* is present with vs, he being both president and priue to our doings, will in presence of you all more exactlie recite the whole vnto you. We send you gladde tidings of the vniforme consent and agreement touching the celebration of the most sacred feast of Easter, that by the meanes of your prayers the sturre rayfed in that behalfe was quietly appeased. So that all the brethren which inhabite the East, obseruing heretofore the manner of the Iewes, now with vniforme consent do follow the Romanes and vs, and you, which of old time haue retained with vs the selfe same order and maner of celebration. Wherefore reioyce, partly because of these prosperous affaires; and partly for the peace and vniforme agreement of all, and partly also that all heresies are bandoned and plucked vp by the roots,

The blasphemous opinions of Arius that cursed heretike touching the blessed Sonne of God.

This *Meletius* as *Socrates* said before cap. 3. in time of persecutio denied the faith, & sacrificed to Idols, therefore he was excommunicated, and being in this taking he tooke part with the Arians: who for company together with Arius in this Councell is condemned.

The question of Easter concluded vpon in the councell of Nice.

and

and embrace with greater honor and more seruent loue our fellow minister *Alexander*, but your Bishop, whose presence was a great pleasure vnto vs, who in those yeares tooke great paines and labored exceedingly to reduce the affairs of your Church vnto a quiet and peaceable state. Poure vnto God hearty prayers for vs all, that the things rightly decreed and established may continue for firme & inuolable through God the father almightie, and our Lord *Iesus Christ*, together with the holy Ghost, to whom be glory for ever and ever, Amen. It is euident by this Synodical Epistle, that they accursed not onely *Arius* & his complices, but also the sentences of his peruerse opinion, mozeouer that they agreed among themselves touching celebration of Easter: that they retained the grand hereticke *Meletius*, granting him licence to retaine his episcopall dignitie, yet depriuing him of all authoritie to execute the function as a Bishop bleth. For which cause I suppose the *Meletians* in Egypt vnto this day to haue bene seuered from the Church, because that the council toke away from *Meletius* all authoritie. We haue mozeouer to vnderstand, that *Arius* wrote a booke of his opinion, the which he entituled *Thalia*, the stile and phrase of the booke is both wanton and dissolute, resembling in all points the bawdy ballads and rimes of the wanton Poet *Sotades*. The which booke also the council then did condemne. Neither was the councell onely carefull by writing to certifie of the peace established, but the Emperour also signified the same by his letters vnto the Church of Alexandria.

Why the Meletians are seuered from the Church. The wanton booke which Arius wrote and intituled *Thalia*.

Constantine the Emperour vnto the Catholicke Church of Alexandria.

Constantine
Mrgnus vnto
the Church
of Alexandria.

We wish you health in the Lord welbeloued brethren. A great and a singular benefite of the diuine providence of God is conferred on vs, in that all errour and deceit being quite put to flight, we acknowledge one and the selfe same faith. For hencefoorth there remaineth no refuge for the sleights of the diuell intended against vs, whatsoever through fraud he pretended, the same is wholly taken away. The bright beames of the truth according vnto the commaundment of *Christ*, overcame those dissensions, schismes, those tumults and (as I may so terme it) that deadly poison of discord. One God therefore all we both in name do adore, and in faith do beleue to be. And to the end the same through the forewarning of God might be brought to passe, I haue called together a great companie of Bishops vnto the citie of Nice, with whom I also being one of your number, and most willingly addicting my selfe wholly together with you vnto the same busines, haue endeouored that the truth then in controuersie might throughly be tried out. Wherefore all things that seemed to breede occasion of discord or dissention, were narrowly sifted and sought out. How great and what horrible blasphemies (God of his goodnes be mercifull vnto vs) haue some vnreuerently vttered against our great Saviour, against our hope and life, & impudently not onely blaspheming things contrarie vnto the Scriptures inspired from aboue and the sacred faith, but also affirmed they beleued the same? For when as three hundred Bishops and aboue, men of great fame both for modestie of minde and sharpnesse of wit, had confirmed one and the same faith, which was found to be a true faith by the truth it selfe, and plaine testimonies of holy Scripture sought out for the purpose: *Arius* alone was found (being overcome with the power and fraud of the diuell) to fall from the same: and being prone thereunto through the peruersitie of his minde, scattered and sowed first of all amongst you, afterwards amongst vs, this poisoned errour of perdition. Wherefore let vs embrace that doctrine which almightie God, the father of heauen hath deliuered vnto vs: let vs returne vnto our dearely beloued brethren, whom the wicked and impudent minister of Satan hath seuered asunder: let vs with might and mayne, and (as commonly we say) with all the veines in our heart, goe home againe vnto the generall societie and bodie of the Church, and vnto our owne naturall members. This aboue all other things behoueth your wisdom, your faith and holinesse, after the removing from your minds the cankered poyson of the aduersarie, who set himselfe opposite against the truth: that without all delay ye haue recourse vnto the grace and goodnes of almightie God. For that which seemed good vnto the three hundred Bishops, is no otherwise to be taken then for the sentence of God, specially in as much as the holy Ghost was resiant in the mindes of so worthie and so notable men, inspiring them with the diuine will of God himselfe. Wherefore let none of you stagger at the matter, let none of you make any delay at all, but all ioyntly with most willing mindes returne vnto the most perfect way of truth: that as soone as I my selfe come amongst you, I may together with you render due thanks vnto the God whose eye nothing doth escape: because that he hath

hath not onely reuealed vnto vs the true and sincere faith, but also giuen vnto vs most graciously the loue and charitie which was to be wished of vs all. God keepe and preserue you welbeloued brethren. This the Emperour wrote vnto the people of Alexandria, signifying in plaine words that the small conclusion and definitiue sentence of the faith was not laid downe vnadvisedly, neither came to passe by hap hazard: but after great labour and industrie, after diligent searching and sifting out of the truth, to haue bene published by the councell: and not some things to haue bene handled, some other things to haue bene omitted: but all whatsoever seemed necessary to be entreated of, touching the confirmation of the doctrine of faith, to haue bene sufficiently discoursed: neither to haue bene first vnadvisedly decreed, before all were curiously handled, in so much that al whatsoever seemed to braue occasion of controuersie or discord, was quite plucked vp by the roots. But (that I may vtter all in one word) *Constantine* calleth the censure of the whole assembly, the sentence of God himselfe, neither doubted he but that so great a company of Bishops was vnitied and linked together in one minde and in one opinion by the motion and instinct of the holy Ghost. Yet for all this, *Sabinus* who is the ringleader of the Macedonian heresie, wilfully and of set purpose impugneth these things: yea moreouer he termeth such as met at Nice, vnlerned and vltish idiots: neither is he ashamed to charge *Eusebius* Bishop of Caesarea with the reprochfull spot and blemish of ignorance, neither weigheth he this of himselfe, that such as were present at the councell, though they were vnlerned men (as he reporteth) yet being inspired from aboue, and endued with the grace of the spirit of God, could in no wise stray from the truth. But let vs heare what the Emperour laid downe in other letters against the opinions of *Arius* and his complices, the which also he sent abrode vnto the Bishops & congregations throughout Christendome.

Another Epistle of Constantine.

Constantine the puissant, the mighty and noble Emperour, vnto the Bishops, pastors, & people wheresoeuer. Inas much as *Arius* traceth the steps of detestable and impious persons, it is requisite that he be partaker with them of the selfe same infamy and reproch. For as *Porphyrius* the sworne aduersarie and deadly foe of diuine seruice, who lately published lewd commentaries, in the confutation and defiance of Christian religion, was rewarded according vnto his desert, and so recompenced that within the compasse of these few yeares he was not onely grieved with great reproch, and blemished with the shamefull spot of infamie, but also his impious and blasphemous works, perished and vterly were abolished: euen so now it seemed good vnto vs to call *Arius* and his complices, the wicked broode of *Porphyrius*, that looke whose manners they haue imitated, they may enioy also the priuiledge of their name. Moreouer we thought good, that if there can be found extant anie worke or booke compiled by *Arius*, the same should be burned to ashes, so that not onely his damnable doctrine may thereby be wholly rooted out, but also that no relique thereof may remaine vnto the posteritie. This also we straightly commaund and charge, that if any man be found to hide or conceale any booke made by *Arius*, and not immediately bring forth the said booke, and deliuer it vp to be burned, that the said offender for so doing shall die the death. For as soone as he is taken, our pleasure is that his head be stricken off from his shoulders. God keepe you in his tuition.

Constantine
vnto the Bi-
shops & peo-
ple, &c.

Another Epistle of Constantine.

Constantine the Emperour vnto the Churches throughout Christendome sendeth greeting. When as I perceiued by the flourishing and prosperous estate of the publike weale, how greatly we are beholding vnto the goodnes of almightie God conferred vpon vs: I deemed that aboue all things it behoued me of dutie to foresee, that in the most holy and sacred assemblies of the Catholicke Church vnder heauen, there should one faith, sincere loue and charitie, vniforme consent and agreement touching the religion and seruice of almightie God, vniolablie be retained. But sithence that the same could by no other way or meanes be compassed, neither in any other sure or certaine place be settled, vnlesse that either all the Bishops, or at lestwise the greater part of them assembled together, and laide downe their seuerall censures concerning the most holy religion and seruice of God: therefore when the greatest companie that could be got, met together,

Constantine
the Emperour
vnto the
churches, &c.

ther, I my selfe as one of your number, was present with them. Neither tooke I in scorne (whereat now I greatly reioyce) that I coupled my selfe with you in those affaires. We proceeded so far in the premises, and handled all things so exquisitely; vntill the sentence which seemed gracefull and acceptable vnto God the ouerseer of all things, for the concord and consent in religion was openly pronounced, so that there remained nothing hereafter to be concluded vpon, which seemed to tende or grow either vnto discord or disagreement touching the faith. When as there at that time we reasoned of the most sacred solemnitie and feast of Easter, it seemed good by vniforme consent of all, that all men, in all places should celebrate it vpon one and the selfe same day. For what was there more auaylable? or what could there be more glorious, then that this feast (whereby we retaine and hold fast the firme hope of immortalitie) should after one and the same order, and after the same custome, without noueltie or alteration be obserued. And first of all it seemed altogether contrarie to order, that in the celebration of the said most sacred feast, we should imitate the rites and manner of the Iewes, who in as much as they haue defiled their hands with an hainous offence, reason it is as impure persons their minds should be held fast in blindness. It remaineth therefore that we lay aside their custome, and publish for remembrance vnto the posteritie in time to come, the celebration of this feast after a truer and more sincere institution, the which vnto this present time fro the first day of the passion we haue obserued. Wherefore let vs haue nothing common with that most odious broode of the Iewes, for we are taught by our Sauour to treade another way, the which we must cleaue vnto. There is laid downe a race and a limite both decent and lawfull for our most sacred religion. Let vs ioyndly retaine this with vniforme consent (most honorable brethren) and withdraw our selues from that dispucill nation. For in very deepe it is the greatest absurditie that can be, for them arrogantly to vaunt that we can in no wise obserue these things without the aide and helpe of their discipline. What is it whereof they are able to saue aright, who after they had put the Lord *Iesus* to death, hauing remoued the right sense of their minde out of his quiet seate, were caried not with the weight of reason, but with an intolerable wilfulness of rash enterprises, whither soeuer the frensie and madness that was ingrafted in their mindes did leade them? And in this point it is apparent they see not the manifest truth, (no maruell then they erre in many things) in that they besides the appointed time for celebration of this feast, within the compasse of the selfe same yeare do celebrate a second Easter. What cause then shall moue vs to imitate these men, whom we see thus manifestly infected with the grieuous maladie of errour? We will in no wise permit the same feast in one and the same yeare the second time to be solemnized. If that I had bene carelesse, and busied my selfe herein nothing at all, it had bene your part and dutie to haue employed both your diligence, and also with earnest and continuall prayer to haue craued that the right rule and sinceritie of your minds should in no wise participate, neither in any thing haue fellowship with the wicked wayes of lewde persons. Besides all this, we may easily perceiue how shamefull and detestable a thing it is to dissent and disagree about so weightie a matter, and about so high and so religious a feast. One festiuall day of purchased freedome, to wit, of the most blessed passion and bloudshedding hath our Sauour commended vnto vs, one Catholicke Church he would haue to be collected of all, whose members though they be manie, and in sundrie places dispersed vnder heauen, yet do they knit and close together in one spirit, that is, in the will and pleasure of almightie God. I would that of your wisdom and holinesse, you deeply weyed with your selues how disordered and vndecent a thing it is, vpon the selfe same dayes, for some religiouslie to fast, and for some other riotouslie to feast it out: and after Easter holidayes, for some to feast, and yeeld themselues to fulnesse of pleasure, for others to abstaine, and obserue the prescribed dayes of fasting. Wherefore this is to be reformed, and reduced vnto one manner and custome, this (as I am sure you do all know verie well) is the pleasure of God himselfe. And in as much as the same is so to be ordered, that we hauing nothing common with murderers of fathers, and such as haue put their Lord and Master to death: and in as much as that orderlie, and comely manner retained of all the Churches throughout the world, inhabiting either the West, the South, or the North, and in sundrie places also of the East, was to be obserued of vs: therefore it is that presentlie all haue thought right well thereof. I my selfe also haue taken vpon mine owne person your tractable wisdom, that looke what custome soeuer with vniforme consent, is of force in the citie of Rome, in Italie, and Affricke, in all Egypt, Spaine, France and Brittain, Lybia and all Greece, in the prouince of Asia, Pontus and

and Cilicia: the same also with willing and gratefull mindes should be ratified and approued of you all. Considering of this carefully with our selues, that not onely the greater number of congregations lieth in the places before mentioned but also that it is a most godly purpose for all men ioyntly with one heart and voice, to desire that established which right and reason requireth to be done, which also hath no fellowship with the damnable penurie of the despitefull Jewes. But that I may vtter the whole in few wordes, it seemed good by common assent of the whole assemblie, that the most sacred feast of Easter, should be celebrated vpon one and the selfe same day. For it may not be that variance and dissention should raigne about the celebration of so holie and so high a feast, yea moreouer it is verie commendable to condescend vnto this sentence, which is farre from all error that doth preiudice the faith, and from all fellowship with shamefull sinne. Wherefore the matter being brought to this passe, embrace this decree with willing minds, as an heauenly and most godly commandement. For whatsoeuer is decreed in the holy counsels of Bishops, the same is to be attributed to the will of God. Wherefore when you haue certified all our welbeloued brethren of the canons of this councell, the sentence alreadie laid downe, and the manner of celebrating of the most holy feast, it is your part to approue the same, and duly to obserue it: that as soone as I can perceiue the right disposition of you all, the which of long time I haue desired, I may vpon one and the selfe same day, together with you all, solemnize this most sacred feast, and toy for your sakes: the which shall come to passe, if that I may vnderstand, that not onely the spite and outrageous dealing of the diuell, through your well doing, aided from aboue, is wholly put to flight and abandoned from amongst you: but that also our faith by reason of peace and concord, doth euerie where notably flourish. God preserue you welbeloued brethren.

Another Epistle vnto Eusebius.

Constantine the puissant, the mightie, and noble Emperour, vnto Eusebius sendeth greeting. Euen as (welbeloued brother) I haue learned of a truth, and am fully perswaded, that all Churches from the foundations, are either through negligence gone to decay, or through feare of the danger that was like to to ensue, haue bene lesse repaired then they should haue bene, yea vnto this present day, by reason of the grievous maladie of spite, and great tyrannie exercised vpon the Saints of God, and the seruants of our Sauour Iesus Christ: so now libertie being restored vnto all men, and that dragon and persecutor Licinius being soyled, and the direction of ecclesiasticall affaires remoued from the disposition of the vulgar sort, by the prouidence of Almighty God and the vigilant labour of our ministerie, I suppose that the power and might of God is made manifest vnto all men, and that they which fell by reason of feare, or incredulitie, or other infirmity whatsoeuer, in as much as now they acknowledge the true God in deed, wil repent and returne vnto the true and right way. Wherefore what Churches soeuer thou dost gouerne, or other places, where other Bishops, Priests, and Deacons of thy acquaintance do ouersee, our will is, that thou admonish them all, that with watchfull eye the buildings of the Churches be looked vnto: to the ende that such as stand may be repaired, and also be enlarged, or else where necessitie so constraineth, they may be erected all new from the foundations. Looke what things are necessarily required for building, see that either thou thy selfe, or some other in thy name, demand them of the Lieutenants, or rulers of our prouinces. For we haue signified vnto them by our letters, that with all celeritie and promptnesse of minde they shall supplie the want of such things as thine holinesse doth prescribe. And thus welbeloued brother, I commit thee to the tuition of Almighty God. These things the Emperour wrote for the building of the Churches, vnto the Bishops of euerie prouince, and what severally he wrote vnto Eusebius Bishop of Caesarea in Palæstina for the copying of holy Scripture, it may easily be gathered by these letters of his as followeth. Constantine the puissant, the mightie and the noble Emperour, vnto Eusebius Bishop of Caesarea, sendeth greeting. In so much that in the citie which is called after our name, there inhabiteth a great multitude of men (our Sauour Iesu, and God the Father, of his prouidence sending increase thereunto) which embraceth the most holy Church, to the end all the Ecclesiasticall affaires, may in the same place dayly increase more and more, we haue thought good, that more Churches should be erected and builded there. Wherefore accept with louing heart, what our will and pleasure is. We haue thought good to signifie vnto thy wisdom, that

The Epistle of Constantine vnto Eusebius Paphlagon.

The Epistle of Constantine vnto Eusebius.

After the name of Constantine Bixantium was called Constantinople.

thou shouldest prepare fiftie volumes, or copies of holy Scripture, written in parchment, which shall be both legible, handsome and portable, and that thou command moreover, that they be written of skilfull scriueners, excercised in the art of penning. Our will is, that the volumes comprise those bookes of holy Scripture, whose penning and vse thou thy selfe shalt thinke most necessarie to auaille for the edifying of the Church. Our highnesse hath sent letters vnto our head treasurer, that she should minister all necessaries for the prouision of these bookes. It is thy part then to ouersee with speed, that these written copies be made readie. Moreover by vertue of these our letters (as right requireth) we giue thee libertie to take vp two common wagons, for the conueying of them thither, for so the written copies shall the sooner be brought vnto vs, and so much the better if one of the Deacons be put in trust therewith. Who when, as he cometh in place, shall finde the prooffe of our liberalitie. God keepe thee in health welbeloued brother.

Another Epistle vnto Macarius.

The Epistle
of Constantine
vnto Macarius
concerning the sepul-
cher of our
Saviour found
there, and the
building of
a Church in
that place.

Constantine the puissant, the mightie, and noble Emperour, vnto *Macarius* Bishop of Ierusalem, sendeth greeting. So bountifully was the goodnesse of our Saviour shewed towards vs, that no tongue is able for the worthinesse thereof, sufficiently to expresse this present miracle: for, that the pledge or monument of his most blessed passion, which of late lay hid in the bowels of the earth the space of so manie yeares, should at length be reuealed vnto the seruants of God, being set at libertie, after conquering of the common and generall enemy, it farre exceedeth all humane sense, and capacitie of mans wit. For if all the sages, and wisest sort of men throughout the world, assembled themselues together, and purposed to reason and entreate hereof, without doubt they could not, for the worthinesse thereof, satisfie with anie circumstance, no, not the least point thereof. The faith annexed vnto this miracle is of such force, and so farre exceedeth the sense and capacitie of mans nature, as celestiall and diuine things do passe humane and worldly affaires. Wherefore this is alwayes my principall and onely marke to shooe at, that euen as the true faith reuealeth herselfe dayly by new and strange miracles: so all our minds with all modestie, and vniforme readinesse, should be fixed and more prone, to the obseruation of the most holy and blessed Gospell. Moreover this also (the which I thinke every man knoweth well) I would haue thee fully assured to be my chiefe care, that the said holy place, (the which by the commandement of God we haue purged from the foule weight of the filthy Idols, overlaid therewith as it were with a most grieuous burthen: the which place also we know to haue bene recounted holy in manner from the beginning of the world, and afterwards also to haue yeelded more euident proofes of holinesse, by stirring vp againe the faith of the passion of our Saviour, as it were from out of darkenesse into light) be beautified with goodly and gorgeous building. It is requisite that thy wisdom do cast with my selfe, and set in order this worke, and carefully provide necessaries for all circumstances, to the end that not onely the sanctuarie may excell for beautie all the rest wheresoeuer, but that also the other parts thereof may be such, as shall farre passe in excellencie of building, all the principall Churches throughout euerie citie. I certifie thee further, that touching the making vp of the walls, and the curious workmanship thereof, I haue charged our friend *Dracillianus* who gouerneth diuers other coasts, and also the ruler of your prouince. Our grace hath charged them, that what artificers, what workemen, what other things soeuer shall seeme expedient for the building, they should learne of thy wisdom, and forthwith be sent thither for the prouision thereof. Concerning the pillars, and other parts of the temple to be made of marble, looke what thou supposest fittest, both for the maiestie of the workmanship, and continuance of the building, taking with thy selfe good aduise ment therein, that thou certifie vs thereof by thy letters, to the ende that we vnderstanding by thy letters what you haue neede of, may from euerie where conuey the same thither vnto you. For it becometh vs to garnish and set forth with great maiestie, the head and chiefe place of the whole world. Our will is besides, that thou certifie vs, what thine opinion is, whether it better to haue the rooffe of the sanctuarie embowed archwise, or wrought after some other kinde of artificiall cunning. If embowed archwise, then may it finely be gilded all ouer. It resteth then that thy holinesse, vnto whose prudent consideration (as it is premised) we haue referred the whole, do certifie vs with all speede, what workemen, what artificers, what prouision ye shall haue neede of: and also that thou signifie vnto vs thy mind, touching the marble, and pillars to be made thereof, and the

embowed roose, if that kind of worke please thee best. God keepe thee in health welbeloued brother. The Emperour wrote also solemne and large Epistles against Arius and his complices, the which he caused euery where, and in euery citie to be blazed abrode: taunting him bitterly for his folly, and scoffing wise nettled him moze sharply. Besides he wrote letters vnto the Nicomedians, wherein he inueyed against Eusebius & Theognus. He charged Eusebius with sub-
tle treacherie and lewd behanour: and not onely that he had infected himselfe with the noy-
some filth of Arianisme, but also in the tyrants behalfe, wrought treason against him, & after
the maner of a rebell resisted his enterprizes. Wherefore he exhorted them to chuse another bi-
shop in his roome. The which Epistles of his, because that they are somewhat long, I thought
good presently not to trouble the Reader withall, in so much as such as are desirous thereof,
may easily and at pleasure both find and peruse them. And of these things thus much.

Eusebius b.
of Nicome-
dia and The-
ognis were
Arians.
* Licinius.

CHAP. VII.

How that the Emperour Constantine, called Acesius a Nouatian Bishop
vnto the counsell of Nice.

Cap. 10 in the
Greeke.

The Emperours care and industrie moueth me to mention another act of that counsell,
wherein he applyed himselfe to the maintenance of peace. And because he greatly re-
spected the vnitie and conoord in Ecclesiasticall affayres, he summoned Acesius Bi-
shop of the Nouatian sect to the counsell. And after the determination of the counsell tou-
ching the faith, was both laid down in writing, and ratified with the seuerall subscriptions of
all their hands, the Emperour demandeth of Acesius, whether he would assent vnto the
same faith, and also vnto the canon concluded vpon touching the obseruation of the feast of
Easter. Who made answer: The counsell (O Emperour) hath concluded, and decreed no
new thing. For I haue learned of old, that euen from the beginning, and in the Apostolicke
times themselves, the selfe same faith was retained, and the same time for the celebration
of the feast of Easter was obserued. Againe, when the Emperour demanded of him, the cause
why he seuered himselfe from the communion of the faithfull: he alledged for himselfe such
things as had happened vnder the raigne of Decius, and about the persecution of that time,
and also he brought forth the precise obseruation of a certaine seuerer canon, to wit,
That such as after baptism, through frailty of the flesh, had fallen vnto that kind of sinne
which holy Scripture termeth the sinne vnto death, should not be partakers of the holy my-
steries, but exhorted vnto repentance: and that they should waite for remission of sin to pro-
ceed, not of the Priests but of God himselfe, who both can, and is of power sufficient to re-
mit sin. The which when Acesius had vttered, the Emperour said vnto him againe: Woe
vnto thee a ladder (O Acesius) and clime alone into heauen. These things did neither Eusebi-
us Pamphilus, nor any other writer once make mention of, but I my selfe learned it of one
that was of no small credit, of great yeares, and such a one as rehearsed the things he saw
done in the counsell. Whereby I coniecture the selfe same to haue happened vnto such as
herein haue bene silent, the which thing diuers Historiographers haue practised. For these
men ouerskip many things, either because they fauour some one side, or flatter some kinde
of men. And so much of Acesius.

* A Canon tou-
ching such as
in persecution
had denied
Christ.

* The repor-
ter was Aux-
anon a Noua-
tian, as it is ca.
9. following.

CHAP. VIII.

Of Paphnutius Bishop of a certaine place in the vpper Thebais, and Spyridion Bishop
of Trimithous a citie of Cyprus.

Cap. 11. after.
the Greeke.

So much as heretofore we haue promised to speake of Paphnutius and Spyridion, now fit
opportunitye is offered to perourne the same. This Paphnutius was Bishop of a certaine
citie in the vpper Thebais, so vertuous & so holy a man, that strange miracles were wrought
by him. He had one of his eyes pulled out in the time of persecution. Wherefore the Empe-
rour had him in very great reuerence, & sent for him at sundrie times, to come vnto his sump-
tuous pallace. The empty place of the banished eye, he was wont to kisse. So great a reue-
rence and hono: did the Emperour Constantine shew vnto ancient and holy fathers. And this
is one thing which I had to say of Paphnutius. Another thing also I will reposit which came to
passe

Paphnutius.

*Paphnurius
a single man
yet a fauorer
of priests ma-
riages in the
councell of
Nice.
Hcb. 13.

*Cap. 13. in
the Greeke.
Spyridion.

Irene the
daughter of
Spyridion.

Ruffinus. hist.
lib. 1. cap. 5.

Cap. 13. after
the Greeke.

passed through his aduice, both profitable for the Church, and honorable for Ecclesiastical persons. The Bishops thought good to bring a new law into the Church, to wit, that they which were of the Clergy (I meane Bishops, Priests, & Deacons) should thenceforth not company with their wives, the which they had coupled vnto them being lay men. When as they went about to reason hereof, and to consult among themselves touching this matter, *Paphnurius stood vp in the midst of the assembly of Bishops, and brake out into loud speeches & language, that the neckes of clergy men, & such as were entered into holy orders were not to be pressed downe with an heauie yoke & grievous burthen, saying: * that mariage was honorable, & the bed vndefiled: that it was their part to forsee, lest that with too severe a censure they should greatly iniurie and offend the word of God: that all possibly could not away with so auere a discipline, to be void of all perturbation and frailtie of the flesh: & that peradventure likewise euery of their wives could not bryoke so rare a rule of continencie prescribed vnto them. He termed the companie of man & wife, lawfully coupled together, chastitie: and that to seeme sufficient enough for such as had entred into holy orders, being single men, thenceforth (according vnto the old ecclesiasticall tradition) to liue a single life: and not to separate any man asunder from his wife, which he had married being a lay man. Such speeches vied Paphnurius, when he himself had neuer bene married, & (as I may iustly auouch) neuer knew what womans company meant. For of a child he led a strait life in the company of the religious worshippers, and excelled all others in same (if then there was any such in the world) for continencie of mind & chaste behauiour. To conclude, the whole councell then assembled of ecclesiasticall persons, yielded vnto the sentence of Paphnurius, wholly ending all controuersie that might rise in this behalfe, and permitting liberty vnto euery man at his own pleasure, to refrain as him list the companie of the married wife. So far of Paphnurius. * And that I may say something of Spyridion, he was so holy, and so vertuous a shepheard of cattell, that he seemed worthy to be appointed a shepheard of men. He was bishop of Trimithous a city of Cyprus, who when as there he executed the function of a Bishop, yet for his singular modesty, he kept also a flock of shep. And although many notable things are reported of him, yet lest we seeme to digresse too far from the purpose, we wil content our selues with the relation of one or two of his famous acts. Thæues on a certaine time about midnight brake into his shep-cote, & by stealth went about to conuey away some of his shepe, but God who kept the shepheard saved also the shepe: for the thæues with a certaine inuisible kind of force, were held fast bound vnto the shep-cote. At the dawning of the day Spyridion came to his fold, and seeing the hands of the thæues tied behind them, forthwith vnderstood the circumstance, & by prayer which he made vnto God loosed their hands, and exhorted them earnestly to get their living, not with the spoile of other mens substance, but with the sweat of their own browes. Yet in the end he gaue to them a fat wether, bidding them farewell in this sort: I giue you this, lest it repent you y^e ye haue labored all night in vaine. One of his doings was this. The other in this sort. He had to his daughter a virgine, endued with her fathers pietie & holines, her name was Irene, in whose custody a deare & familiar friend left a precious iewel: she weying the charge of this iewel hid it in y^e ground, & in a while after departed this life. When came the owner, & seeing that the maid was dead, he went about to entangle the father, sometimes charging & threatening him with foule meanes, some other times intreating him with faire words. The old man weying the losse of his friend as much as his owne, got him vnto the sepulcher of his daughter, praying vnto God, that now befoze the time he would vouchsafe to shew vnto him the promised resurrection, the which hope of his failed him nothing at all. For the maid reuiued, and came to the presence of her father, which also, as soone as she had revealed vnto him the place where the iewel lay hid, vanished away out of his sight. Such men there flourished in many of the Churches of God, in the time of Constantine the Emperour. These things I both heard with mine eares, many of the Isle of Cyprus reporting to be true, and also I read it in a certaine booke of Ruffinus a Priest, written in the latine tongue, whence I haue borrowed these and sundry other things which I will hereafter alledge.

CHAP. IX.

Of Eutychianus the Monke. The dissolving of the councell of Nice. The time thereof, and the chiefe men then present.

I have learned also that *Eutychianus*, a man of sincere religion, flourished at that time, who though he were of the Novatian sect, yet did he many strange things, nothing inferior unto the acts mentioned a little before. I will reveale him that reported unto me his doings, neither will I cloke or conceale that at all, though therefore I may incur the danger of suspicion or the reprehension of divers persons. It was *Auxanon*, a priest of the Novatian church, who having lived many yeares, went being a very yong man unto the councell of Nice together with *Acesius*, that told me all the things which happened unto *Acesius*, of whom I spake before. It was even he that lengthned his dayes, & continued his yeares fro that time unto the reign of *Theodosius* the yonger, & rehearsed unto me being a very yong man, all the famous acts of *Eutychianus*. And though he ran over many gifts of the grace of God bestowed upon him, yet reported he of him one notable thing which happened in the raigne of *Constantine* the emperor, which was thus. One of the gard who the Emperor calleth ordinary, as sone as he was once suspected of traiterous conspiracy, fled away. The Emperor being thoroughly moved with indignation against him, gave great charge & commandment, that whersoever he were taken, there immediately he should be executed. He was found about Olympus in Bithynia, & fettered with cruell & grievous bonds in the parts of Olympus, then clapt in prison. In those parts *Eutychianus* had his abode, leading a solitary life, curing many of their grievous maladies, both outwardly in body, & inwardly in their mind. With him this *Auxanon* had his conversation, being as the a yong stripling, who afterwards lived many yeares, & learned under him the monasticall trade of living. They flooke about *Eutychianus* that he would release the prisoner, & intreat the Emperor for him (for the miracles wrought by *Eutychianus* were famous: & being bruted abroad, they came to the eares of the Emperor) he eftsoons with a willing & prompt mind promisseth that he will take his journey to the Emperor in his behalf. But whilst that the prisoner endured extreame torments, by reason of the intollerable fetters wherewith he was fastened, the solicitors of his cause informed *Eutychianus*, the death because of his bitter punishment, would prevent both the execution enioyned by the Emperor, & the supplication that was to be made for him. *Eutychianus* the sent unto the keepers of the iayle, requesting the to lose the man. And when they had answered the delivrance of the prisoner would be the great danger of their lives, *Eutychianus* together with *Auxanon*, went straight way unto the prison. When as the keepers being intreated, would not open the prison, the gift of God enclosed in the breast of *Eutychianus*, revealed it self with greater brightness in the world. For the gates of the prison voluntarily set themselves wide open, yea when the keyes were absent & tied to the keepers girdle. Whereupon when *Eutychianus* & *Auxanon* entred in, & all the beholders were now astonished, the fetters of their own accord fell off the prisoners feet. These things being don, *Eutychianus* & *Auxanon* take their journey together, towards the city which of old was called Bizantiū, afterwards Constantinople. *Eutychianus* forthwith got him unto the Emperours court, & purchased pardon for the prisoner. For the Emperour without delay (for the great reverence he owed unto *Eutychianus*) granted him his request with a willing mind. This was done in a while after. At that time the bishops which met together at the councell of Nice as sone as they had dispatched, both other things, & also laid down in writing the decrees (which also they call canons) already concluded upon, every one returneth unto his own citie. I think it very expedient to lay downe in this place, not only the names of the bishops, assembled at Nice, which among all the rest were most famous (I mean such as I could learn by records) but also the province & place where every one governed, together with the time of their assembly. There was present at this councell: *Osius* bishop of Corduba: *Viton*, and *Vincentius* priests: *Alexander* bishop of Egypt: *Eustathius* bishop of great Antioch: *Macarius* bishop of Ierusalem: *Harpocratian*, *Cynon*, with others: whose names are severally, and exquisitely cited by *Athanasius* bishop of Alexandria, in his booke entitled Synodicus. * Touching the time when this councell was summoned, as it appeareth by cronicles of record, it was in the consulship of *Paulinus* & *Julianus*, the eleventh kalends of June, to wit: the xx. day of May, the 336. yeare after the raigne of *Alexander* king of Macedonia. Thus was the councell broken up, which being done we have to learne that the Emperour departed into the Easterne parts.

CHAP. X.

How that *Eusebius* Bishop of Nicomedia, and *Theognis* Bishop of Nice, being exiled for Arianisme, after they had given a booke of their recantation and repentance were restored to their former dignitie.

T. iij

Eusebius

Eutychianus though he was a Novatian, yet was he a rare man, both for life and learning. *Auxanon* a novatian hereticke.

Osius.
Viton.
Vincentius.
Alexander.
Eustathius.
Macarius.
Harpocratian.
Cynon.
* Anno 324.
some say 326.
some other
328.
Cap. 14. after
the Greeke.

The recantation of Eusebius bishop of Nicomedia & Theognis Bishop of Nice, which were Arian hereticks exhibited vnto the chiefe Bishops.

Eusebius and Theognis sent a litle booke vnto the chiefe Bishops, wherein they shewed their penitent minds for their wilfull folly: wherefore by the Emperours commandement they were not only called home from banishment, but also restozed to the gouernment of their Churches: remouing from their dignities such as were substituted in their romes, to wit, *Amphion* remoued by *Eusebius*, and *Chraetus* by *Theognis*. The copie of the recantation we haue here laid downe as followeth: Although it was our part, heretofore being condemned by your holines, not to haue muttered, but quietly to haue borne whatsoever your wisdom both godly and religiously had decreed: yet because it seemed a shamefull thing, that with our silence we should cause others to conceiue an ill opinion of vs, and so to condemne vs for deusers of falshood: therefore haue we signified vnto you our assent touching the determination of the faith: and hauing diligently weyed and examined with our selues the force and signification of the clause, *Of one substance*, we whollie addict our selues, to the embracing of peace and vnitie, neuer henceforth to intangle our selues in the snares of error. And partly to the end we might prouide for the peaceable securitie of the Church of God, we haue laide wide open before you the secrets of our minde: partly also that they, which to mans seeming should yeeld to our censure and iudgement, might in this behalfe settle and confirme themselves, we haue subscribed to the forme of faith which the holie assemblie hath laid downe. We protest vnto you moreover, in that heretofore we subscribed not to the condemnation or accursing of *Arius*, it was not because we misliked with that forme of faith, but because we could not be fullie perswaded that he was such a kinde of fellow as report went of him: specially when as by such things as priuately past by Epistles betweene vs, and also by his owne protestation pronounced with his own lippes in our presence, we were fullie perswaded that he was farre from that kinde of disposition. If that then that sacred Senate and holy assemblie will giue any credite vnto our words, we haue fully purposed and determined with our selues, not to impugne by gainesaying, but by assenting and prompt mindes, to ratifie those canons which your sincere and religious pietie hath already concluded. And by this our booke of subscription we do seale our consent therein, not for that we are grieved with exile and banishment, but that most willingly we would not onely abandon heresie, but also auoide, yea the suspicion thereof. And if that you will vouchsafe vs your presence, you shall finde indeede as you reade by word, that we will subscribe vnto your decrees. For as much as it pleased your wonted goodnesse to call before you, and courteouslie to intreate the ringleader of this sect, it seemes farre out of order, when as he being guiltie was sent for and answered for himselfe, that we with silence should condemne our selues. Let it not greiue you then, as it be commeth your reuerend fatherhood, to put our most religious Emperour in remembrance of vs, to present our humble sute vnto him, and speedily to determine what your discreet wisdom thinketh best touching this our estate. This was the recantation of *Eusebius* and *Theognis*. By which circumstances I do coniecture, though they subscribed vnto the forme of faith decreed by the councell, yet that they would not condescend to the renouncing of *Arius*: that *Arius* befoze this time was sent for. And so al that it was so, yet was it straitly commanded, that *Arius* should not tread within Alexandria. The which plainly appeareth by the subtle trecherie he found out for to returne vnto the Church and to the cite of Alexandria, thzough false and fained shew of repentance. But of this hereafter.

Cap. 15, after the Greeke.

CHAP. XI.

After the dissoluing of the councell, when Alexander had departed this life, Athanasius was chosen Bishop of Alexandria.

Athanasius bishop of Alexandria. Ruffinus. lib. 1. hist. cap. 14.

Not long after, *Alexander* Bishop of Alexandria hauing run the race of his mortal life, died, & *Athanasius* is appointed to gouern the church in his place. *Ruffinus* reporteth of him being a child of tender years, he plaide a part in an holy play together with his coaged companions. The play was nothing else but an imitation or resemblance of priesthood, & of the whole ecclesiasticall order, in which *Athanasius* plaide the bishop, of the rest of the children some plaide the priests, some other the deacons. Thus plaide the children on that day in the which the church of Alexandria accustometh to celebrate the memorie of *Peter*, sometime there bishop & martyred. At that time (as it fell out) *Alexander* Bishop of Alexandria passing by, beheld the whole order and discourse of the play. He sent for the children to come vnto him, and deman-

ded of them, what part every one handled in the play, gathering hereby some thing to be fore-
 shewed and prognosticated unto them all. Which being done, he charged they should be
 brought up in the Church, and nurtured in good learning, but above all *Athanasius*. Whom
 when he came to ripenes of yeares, he made Deacon, and brought him in his companie to the
 councill of Nice, for to aid him in disputation. These things hath *Ruffinus* written in his hi-
 stories of *Athanasius*. Neither is it unlike but that these circumstances might be, for it is most
 true, that many such things have oftentimes heretofore come to passe. Thus much by the
 way of *Athanasius*.

Alexander b.
 of Alexandria
 made Atha-
 nasius deacō.
 Athanasius
 being deacon
 was at the cou-
 cell of Nice.

CHAP. XII.

How that Constantine the Emperour, enlarging the citie which of old was called
 Byzantium, termed it after his owne name Constantinople.

Cap. 16. after
 the Greeke.

The Emperour, after the ending of the councill, lived in great tranquillitie. And as soone
 as (after the wonted guise) he had celebrated the twentieth yeare of his raign, without
 all delay or variance, he turned himself wholly to the building of Churches, the which
 he brought to passe, as well in other cities, as in that citie which he called after his name, but
 of old bare the name of Byzantium. This he enlarged exceedingly, he environed with great &
 goodly wals, he beautified with glorious building, & made her nothing inferior to the princely
 citie of Rome, calling her after his name Constantinople. He made moreover a law, that she
 should be called the Second Rome. The which law is ingrauen in a stony pillar, and reserved
 in the publike pretorie, nigh the Emperours martiall picture. In this citie he erected from the
 foundation, two Churches, calling the one, of Peace, the other, of the Apostles. He increased
 not onely (as I said before) Christian affaires, but altogether rooted out the rites of the Gen-
 tiles. He caried away the images out of the Idoll groves, and to the end they might set out
 the citie of Constantinople, they were to be sene abroad in the open market place. He enviro-
 ned about in the open aire, the threefooted trestle (upon the which the priest of *Apollo* in Del-
 phos was wont to receive his oracle) with a grate. peradventure some men wil count the re-
 citall of these things altogether impertinent, specially in as much as of late in maner al men
 haue either sene them with their eyes, or heard of them with their eares. At that time the
 Christian religion spred it selfe far and nigh. For vnder the raigne of the Emperour *Constan-*
tine, besides the prosperous affaires of many other things, the providence of God so provided,
 that the faith in Christ should take great increase. And although *Eusebius Pamphilus* hath set
 forth the praises of this Emperour, with a large and lofty stile: yet in my opinion, I shall
 nothing offend, if that after my simple manner, I say something to his commendation.

Constantino-
 ple called
 New Rome
 but of old
 Bizantium.

CHAP. XIII.

How that Helene the Emperours mother, leaning Ierusalem sought out the crosse
 of Christ and found it, and afterwards built there a Church.

Cap. 17 in the
 Greeke.

Helene the Emperours mother (which of the village Drepane made a city & which after
 wards the Emperour called Helenopolis) being warned by a visio in her sleep toke her
 iorney to Ierusalem. And when as she found that ancient Ierusalem, lying all wast, in
 a heape of stones, (as it is in the Prophet) she searched diligently for the sepulcher of Christ in
 the which he was laid, & out of the which he rose again, & at length, although with much ado,
 through the helpe of God she found it. And why it was so hard a matter to finde, I will de-
 clare in few words. Even as they which embraced the faith of Christ highly esteemed of the se-
 pulcher and monument after his passion: so on the contrary, such as abhorred Christian reli-
 gion, heaped in that place much earth, & raised great hillocks, & builded there the temple of *Ve-*
nus, and having suppressed the remembrance of the place, they set up her Idoll. This haue we
 learned of old to be true. But when as the Emperours mother was made priue hereunto, she
 threw downe the Idoll: she digged up the place: she caused the great heap of earth to be hur-
 led aside, and the filth to be remoued: she finds three crosses in the grave, one, I meane that
 blessed, upon the which Christ suffered: other two, on the which the two thieves ended their
 lines. Together with which crosses the table of *Pilate* was found, wherein upon he had
 written with sundrie tongues, and signified unto the world, that Christ crucified was the
 king of the Iewes. Yet because there rose some doubt whether of these three should be the crosse
 of

Helene the
 mother of
 Constantine
 was & daugh-
 ter of Coel-
 king of Eng-
 land.
 Helenopolis,
 Psal. 78.

The Idoll of
 Venus set up
 where Christ
 was buried.

The crosse of
Christ was
found out by
a miracle.

New Ierusa-
lem.

The nailes
were found.

The good
deeds, & ver-
tuous life and
godly end of
Helene.

Cap. 18. after
the Greeke.

Serapis had
in his temple
an elle or fa-
thome, signi-
fying & mea-
sure of the
water in depth
which was
thought by
his power to
overflow.
The Barbari-
ans being o-
uercome in
battell, recei-
ued the faith
of Christ

of Christ, for the which they had made this search, the Emperours mother was not a little per-
suaded. The which so joyful heauinesse of hers, *Macarius* bishop of Ierusalem, not long after
swaged, for he made manifest by his faith that which afore was doubtfull & ambiguous. He
desired of God a signe, & obtained his sute. The signe was this: there was a certaine woman
of that coast, which by reason of her long and grieuous disease, lay at y point of death. As she
was yielding vp the ghost, the bishop laid euery one of the crosses vpon her, being fully per-
suaded, that she should recouer her former health, if that she touched y reuerend crosse of our
Sauioz, which in deed failed him not. For when as both the crosses which belonged not vnto
the Lord, were laid to the woman, she continued neuertheles at y point of death: but as soon
as the third (which in very deed was the crosse of Christ) was laid vnto her, although she lay-
med presently to leane this world, yet leaped she vp, & was restozed to her former health. After
this sozt was y crosse of Christ found out. The Emperours mother builded ouer the sepulcher
a godly & gorgeous Church, calling it New Ierusalem, right ouer against that old and wall
Ierusalem. The one halfe of the crosse she lockt vp in a siluer chest, and left there to be seen of
such as were desirous to behold such monumets, y other half she sent vnto the Emperour. The
which when he had receiued, supposing the citie to be in great safetie, wherein it was kept,
compassed it with his owne picture which was set vp in the market place at Constantinople
(so called of *Constantine*) ouer a mightie pillar of red marble. Although I comit this to
writing, which I haue onely learned by hearesay, yet in maner all they which inhabite Const-
antinople, affirme it to be most true. Whereouer when *Constantine* had receiued the nailes, where-
with the naked hands of Christ were fastened to y tre (for his mother had found these also in
the sepulcher of Christ, & sent the vnto him) he caused bits for bzidles, helmets & headpieces,
to be made thereof, the which he wore in battell. The Emperour furthermore made prouisi-
on for all such necessities as were required to the building of the Churches, and wrote vnto
Macarius y bishop, that withall diligence he should further the building. The Emperours mo-
ther as soon as she had finished the Church, which she called New Ierusalem, builded a second,
nothing inferiour to the first, at Bethleem, in the hollow rocke, where Christ was borne accor-
ding vnto the flesh, also a third, vpon y mount where Christ ascended vnto y Father. Besides
she was so vertuous and so meeke, that she would fall down to her prayers in the middelt
of the vulgar sozt of women: that she would inuite to her table, virgins which were consecra-
ted to holy life according vnto the canon of the Church: that she should bring in meate, and
serue them her selfe. Many things she gaue to Churches, and to poore people, she liued godly
and religiouslie, and departed this life being fourscore yeares old. Her body was bzought to
Constantinople, called New Rome, and buried there with princely funerall.

CHAP. XIII.

*How the Emperour Constantine, destroying the Idoll groues of the Gentiles, erected
in sundrie places, many notable Churches.*

The Emperour after this went about to promote christia religio with greater care & in-
dustry, to banish the rites & ceremonies of y ethnicks, to restraine the lewd combats of
fencers and sword players, and to set vp his owne image in their Idolatrical temples.
And when as y Ethnicks affirmed, that y God *Serapis* was he which made the riuer Nilus to
overflow & to water the countrey of Egypt, because that a certaine elle was bzought into the
temple of *Serapis*: the Emperour commanded that elle to be conueyed into the Church of Alex-
andria. When that it was noyseo, that Nilus would no longer overflow, because the God *Se-
rapis* toke great indignation, that he was thus abused: the yeaere following, the riuer did not
only overflow (after his wonted maner) & from that time forth kept his course, but also there-
by declared vnto the world, that Nilus was accustomed to overflow, not after their superstiti-
ous opinio, but by the secret determinatio of the diuine prouidence. Although the Samaritans,
Barbarians, and Gotths, at the same time, assailed the right of the Romane Empire: yet for
all that, the Emperours care and industrie for the building of Churches was not slacke, but
diligently with great aduice did he prouide for both. For he valiantly overcame these nations, vnder
the banner of the crosse, which is the peculiar cognizance of christia profession, so that not
only he depzined them of the tribute, which the Emperours of old were wont to pay vnto the
Barba-

Barbarians: but also they being astonished at this strange historie, yielded themselves then, first of all, wholly to embrace Christian religion, by meanes of the which, *Constantine* had preferred himselfe. *Constantine* againe applied himselfe to building of other Churches, and one he erected in the okegrove of Mambre, where holy scripture reporteth, the Angels to haue bene harbored by *Abraham*. When that he was certified the altars were erected at that oke, that the Ethnickes offered sacrifice and incense in that place to their sained Gods, he sharply rebuked *Ensebius* Bishop of *Cæsarea*, by his letters, because that through his slacknesse in executing his office, that wickednes was committed. He commandeth therefore the altars to be turned upside downe, and a Church hard by the oke, to be builded. He commandeth another Church to be builded in *Heliopolis* of *Phœnicia*, that for this cause. What law maketh the *Heliopolis* had of old, I am not able to say, but the lawes and customes of the cite do manifestly declare what kind of man he was. By the custome of their countrey, they haue all women in common, and therfore of their children there can no certaintie be had. Amongst them there is no difference, either of father or sonne. They giue their virgins to strangers, which come amongst them, to be deflowred. The Emperour endeouored wholly to abrogate this old and rotten custome of theirs. For when he had taken away this brutish & beastly kind of behaviour, he made a sacred, and a seuerer law: that kindreds and families should be known amongst them, and seuered one from another. To be short, when he had builded Churches amongst them, he hastened to consecrate them a bishop, & to ordaine the holy company of clergy men. Thus the state of the *Heliopolis*, after the removing of the former filth, was resumed into modest behaviour. In like manner he ouerthrew the temple of *Venus* in *Aphaca*, standing at the fote of mount *Libanus*, and rooted out all the wicked rites and ceremonies which were wont to be done there, both impudently and irreuerently. What shall I speake of the familiar Diuell, & the spirite of diuination the which he soiled in *Cilicia*, and commanded the Idol, in whose closets he had craftily hid himselfe, to be destroyed: furthermore he was so feruent in promoting Christian religion, that when he should haue warred against the Persians, he made him a tent much like the tabernacle of *Moses* in the desert, the forme and figure resembling the Church of God, and the same of a changeable colored velle, which he caried about with him, that in the wast wilderness and desert places, he might alwayes finde ready an holy Church, to sing Hymnes, and deuoutly to serue the living God. But the same battell went not forward, for the Persians feared the power of the Emperour, and so all iniuries were put up, and peaceably ended. That the Emperour also imploied great labour and travell, in building towne, and Cities, and that of diuerse pelling villages, he made princely Cities, (for example *Drepane* after his mothers name, and *Constantia* in *Palastina*, the name of his sister *Constantia*) I thinke it presently not needfull to commit to writing for the posteritie. For it is not our duty to declare other famous actes of the Emperour, but only those which appertaine vnto Christian religion, and specially the estate of the Churches. Wherefore in as much as the famous acts of the Emperour, tend to another purpose, and require a proper and a peculiar kinde of handling, I leaue them for others, which both know, and can sufficiently discourse thereof. I of mine owne part, would neuer haue laid pen to paper, if the Church had bene at vnitie and concord within it selfe. For where there is no matter ministered to write, there the writer seemeth to be fond, and his travell frustrate. But in as much as the subtiltie of Sophisters fond quirkes, and fallacies of Satan, depayed in those dayes the Apostolicke and sincere Character of Christian religion, senered also, and as it were vniroynted the members of Christ, I thought good to say something of them, whereby the ecclesiasticall affaires, may not fall into the dust of obliuion. For the knowledge thereof is much set by among most men, and settleth for experience, the minde of such a one as is well sene therein. For when anie daime controuersie riseth about the signification of a word, it teacheth him to haue a stayed head.

Genes. 18.

Constantine abrogated the most filthy laws of the Heliopolis, & brought them to the Christian faith.

The temple of Venus ouerthrowen.

The diuell was faine to flye out of the Idol.

The tent of Constantine like the tabernacle of Moses.

Exod. 35.

Cap. 19 in the Greeke.

CHAP. XV.

How that in the time of *Constantine*, the middle Indians embraced the faith of Christ by the meanes of *Adesius* and *Frumentius*: for *Atanasius* Bishop of *Alexandria* created *Frumentius* Bishop, and sent him to preach vnto the Indians.

How

The increase
of Christian
religio vnder
Constantine.

The middle
Indians were
not Christe-
ned afore the
raigne of Co-
stantine, that
is, 300. and od
years after
Christ.

Frumentius
was consecra-
ted bishop by
Athanasius, &
sent to couert
the Indians.
Ruffinus Ecc.
hist. li. i. ca. 9.
Cap. 20. in the
Greece.

The sea Eux-
inus deuideth
Europe from
Asia.

Now it remaineth that we declare how and by what meanes, Christian religion cal-
ged and spred it selfe vnder the raigne of this Empero^r. For the nations which in-
habited the middle India, and Iberia, then first of al receiued the faith of Christ, and
I haue ioyned thereunto the middle India, I will declare in few words. When the Apostles
by lot, had sorted themselves to trauell vnto certaine nations, *Thomas* chose Parthia, there to
execute the function of an Apostle: *Matthew*, *Ethiopia*: *Bartholomew* chose India, which aboy-
neth hereunto. But the middle India, inhabited of many barbarous nations, varying among
themselves also in language, was not lightened with the word of God and the faith of Christ
afoze the raigne of *Constantine*. And what drew them to embrace the faith I am now about to
declare. *Aleropius* a certaine Philosopher, borne in Tyrus, longed to see, and was very desirous
to trauell into the Indian country, as I am perswaded, he was allured therunto by the exam-
ple of *Metrodorus* the Philosopher, who afozetime had thoghly traueled that country. *Aleropius*
then, taking with him two young men, that were his cosins, which also were skilful in
Greek tongue, toke ship, & sailed to the same country, and when as he had enioyed his full de-
sire, and now again longed to be at home, being pinched with want of necessary food, he arri-
ued at a place, where there was a sure & a safe haven. It fell out, at the very same time, that the
league concluded betwene the Romans and the Indians was broken. The Indians then laid
hands vpon the Philosopher, & such as sailed with him, & slew them al, the Philosopher's two
yong cosins only excepted. The children they pitied, because of their tender yeares, & being lo-
ued, they are given for a present vnto the King of India. The King liking very well of their
yong countenances, made the one whose name was *Aedesius* his cupbearer, to attend vpon his
cup at the table: & the other whose name was *Frumentius*, he made master of the kings robes.
Not long after the king died, leaving behind him a sonne that was very yong, & the scepter of
his kingdom vnto his wife, manumising also *Aedesius* and *Frumentius*. The quene being very
careful ouer this yong prince, requested them both to take the gaird & government of him, vntill
he came to lawfull yeares & mans estate. The yong men, accozding vnto her request, dili-
gently apply themselves about the princes affaires, but specially *Frumentius*, who was in
chiefest authoritie. This *Frumentius* enquired earnestly of the Romane merchants, which did
traffike in that countrey, whether there was any Christian in that company. When he had
found certain, & signified vnto the his companions estate & his own, he prayed them to chuse
vnto themselves severall places, where after the manner of Christians they might poure
out prayers vnto the liuing God. In procelle of time, *Frumentius* builded a Church for prayer.
And those Christians ioyned vnto them certaine Indians, whom they instructed in the principles
of the faith. When as the kings sonne came to full yeares, *Frumentius* & *Aedesius* resigne
vnto him his kingdom the which they had prudently gouerned, & craue licence of him for the
to depart vnto their native country. But when as the king & his mother earnestly intreated
the to tary & could not preuaile, being very desirous to visite their native soile, they take their
leauie, & bid farewell. *Aedesius* went to Tyrus, for to see his parents and kinsfolkes. *Frumentius*
got him to Alexandria, & opened the whole matter, & al the circumstances vnto *Athanasius* who
a few dayes befoze, was there staled Bishop. He told him what happened in his iorney, that
there was good hope, that the Indians would receiue the faith of Christ. He prayeth him to send
thither a bishop, & withal other clergie men, & that he should not make light accompt of such
as might easily be brought to saue their soules. *Athanasius* pondering with himself, what pre-
paratiō was fittest for his voyage, made *Frumentius* himself bishop, & said, that he knew none
fitter for this function then himselfe. And the matter was thus concluded. *Frumentius* being co-
secrated bishop, went backe againe into the Indian countrey, preached the faith of Christ, build-
ded many churches, & thzough the power of God, wrought many miracles, curing many both
outwardly in body and inwardly in minds. These things *Ruffinus* reporteth himselfe to haue
heard with his eares, even of *Aedesius* himselfe, who after that was made rest at Tyrus.

CHAP. XVI.

How the nation inhabiting Iberia was conuerted into the faith of Christ.

Now I am constrained, for the time so requireth, to make relation how the Iberians
at that time receiued the Christian faith. There was a certain godly & deuout woman,
taken captiue of the Iberians. These Iberians dwell nigh the sea Euxinus, a people they
are,

are, hauing their original of the Iberians which inhabite Spaine. This woman being a captiue, & hauing her conuersation with Barbarians, gaue herselfe wholly to godlines. For she exercised very much the discipline of continencie, she vſed a ſeuere kind of abſtinence, & alwayes applied her ſelf to ſeruent prayer. The which thing when the Barbarians perceined, they wondered at the ſtrangenes of the act. It ſel out that the kings ſonne of very tender yeares, ſet into a dangerous diſeaſe. The queene (after that country maner) ſent the child vnto other women for phyſicke, to try if experience had taught them any medicine that might cure that malady. But when the nurce had caried the child about vnto euerie woman, and could purchase remedy of none, at length he is brought vnto the woman that was captiue. She in the preſence of many women, although ſhe laid thereunto no ſalue or remedy in the world (for of truth ſhe knew none) yet tooke ſhe the child, layd her ſackcloth vpon him, and ſaid onely theſe words: Chriſt which healed many, will alſo heale this infant. When ſhe had uttered theſe words, and prayed vnto God for aide & aſſiſtance, the child forthwith recovered, and thenceforth enjoyed perfect health. The ſame of this act was byruted abrode among all the Barbarian wiues, and came at length vnto the Queenes eare, ſo that her name was famous, and the captiue woman much ſpoken of. In a while after the Queene her ſelfe fell ſicke, and this ſimple woman was ſent for. She reſuſed to go, leſt that peraduenture ſome violence, contrary to the modestie of her nature, were offered vnto her. The Queene then is conueyed vnto her. She prayeth the like as ſhe had done beſore vnto the child. Forthwith the Queene is rid of her diſeaſe, ſhe thanketh the woman. But the woman answered: it is not my doing, but Chriſts, the Sonne of God, and maker of heauen and earth. She exhorteth the Queene to call vpon him, and to acknowledge him for the true God. The king maruelling that this malady which raigned among the Iberians was ſo ſone cured, made inquiſition who healed his wife, and commanded the captiue woman ſhould be bountifully rewarded. Who made answer: that ſhe wanted no riches, but eſteemed godlineſſe as great treaſure: and that the king ſhould receive a precious iewel, if that he would acknowledge that God whom ſhe profeſſed. With theſe words ſhe ſent backe the rewards. The king laid vp theſe ſayings in his breaſt. The next day after as the king went a hunting, ſuch a thing hapned. The hills and foreſt where his game lay, were overcaſt with darke cloudes and thicke miſt, the game was vncertaine and doubtfull, the way ſtopt and intricate. The king being at his wittes end, not knowing what was beſt in this caſe to be done, called earneſtly vpon the gods which he accuſtomed to ſerne. But when his calling vpon them ſtood him in no ſted, it came to his mind, to thinke vpon the God of the captiue woman, vnto him he turneth and crieth for helpe. As ſone then as he had prayed vnto him, the cloud was diſſolued, & the miſt ſcattered it ſelfe and baniſhed away. The king wondering, returned home ioyfully and told his wife all that had happened. Immediately he ſends for the captiue woman: when ſhe came, he demanded of her what God it was whom ſhe ſerved: ſhe ſo inſtructed the Iberian king, that he publiſhed abrode the prayſes of Chriſt. For he embracing the faith of Chriſt by the meanes of this deuoute woman, made proclamation that all his ſubiects ſhould come together. To them he rehearſed the manner of his ſonnes curing, the healing of his wife, and what happened vnto him as he went a hunting. He exhorted them to ſerne the God of the captiue woman. They preach Chriſt to both ſex, the king to men, and the Queene to women. As ſone as he had learned of the captiue woman the forme and faſhion of Churches which the Romaines vſed, he cauſed a Church to be builded, and gaue charge, that with all ſpede prouiſion ſhould be made for building. To be ſhort, the houſe of prayer is erected. As ſone as they went about to liſt vp the pillars, the wiſedome of God euen in the worke it ſelfe, ſetled the minds of the people, and drew them to Chriſt. It ſel out that one of the pillars remained immoueable, and could by no deuice be remoued, the ropes brake, and the engines crake in peeces, the workemen deſpaire, and returne euery man to his home. When the faith of the captiue woman made it ſelfe manifeſt, for in the night ſeaſon when no man perceined, ſhe came vnto the place, and continued in prayer all night long, by the diuine prouiſion of God the pillar is winded vp in the aire ouer the foundation, and there hangeth lenell wiſe, without either prop or buttreſſe. At the breaking of the day, the king being a carefull man, not forgetfull of his buſineſſe, came to ſee the building, and beholdeth the pillar hanging in the ayre lenell ouer his place. He wondereth at the ſight, and all that ſaw it were aſtoniſhed. In a little ſpace after,

The king of
the Iberians
child is cured

The queene
of the Iberi-
ans healed,

How the
king of the
Iberians was
conuerted vn-
to the faith.

before

before their faces, the pillar came downe, and fastened it selfe in his proper place. Whereupon they all shouted, the kings faith is held for true, and the God of the captive woman was extolled with praises. Thenceforth they stagger not at all, but with chearfull minds they raise the rest of the pillars, and in a while after they finish the building. After this they send Embassadors unto *Constantine*, requesting league thenceforth to be concluded betwene them and the Romaines, they craue a Bishop and Clergy men to instruct them, protesting their sincere and unfained belief in *Christ*. *Raffinus* reporteth that he learned these things of *Bacarius*, who sometime governed the Iberians, afterwards comming vnto the Romaines was made capitaine ouer their souldiers in *Palæstina*: and in his later dayes stood the Emperour *Theodosius* in great steede in the battle which he gaue to *Maximus* the tyrant. Thus did the Iberians receiue the *Christian* faith in the dayes of *Constantine* the Emperour.

CHAP. XVII.

Of *Antonie* the monke, and *Manes* the hereticke
and his originall.

Cap. 21. after
the Greeke.

Antony the
Ermite.

*Cap. 22. in
the Greeke.
The Mani-
chees blased
their heresie
a litle before
the raigne of
Constantine.
Anno. 281.
Euseb. lib. 7.
cap. 30.
The original
and authors
of the heresie
of the Mani-
chees.
Buddas other
wife *Tere-*
bynthus an
hereticke di-
eth miserably

Manes the
hereticke and
his detestable
opinions.

The same time liued *Antonie* the monke in the deserts of *Egypt*. But in as much as *Athanasius* Bishop of *Alexandria*, hath lately set forth in a generall volume, intituled of his life, his manners and conuersation, how openly he buckled with diuels, how he overreached their sleights and subtle combats, and wrought many marvellous & strange miracles, I thinke it superfluous of my part to intreat thereof. The dayes of *Constantine* haue yielded great plenty of rare and singular men, but among the good wheate tares are accustomed to grow, and the spite of Satan is the sworne enemy of prosperous affaires. For a litle before the raigne of *Constantine*, a counterfeit religion, no other in shew then the service of pagans, mingled it selfe with the true and *Christian* religion, no otherwise then false prophets are wont to rise among the true Prophets of God, and false Apostles among the zealous Apostles of *Christ*. Then went *Manichæus* about covertly to bring into the Church of God the doctrine of *Empedocles* the heathen philosopher, of whom *Eusebius Pamphilus* made mention in the 7. booke of his ecclesiasticall history, yet not exquisitely handling his doings. Wherefore I looke what he omitted, that I suppose necessary to be supplied of vs, for so we shall some learn both who and what this *Manichæus* was, and also by what meanes he presumed to practise such leud enterprises. A certaine Saracen of *Scythia* had to his wife a captive, borne in the byper *Thebais*, for whose sake he settled himselfe to dwell in *Egypt*: and being well scene in the discipline of the *Egyptians*, he endeuored to sow among the doctrine of *Christ*, the opinions of *Empedocles* and *Pythagoras*. That there were two natures (as *Empedocles* dreamed) one god, another bad: the bad enmitie: the good vnitie. This *Scythian* had to his disciple one *Buddas*, who afore that time was called *Terebynthus*, which went to the coasts of *Babylon* inhabited of *Persians*, and there published of himselfe many false wonders: that he was borne of a virgin, that he was bred and brought vp in the mountaines; after this he wrote foure booke: one of *Mysteries*: the second he intled The Gospell: the third, The *Sacros*: the fourth, A summarie. He sayned on a time, that he would worke certaine feats, and offer sacrifice, but he being on high, the diuell threw him downe, so that he brake his necke and died miserably. His hostesse buried him, toke all that he had, and bought therewith a ladde of seven yeares old, whose name was *Cubricus*. This woman after that she had made him a free denizon, and trained him vp in learning, not long after dyeth, and gaue him by legacie all the goods of *Terebynthus*, the booke also which he had written being the *Scythians* disciple. Which things when this free denized *Cubricus* had gotten, he conueyed himselfe forthwith into *Persia*. He changed his name, and in stead of *Cubricus* he calls himselfe *Manes*. The booke of *Buddas* otherwile called *Terebynthus*, he setteth abroad as his owne doings, vnto such as were lured with his follie. The titles of the booke barely gaue a shew of colour of *Christian* religion, but in truth it selfe the doctrine tasted and saoured of paganism. For *Manes* as he was lured a wicked man, taught the world to serue many gods: he commanded the Sunne to be worshipped: he was a saourer of ffall destinie: and denied free will in man. He said plainly the soules went from one bodie into another, following herein the fond opinions of *Empedocles*, *Pythagoras*, and the *Egyptians*. He would not confesse that *Christ* was borne, but sayd that

he had the forme of figure of a man. He reuised the Law and Prophets, and called himselfe the comforter, all which things are farre from the true and right faith of the Church of God. In his epistles he was not ashamed to intitle himselfe an Apostle. But his lewd and shamelesse leadings were recompensed with due punishment; and that for this cause. The King of Persia his sonne fell into a dangerous disease; the father used all meanes possible to restore his sonne to his former health. Being told of *Manes*, and perswaded that his feates were farre from fallshood and Tegerdennaine, sent for him by the name of an Apostle, hoping with himselfe that by his meanes his sonne should recover. Being come he takes the Kings sonne in hand with sorcerie and witchcraft: the King seeing his sonne almost gone, and reported vnder his handes, commaunded the sorcerer should be clapt in prison, and shortly execution for him; but he dyane prison, fled into Melopotamia, & hid himselfe for himselfe. The King hearing that he was in those parts, made him to be apprehended, & laid him alive, in his skinne, filled it full of chaffe, and hanged it at the gates of the citie. These things we report to be true and faithfully alleged by vs out of the booke intituled, The disputation of *Arrian* Bishop of Cascharian in the Citie in Melopotamia. This *Arrian* reporteth that he discouered with him face to face, and there layeth downe all that we wrote before of his life and conversation. Thus as (I said before) it falleth out in all ages, that the spite of Satana will not suffer godlinesse to haue good successe, but lends forth such lewd varlets to entrap the simple people. But what is the reason thereof, why our louing and mercifull God permits such lewdnesse, whether it be to trie and sift the true doctrine of his Church and to cut off the vaine conceits and opinions which many haue of religion: or whether it be for some other cause whatsoeuer, as it is hard to determine thereof, so few wordes will not suffice, neither is presently fit opportunitie and occasion ministered to discourse of that matter. It is not verily the marke we shoke at, exquisitely to entreate of diuers and variable opinions and sentences of men, neither to search out the secret and hid mysteries of the prouidence and will of God, but truly as much as in vs lyeth, to set forth the Ecclesiasticall historie. And because we haue reported after what sort the cursed opinions of the Manichees sprang vp a little before the raigne of *Constantine*, now let vs returne to discourse of the times inuent to this our purposed historie.

The miserable death of the hereticke *Manes*.

Forbiddeth the Greekes to Antioch.

the Greekes to Antioch after the Greekes.

CHAP. XXIII.

How that *Eusebius* Bishop of Nicomedia, and *Theognis* Bishop of Nice, remembering themselves after their recantation, wrought all the spite they could to auer from the faith established in the Council of Nice, and sought meanes to mischiefe *Athanasius*. Of the council summoned at Antioch, which disposed *Eusebius*, about whom there arose such a sedition in Antioch, as destroyed in manner the whole citie.

Eusebius and *Theognis* returning from exile, regained their former dignities, removing (as I said before) such as were placed in their seats. They were in great reuerence and estimation with the Emperour, and enjoyed great libertie, for that they had forsaken the cruel and ranked opinion of *Arian*, and given themselves to the true and right faith. But these men for all that abused their libertie, and made more stirre in the world then euer was before. Two things bzore them thereunto: the detestable heresie of *Arian*, which held their minds of a long time, and the deadly hatred they bare vnto *Athanasius*. Because he valiantly withstood them as they disputed in the Council of Nice, first of spite they chalenge his degree and vocation, saying: he was no fit man for the name of a Bishop, next that he was elected by vnlawfull persons. But although he cleared himselfe of these opprobriums and slanderous reports (his vpright conversation was such, he could not be removed from the Bishops seat of Alexandria) and contended earnestly for the faith decreed by the Council of Nice: *Eusebius* Bishop of Nicomedia endeoured with might and maine, through wiles and subtletie to depose *Athanasius*, and to bring *Arian* into Alexandria. For by this meane he thought best to rite out of the Church the faith of *Housonius* to wit, Of one substance, ratified of the council, and to plant the pestilent doctrine of *Arian*. And as at some times he intreated him by letters and fair wordes: so on the contrary, at other times he went about to terrifie him with threats. But

Hatred and heresie loyned together.

Antioch, the which was the Emperours Conscience, Antioch.

But when *Atanasius* would in no wise yield, he sought to persuade the *Emperour* that his wonted clementie he would give *Arian* the hearing, and pardon him, that he might turne vnto Alexandria. But what trecherie he practised to bring this his purpose to effect, will shew in another place. Afoze that these things were fully come to an end, there arose other hurtyburly in the Church: for the members themselves brake asunder the peace and quiet bond of the Church. *Eusebius Pamphilus* reporteth, that immediately after the ending of the Council, a civil dissention arose throughout all Egypt: the cause he saith was this, whereby he was of others suspected of double dealing. He was thought to have overshipped the cause, for that he had determined with himselfe not to subscribe to the acts of the Nicene Council. But as he hath learned manifestly by divers writings, the bishops wrote privately one to another after the Council, the clause of *One substance* was blent exceedingly their mindes, and whilst that they sifted and searched out the sense and meaning thereof, even vnto the quicke, they raised civil dissention among themselves: that their conclusions seemed nothing else, but combats in the night and darkness, as blindfolded babbling. It seemed that neither side understood well the cause that was thrust vnto each other. For such as reiected the clause of *One substance*, (thinking hereby that which received it, went about to establish againe the heresie of *Sabellius* and *Monimus*) called the true professors, blasphemous persons, as if they had gone about to take away the substance of the Sonne of God, such as on the contrary cleaved vnto the canon of *One substance* thought their adversaries brought in the service of many gods, and abhorred them as the authors of Paganisme. Forsooner *Eustathius* Bishop of Antioch, sharply rebuked *Eusebius Pamphilus*, as though he had gone about to corrupt the Nicene Crede: but *Eusebius Pamphilus* both cleared himselfe of that slander, and also charged *Eustathius* with the heresie of *Sabellius*. And so all the Bishops wrote inuectives one against the other, as if they had beene by force. When as both parts said, that the Sonne of God had his being together with the Father, and was in the Father, and confessed the Unitie to be in Trinitie: yet (not yet being) they could not agree among themselves, nor set their hearts at rest. Wherefore there was a Council summoned at Antioch, where *Eustathius* for favouring the heresie of *Sabellius* moze then furthering the Canons of the Nicene Council, was deposed: but others do report that there were other matters of no small importance, and lesse homely, in to his charge, as causes of his depzination, yet do they not openly rehearse them. For it is the manner among Bishops, to accuse them that are deposed, to pronounce them for wicked persons, yet to conceale the particular faults. *Georgius* Bishop of Laodicea in Syria, one of them that reiected the clause of *One substance*, in his booke of the praise of *Eusebius Emisenus*, implieth himselfe to haue reported, that the Bishops deposed *Eustathius* the *Sabellian* heretike, *Cyrus* Bishop of Berthea being his accuser. But of this *Eusebius Emisenus* we minde to speake in another place. *Georgius* writeth, that *Eustathius* the *Sabellian* accused by *Cyrus*, and againe *Cyrus* himselfe convicted of the same heresie, to haue bene both remoued out of their Bishopricks. But how can it be that *Cyrus* being himselfe infected with the foule heresie of *Sabellius* should accuse *Eustathius* of the same? Wherefore it seemeth that *Eustathius* was deposed for some other cause. After this there was kindled in Antioch such a fierie flame of sedition, that neuer the whole citie was therewith turned upside downe. The faction was twofold: the one went about to translate *Eusebius Pamphilus* Bishop of Caesarea in Palestine, to Antioch: the other would needs bring againe *Eustathius*. The common sort of people, some cleaved to this side, some to that side. The whole garrison and band of soldiers was so divided and set against the other, that if God, and the allegiance they owed vnto the good Emperour, had not bene called to remembrance, they would lamentably haue murdered each other. For the Emperour by his letters appeased the tumult and sedition that was raised among them. But *Eusebius* refused to be their bishop, and therefore the Emperour did highly commend him. The emperour wrote vnto him of that matter, he praiseth his minde, as pronouncing him happy, for that by the report of all men he was worthy to be bishop, not of one citie, but of the whole world. The sea of Antioch is said to haue wanted a bishop the space of eight years together. But at length, by the means of such as endeavored to overthrowe the Nicene Creed, *Euphronius* was made bishop. And thus much shall suffice touching the Council held at Antioch, for the deposition of *Eustathius*.

Eusebius Pamphilus was no Arian.

*Cap. 24 in the Greeke. The council of Antioch where *Eustathius* was deposed.

Eusebius Pamphilus refused to be Bishop of Antioch, for the which the Emperour Constantine did highly commend him. *Euphronius* an Arian, yet Bishop of Antioch.

CHAP. XIX.

Of the meanes that were wrought to call Arius home, and how Arius deliuered vnto the Emperour his recantation in writing, craftily subscribing vnto the Nicene Creede.

Immediately after, *Eusebius*, who a litle before had left the bishopricke of Berytus, and at that present was bishop of Nicomedia, strived with might and maine, together with his confederates to bring againe *Arius* into Alexandria. But how, and after what sort they brought their purpose to passe, and the means they vsed to perswade the Emperour to call before him *Arius* and *Euzoius*: now I thinke it best to declare. The Emperour had to his sister one *Constantia*, she was the wife of *Licinius*, who sometime was fellow Emperour with *Constantine*, but afterwards for his tyrany was put to death. This *Constantia* had great acquaintance and familiarity with a certaine priest of the *Arian* sect, whom she made very much of. Who through the perswasion of *Eusebius*, and other his familiar and deare friends, made sute vnto her in the behalfe of *Arius*, signifying that the synode had done him iniurie, and that he was not of the opinion he was reported to be. *Constantia* hearing this, beliened the priest, but durst not make the Emperour priuy thereto. It fell out that *Constantia* was visited with great sicknesse, so that the Emperour came very oft to see her. When the woman perceined her selfe to be dangerously sicke, and waited for no other then present death, she commends vnto the Emperour this priest, she praiseth his industrie, his godlinesse, his good will and loyalty vnto the imperiall scepter. In a short while after she departeth this life. The priest is in great authoritie with the Emperour: and creeping every day more and more into better estimation, breaketh the same matter vnto the Emperour as before vnto his sister: that *Arius* was of no other opinion then the council had decreed: and if he would bouchsafe him his presence, that he would subscribe vnto the canons: and that he was falsely accused. This report that the priest made of *Arius*, seemed very strange vnto the Emperour, who gaue againe this answer: I (saith he) *Arius* be of that minde, and (as you say) agræth with the faith confirmed by the Councell, I will not onely giue him the hearing my selfe, but also send him with honour to Alexandria. When he had thus spoken, immediately he wrote vnto him as followeth.

*Cap. 15. after the Greeke.

The Epistle of Constantine the Emperour vnto the hereticke Arius.

Constantine the puissant, the mightie and noble Emperour. Notice was giuen now a good while ago vnto thy wisdom, that thou shouldest repaire vnto our campe, to the end thou mightest enjoy our presence, wherefore I cannot but maruell why thou camest not with speede, according vnto our will. Now therefore take one of the common wagons, and make hast to our campe, that vnderstanding our clemencie, and the care we haue ouer thee, thou maiest returne to thy native country, God keepe thee welbeloued. Written the 5. of the kalends of December. This was the epistle which the Emperour wrote vnto *Arius*. I cannot verily but wonder at the maruelous endeour and entire loue the Emperour bare vnto pietie and christian profession. For it appeareth by the epistle that the Emperour admonished *Arius* oftentimes to recant, and therefore now both he reprehend him, for that he being oft allured by his letters, made no speedy reformation of himselfe. *Arius* in a while after the receite of the Emperours letters, came to Constantinople: there accompanied him *Euzoius*, who had bene Deacon, whom *Alexander* deposed the selfe same time together with the other *Arians*. The Emperour bids them welcome, & demandeth of them, whether they would subscribe vnto the Nicene Creede: they answer the Emperour that they would do it with a good will. The Emperour bids them quickly lay downe in writing their creede. They frame their recantation, and offer it vp vnto the Emperour, in this sort: Vnto the most vertuous, and our most godly lord and Emperour *Constantine*: *Arius* and *Euzoius*. We haue laid downe in writing (noble Emperour) the forme of our faith, euen as your godly and singular zeale hath giuen vs in charge: we do protest that both we our selues, and al they that be of our side, do beleue as followeth: We beleue in one God the Father almightie, and in his Sonne our Lord *Iesus Christ*, begotten of him before all worlds, God the word, by whom all things were made both in heauen and earth, who came downe from heauen, and was made man, who suffered, rose againe, and ascended into heauen, and shal come againe to iudge both the quicke and the dead. And we beleue in the holy Ghost, the resurrection of the flesh, the life of the world to come, the kingdome of heauen, the one Catholicke Church of God scattered farre and lowing.

Constantine was informed of *Arius* his recantation when he wrote this.

*Cap. 16. in the Greeke. The recantation of *Arius* and *Euzoius*, giuen vp vnto the Emperour, together with the forme of their faith, where they dissemble both with God and man, writing one thing, & meaning another, as it appeareth in the chapter following.

Mat. 28.

wide, ouer the face of the whole earth. This faith haue we learned of the most holy Euangelists, where the Lord himselfe said vnto his disciples: Go teach all nations, baptizing them in the name of the Father, and of the Sonne, & of the holy Ghost: euen as the whole Catholicke Church, and the Scriptures do teach, all which we faithfully beleue. God is our Iudge, both now, and at the day of iudgement. Wherefore (most holy Emperour) we humbly craue of your godly highnesse, inasmuch as we are cleargie men, and retaine the faith and affection both of the Church, and also of holy Scripture, that of your wonted zeale, wherewith you prouide for vnitie, and the right honor of God (all controuersies, and quarrells, and cauations, and subtile quireks whatsoeuer laid aside) you will couple vs with our mother the Church: that both we and the Church of God among our selues may liue quietly, and ioynly with one heart and voice powre vnto God the accustomed prayers for the peaceable and prosperous estate of your Empire, and for all mankind.

Cap. 27. after the Greeke.

CHAP. XX.

How Arius by the commandement of the Emperour returned to Alexandria, whom Athanasius would in no wise admit: against Athanasius, Eusebius and his confederates patched diuers crimes, and presented them vnto the Emperour, so that in the end a Synode was summoned at Tyrus, to pacifie these quarrels.

Athanasius would not receiue Arius in to the Church of Alexandria.

Constantine wrote this to Athanasius b. of Alexandria in the behalfe of Arius the heretike, who deceived them both.

Athanasius is falsely accused of extortion.

Athanasius is falsely accused of treason.

When that Arius had perswaded the Emperour in such sort as we said before, he returns to Alexandria, but yet he could not with al his wiles tread downe the truth, the which he had so egregiously dissembled. Athanasius would not receiue him into the Church of Alexandria after his return, for he detested him as a monster of the world. Arius neuertheless while that he priuily sowed his pestilent opinion, goeth about to set the whole citie on an vpstoke. At what time Eusebius himselfe both wrote vnto Athanasius, and also the Emperour to command him by his letters, to condescend vnto the admission of Arius and his complices. Athanasius for all that would not receiue them into the Church, but wrote backe againe vnto the Emperour: that it was not lawfull for such as had made shipwrecke of their faith, and had bene held for accursed of the Church, after their return and conuersion, to receiue their former dignities. The Emperour was in a great chafe, and conceiued great displeasure against Athanasius for this answer, threatening him by his letters as followeth: In as much as thou art made priue to our will and pleasure, see that thou make the dore wide open to all that desire to enter into the Church. For if I vnderstand that any one (which desired to be made a member of the Church) hath by any meanes through thee bene hindered, or his entrance stopped, I will forthwith send one of mine officers, who by authoritie from me, shall both depose thee of thy bishoprick, and also place another in thy roome. This the Emperour wrote respecting the commodie of the Church, and the vnitie of the counsell, lest that through variance it were dissolved. Eusebius then, who hated Athanasius with deadly enmitie, thought no time fitter then that to bring his purpose to effect (for he had the Emperour incensed against him, which was meate and drinke for Eusebius) and therefore he raised all that troublesome stirre, to the end he might cause Athanasius to be depouled of his bishopricke. For he thought verily, that if Athanasius were once remoued, Arianisme then should beare away the bell. Wherefore there conspired against him at once, Eusebius Bishop of Nicomedia, Theognis Bishop of Nice, Maris Bishop of Chalcedon, Ursacius Bishop of Singidon a citie of the type Pannonia, and Valens Bishop of Mursa, a citie also in Pannonia. These men being of the Meletian sect, and caused diuers crimes to be laid vnto Athanasius charge. And first of all the depositions of Eufon, Eudemon, and Collinicus, that were Meletian hereticks, then charged Athanasius, that he had enioyned the Egyptians, to pay for a yearly tribute vnto the Church of Alexandria a linen garment. But Alpinus and Macarius, priests of the Church of Alexandria (who then as it chanced were at Nicomedia) confuted this slanderous report that was laid against Athanasius, and perswaded the Emperour, that all their malicious tales were manifest vntruths. Wherefore the Emperour wrote vnto his aduersaries, and rebuked them sharply, but he requesteth Athanasius to repaire vnto him. Yet againe Eusebius together with his complices, before his coming patched another crime, farre more heinous then the former: that Athanasius went about traiterouslie to defraude the Emperour's edicts, in sending to one Philumenus a basket of sozlar full of gold. The Emperour then being at Psamathia, a manour without the walls of Nicomedia, by lifting out of this matter,

found *Athanasius* to be guiltlesse, and sent him away with honoz. writing also to the Church of Alexandria, that their Bishop was falsely accused befoze him. But I thinke best, and with moze honesty a great deale, to passe ouer with silence the sunozie kindes of slanders *Eusebius* together with his adherents inuented afterwards against *Athanasius*, lest that the Church of God be blemished and slandered of them which haue their mindes farre estranged from the religion and faith in Christ Iesu. For the things committed to writing, are wont to be knowne of all, and therefore it was our part to compysse in few wordes such things as required a senerall tract. But neuerthelesse I thinke it my duty, in few wordes to declare out of what fountaine these false accusations issued, and whence such as forged them had their originall. *Marcôtes* is a countrey of Alexandria, in it there are many villages, and the same well peopled: within the same also there are many Churches, yea of great fame, all which are vnder the Bishop of Alexandria, within the iurisdiction of his sea and Bishopricke. In this *Marcôtes*, one *Ischyra* (for so they called him) practised priuily such a kinde of offence as deserved a hundred kinds of death. For when as he had neuer taken orders, he called himselfe a minister, and presumed to execute the function of a priest. Who when he was taken with the manner fled away priuily, and got him straight to Nicomedia, to the faction of *Eusebius* as a sure and safe refuge. They, for hatred they owed vnto *Athanasius* entertained him for a priest, and promised to make him Bishop, if he would accuse *Athanasius*, so that hereby, I meane by the false reports of *Ischyra*, they took occasion to slander *Athanasius*. For *Ischyra* blased abrode, that vpon a sodaine they brake in vpon him, and dealt with him very contumeliously: that *Macarius* beate the altar with his heeles, ouerthrew the Lords table, brake the holy cup, and burned the blessed Bible. They promised him for these his malicious accusations (as I said befoze) a Bishopricke, for they were fully perswaded, that the crime laid to *Macarius* charge was of force sufficient, not onely to displace *Macarius* that was accused, but also to remoue *Athanasius* who had sent him thither. This slander was compassed against him in a while after. Afoze that time the complises of *Eusebius* had forged against him another accusation, full of spite and cankered malice, whereof I will presently intreat. They got I wot not where, a mans hand: whether they stole a man and stroke of his hand, or cut off the hand of a dead man, God knoweth alone, and the authours of this trecherte: this hand the Bishops of *Meletius* sect bzing forth, in the name of *Arsenius*, and protest that it was his hand: the hand they bzing forth, but *Arsenius* they hid at home. They say mozeouer, that *Athanasius* used this hand to magicke and sozcery. And although this was the chiefest thing that was laid to *Athanasius* charge: yet as it falleth out in such kind of dealing, other men charged him with other things. For they which spited him vnto the death, went then about to worke all meanes possible to mischeine him. When these things were told the Emperoz, he wrote vnto *Dalmatius* the Censoz, who was his sisters sonne, and then abode at Antioch in Syria: that he should call such as were accused befoze the barre: that he should heare the matter, and execute the offenders. He sent thither *Eusebius*, and also *Theognis*, that *Athanasius* might be tried in their presence. *Athanasius* being cited to appeare befoze the Censoz, sent into Egypt, to sake out *Arsenius*, for he vnderstood that he hid himselfe. But he could not take him, because that he fled from place to place. In the meane while the Emperour cut off the hearing of *Athanasius* matter befoze the Censoz, for this cause. He called a Synode of Bishops for to consecrate the temple which he had builded at Ierusalem. The Emperoz had willed the Bishops assembled at Tyrus, to debate together with other matters the contestation raised about *Athanasius*, to the end (all quarrels being remoned) they might cheerfully solemnize the consecration of the Church, and dedicate the same vnto God. *Constantine* went now on the thirtieth yeare of his raigne. The Bishops that met from euery where at Tyrus, being cited by *Dionysius* the Senatoz, were in number threescore. *Macarius* the priest of Alexandria being fast bound with letters and bolts of yron, was brought thither by the souldiers. *Athanasius* would not come to Tyrus, not dismayed so much with the slanderous reports that were layd to his charge (for his conscience accused him of nothing) as he feared greatly, lest that they should bzing in some immonation preiudiciall to the decrees of the Nicene Councell. But because that the angry lines and threatening letters of the emperour moued him not a little (for he had written vnto him, that if he came not of his owne accord, he should be brought thither with a vengeance) he came of necessity vnto the Councell.

Ischyra a false minister forging orders vnto himselfe. *Athanasius* is falsly charged with the misdemeanor of his clergy.

Athanasius is falsly accused of murder and magicke.

*Cap. 28. after the Greeke.

Macarius a minister being falsly accused by the Arian & Meletian hereticks, is thus shamefully dealt withall.

Cap. 29. after
the Greeke.

How *Arsenius* (whose hand they said had bene cut off) was found out, and brought before the barre, to the confusion of *Athanasius* accusers, which then fled away for shame: and how that *Athanasius* being otherwise partially dealt withall of the councill, appealed vnto the Emperour.

The diuine prouidence of God brought to passe, that *Arsenius* also came to Tyne. For he quite forgetting the lessons giuen him by those false accusers that bzied him for the purpose, came thither as it were by stealth, to know what netes there were in that coasts. It fell out that the seruants of *Archelaus* a Senatoz, heard say in a certaine tipling house, that *Arsenius* whom they repozted to haue bene slaine, was there and hid himselfe in a certaine house of the towne. When they heard these things, and eyed well the authoz of this report, they reueale the whole matter vnto their lord and master. He forthwith laying all delays aside, sought out the man, being sought found him, being found he laid him fast by the heeles, and bids *Athanasius* be of good chere: that *Arsenius* was come thither aliuie. *Arsenius* being in holo, denieth himself to be the man. But *Paulus* Bishop of Tyrus, who knew him of old, affirmed plainly that he was *Arsenius* in deede. These things being thus rightly disposed by the wisdom and prouidence of God, *Athanasius* not long after is called befoze the councill, in whose presence the accusers bring forth the hand, and charge him with the haynous offence. He behaueth himselfe wisely and circumspectly, and demandeth first of them all that were present, and also of his accusers: whether any of them did euer know *Arsenius*? When that diuers of the had answered, that they knew him very well, he caused *Arsenius* to be brought befoze them, with his hands couered vnder his cloke, and then againe demandeth of them: Is this felow that *Arsenius* which lost his hand? At the sight of the felow, some of them that were present (except the that knew whence the hand came) were astonied: some others thought verily that *Arsenius* wanted a hand, and gane diligent eare, to see what other shift *Athanasius* had to saue himselfe. But he turning by the one side of *Arsenius* his cloke. Shewed them one of his hands. Againe whē some did surmise that his other hand was cut off, *Athanasius* at first paused a while, and in so doing brought their minds into a great doubt: but in the end without any moze ado he casteth vpon his shoulder the other side of his cloke: and sheweth them the second hand, saying vnto al that beheld it: You see that *Arsenius* hath two hands, now let mine accusers shew vnto you the place where the third hand was cut off. This trecherie of theirs touching *Arsenius*, being thus come to light, the dealing was so shameful, that the accusers could not tell which way to turne themselves. *Achaab* otherwise called *Iannes*, the accuser of *Athanasius*, crept by stealth from the barre, thrust himselfe among the thzong, and priuily ran away. Thus did *Athanasius* cleare himself of this slander, vsing exception against no man. For he doubted not at all, but that the very presence of *Arsenius* would astonish the slanderers, to their vtter shame & ouerthrow. But for the wiping away of 2 crimes laid to *Macarius* charge, he toke the benefit of the law, vsing such exceptions as were lawfully prescribed for the defendant. And first of all he excepteth against *Eusebius* and his adherents, as open enemies, saying: by law it was not permitted for enemies to be iudges. Secondly he requireth that they shew vnto him, whether *Ischyra* the accuser had lawfully received orders and priesthood. so that it was laid downe in the bill of enditement. But the iudges considered nothing of these circumstances: the law proceedeth against *Macarius*. When the accusers were to sake for prouise, the sute is delayd vpon this consideration, that certaine good men should go in commission to *Marcotes*, & there sit vpon this matter. When that *Athanasius* perceiued such as he had excepted against, to haue bene picked in the commission (for *Theon*, *Marius*, *Theodorus*, *Macedonius*, *Valens*, and *Vrsacius* were sent) he exclaimed that there was deceit and double dealing in the handling thereof. He pronounced that it was open to all for to keepe *Macarius* the Priest in fetters and close prison, and to suffer his accuser to accompanie such iudges as were knowne to be his professed enemies. He said mozeouer, that it was for no other end, but that records and the doing of the one side might be knowne, the other vnknowne: the one quitted, the other condemned. When that *Athanasius* had spoken these and the like sentences: when that he had both called the whole assembly to witness, and also oponed this lamentable plight befoze *Dionysius* the Senatoz, and no man pittied the

*Cap. 30. in
the Greeke.
The accuser
of *Athanasius*
ran away
for shame

*Cap. 31. in
the Greeke.

he prindly conveyed him away. Such as were sent into Marcônes recorded only the act of one five, and like what the accuser reported, the same was indged to be most true. When as Athanasius was gone, and had taken his tourney to the Emperour, he was first of all condemned by the counsell, the party being absent and the cause unknowne. Next, when as the dealings in Marcônes were ioyned with these, they agree upon his deposition: many slanders are continually fathered upon him at the recital of the causes which moued them to depose him: but not a word of the slanders, for they passe them over with silence that of malice falsely accused him, and were shamefully soiled themselves. Arius, who afore was reported to have bene slaine, is now entertained of them. And he who afore time was counted a bishop of the Melorian sed, even then subscribes to the deposition of Athanasius, and call himselfe bishop of Hypsepolis. And that which seemeth incredible, he that was said to have died under the hands of Athanasius, is now alive, and deposeth Athanasius.

Cap. 32. after the Greeke.

CHAP. XXXI.

How that the counsell assembled at Tyris removed to Ierusalem, and celebrated the dedication of the new Ierusalem, at which time the Arians were admitted to the communion. And how that the Emperour by his letters caused the counsell summoned at Tyris, to meete at Constantinople, that in his presence the truth touching Athanasius cause might be more narrowly be sifted out.

Cap. 33. after the Greeke.

Immediately after these things, the Emperours letters came to the Counsell, signifying that with all speed, his will was they should repaire to Ierusalem. Wherefore the bishops laying all other matters aslee, do leave Tyris and take their tourney to Ierusalem. A solemne feast is there held for the consecration of those places: Arius with his confederates is admitted into the Church. For the bishops said, that in that behalfe they would satisfie the Emperours letters, wherby he had signified unto them that he allowed very well of the faith of Arius, and Euzoius. The bishops also wrote unto the Church of Alexandria, that they should banish from among them, all rancor, spite, and malice, and settle their Ecclesiasticall affaires at peace and quietnesse. They signified moreover by their letters, that Arius had repented him of his heresie: that he had acknowledged the truth: that thenceforth he would cleane unto the Church: & that therefore they had not without good cause received him, and by the consent of them all exiled Athanasius. Of the selfe same things likewise they wrote unto the Emperour. While these things were in handling, there came besides other letters from the Emperour unto the counsell, signifying that Athanasius was fled unto the Emperour himselfe, and that of necessity they must meete at Constantinople about his matters. The letters sent from the Emperour were written as followeth:

The counsell held at Tyris being most of Arias, do depose Athanasius, & intend in their letters to the Church of Alexandria, the hereticke Arius.

Constantine the puissant, the mightie and noble Emperour, unto the Bishops assembled at Tyris, sendeth greeting.

Cap. 34. in the Greeke.

Verily I know not what matters your assemblie, through tumult and troublesome strife hath decreed: me thinkes the truth it selfe you have in manner subverted, by meanes of you hurlyburly and kindled heate of contention. For whilst that you prosecute your priuy spite and hatred one towards another, the which you will leave in no wise vnpractised, you seeme to neglect the seruice of God, and the furtherance of his truth. But I trust the diuine providence of God will bring to passe, that after the prooue of this pestilent contention, it may wholly be banished, that we may also perceiue whether your counsell and assembly hath had any care of the truth, and also whether you haue decided the matters called into question, and given sentence without parcall fauour and poisoned malice. Wherefore my will is, that withall speede you all repaire vnto me, to the end you your selues, by no other then your selues, may yeeld an exquisite accompt. The cause that moued me to write this vnto you, and to summon you hither by my letters, you may learne by that which followeth. As I rode in my wagon vnto a certaine place within the citie, and happy soile called after my name Constantinople, Athanasius the bishop together with certaine other Priests in his company, met me in the midst of the streete vpon a sodaine, and vnlooked for, which amazed me not a little. I take God to witnesse who seeth all things, that I could not haue knowne him at the first sight, had not some of my traine (when that I gaue diligent care there.

The Epistle of Constantine vnto the Bishops assembled at the counsell of Tyris.

thereunto, as reason did require) both told me who he was, and what iniurie he had done me him. I truly did neither talke with him at that time, nor reason of any circumstance. And when he intreated that I would giue him the hearing, I was so farre from it, that with the deniall, I had almost caused him to be sent packing with rough entertainment. His sure was nothing else, but that all you might be brought thither, to the end he might in our presence expostulate first to face with you the iniurie he suffered, necessity driving him thereto. The which fine of his saying was very reasonable vnto me, and the season also requiring the same made me verie willing to come vnto you, that all you being already assembled at Tyrus, should forthwith haften vnto my cause, and iustifie in my presence (whom you will not denie to be the right seruant of God) your right and sincere iudgement and sentence in this behalfe. For peace reigneth euery where through my religious worshipping of God: and the name of God is devoutly and reuerently called of the Barbarians themselves, who vnto this day were ignorant of the truth. Every man knoweth that he which is ignorant of the truth, is also ignorant of God. But the Barbarians through my industrie, that (as I said before) am a right worshipper of God, came to the knowledge of God, and learned to serue him in holinesse, whom they perceiue in all things with the carefull eye of his diuine prouidence to defend me. This thing moued them at the first to tast of the truth in Christ, whom also for the awe and loyaltie they owe vnto our Imperiall scepter, they serue vprightly: but we, which would seeme (I will not say to obserue) nay to maintaine the sacred and holy mysteries of his Church, do practise nothing else but that which breedeth discord and dissension, and to be short, that which tendeth to the vtter ouerthrow and destruction of mankind. But see that you come vnto vs (as I said) with speed, perswading your selues of this, that our minde is, as much as in vs lyeth, first of all, to maintaine soundly without corruption all that is contained in holy Scripture: so that no blemish of slander or infamie may rebound thereunto: abandoning, wearing away, and rooting out all the rotten aduersaries of Christian religion, who vnder colour of Christian profession haue crept in and sowed in the Church of God sundry blasphemous sects and hereticall schismes.

Cap. 35. after the Greeke.

CHAP. XXIII.

When as all the Synode came not vnto the Emperour, Eusebius together with that crew framed a new accusation against Athanasius: that he should report he would stay the carrying of corne from Alexandria to Constantinople. Whereas the Emperour being moued, banished Athanasius into France.

Athanasius is accused by the Arians.

*Socrat lib. 2. cap. 2. in the epistle of Constantine saith so. Cap. 36. in the Greeke.

The aforesaid letters of the Emperour set the whole counsell together by the eares, so that others of them returned home to their cities. But Eusebius, Theognus, Marcellus, Ursacius, and Valens got them to Constantinople, they reason no longer of the broken cup, or the table that was ouerthrowne, or of Arsenius that was said to be murdered: but they frame themselves to forge out another accusation. They informe the Emperour, that Athanasius threatned he would cause that no corne should be conueyed from Alexandria (as they then used) to Constantinople: and that Adamantius, Annubion, Arababion and Paphlagon were Bishops, heard it out of Athanasius his owne mouth. But then truly the accusation is like to be heard, when the accuser carrieth credit with his person. The Emperour was wonderfully moued at this, and toke great indignation against Athanasius, exiled him, and commanded that he should abide in France. Some report that the Emperour did it so, to see whether with his absence he could reduce the Church to vnitie and concord. For Athanasius was the man that would in no wise communicate with the Arians, being exiled he led his life at Treuere a citie in France.

CHAP. XXIII.

Of Marcellus Bishop of Ancyra, and Asterius professor of Blasphemy.

Asterius an Arian hereticke.

The Bishops then being assembled at Constantinople deposed also Marcellus Bishop of the lesser Galatia, for this cause. There was one Asterius in Cappadocia, that was a humane creature, learning that, embraced the faith in Christ: whose books that he wrote this day are extant. The pestilent doctrine of Arius is pruned out of the, to wit, that Christ

no otherwise the power of God, then the locusts & flies are said in *Moses* to proceed from the handy worke of God, & other such lend reasons. This *Asterius* kept company with Bishops, and specially of the damnable sect of *Arius*. He frequented unto their assemblies, for he longed after some Bishopricke or other. But because that in the time of persecution he had sacrificed unto Idols, he was not admitted to execute the function of a priest, he wandreth and rogueth throughout Syria, shewing the booke he had written. *Marcellus* understanding of this, going about to set himselfe against *Asterius*, fell himselfe into the contrary heresie. For he was not afraid (even as *Paulus Samosatenus* said before) to affirme that Christ was but a bare and naked man. The Bishops that met at Ierusalem hearing of this, made no accompt of *Asterius*, because he was a lay man: but *Marcellus* who was of the clergy they called to an accompt for that booke he had written. When they perceived that he maintained the opinion of *Paulus Samosatenus*, they charge him to recant. He with shame enough promisseth to burne the booke: but when as the councill was dissolved in hast (for the Emperour had called the Bishops to Constantinople) againe they reason of *Marcellus* at Constantinople, before *Eusebius* and the other Bishops then present. As soone as *Marcellus* refused to performe his former promise, that is to fire the booke which he had unadvisedly framed, the bishops then present depose him of his Bishopricke, and sent *Basilus* in his roome to be Bishop of Ancyra. *Eusebius* moreover wrote three booke against his pamphlet, and confuted his wicked opinion. *Marcellus* after that recovered his bishopricke againe in the councill held at Sardice, where he said, they understood not his booke, and therefore suspected him that he had sauored of the opinion of *Paulus Samosatenus*. But what opinion we may conceive of this man, we will declare in another place.

The error of
Marcellus.

CHAP. XXV.

How that *Arius* being called from Alexandria to Constantinople after the exile of *Athanasius*, for to render an accompt before the Emperour of the tumult he made at Alexandria, raised a great stirre against *Alexander* Bishop of Constantinople, and in the ende died miserably.

Cap. 17. after
the Greeke.

While these things were a doing, the thirtieth yeare of *Constantines* raigne was expired. *Arius* with his company returning to Alexandria, set the whole citie on an uprore. The citizens of Alexandria toke very grieuously, that not only *Arius* with his confederats was restozed: but also that *Athanasius* their Bishop was condemned to banishment. When the Emperour understood of the puerse mind and corrupt purpose of *Arius*, he sends for him againe to Constantinople, there to render an accompt of the tumult & sedition he had raised afresh. At that time *Alexander* who a little before succeeded *Metrophane* in the Bishopricke of Constantinople, governed that Church. This *Alexander* proued himselfe a religious, a godly and deuout man in the quarell then betwene him and *Arius*. For when *Arius* came, & the people was deuided into two parts, and a great tumult raised in the citie, whilst that some maintained the Nicene Creede, and the same to remaine firme & stable, others affirmed the opinion of *Arius* to be lawfull, & agreeable with the truth, *Alexander* came forth into this great heat of disputation, specially because that *Eusebius* bishop of Nicomedia had giuen out great threats, that without al peradventure he would worke his depriuation vnales he would admit *Arius* & his company to the communion. But *Alexander* feared not y deposition so much as the abrogation of the Nicene Creed, which they endeouored with al might possible to ouerthrow. For when he tooke vpon him y patronship of that counells decrees, he supposed it was his bounden duty to foreser lest the canons and decrees of that counsell should any way be impaired. Wherefore being now buisted with this controuersie, he laid aside the quirks of logick, and fled for aid and assistance vnto almighty God: he gaue himselfe to continuall fasting, and left no prayer vnrepeated. Such a kind of seruice and deuotion he solemnly embraced. He got him into the Church of Peace (for so they called the Church) he locked in himselfe, and finished such kind of seruice as pleased him best: he got him to the Altar, and downe he fell on his bare knees before the communion table, praying vnto God with teares that trickled downe his cheeks: in which kind of order he continued many dayes & many nights. He called for helpe at the hands of God, & his petition was granted. His prayer was thus: Grant I beseech thee O Lord (saith he) that if the opinion of *Arius* be true, I my selfe may neuer see the end of this set disputation:

Arius raiseth
sedition in
Alexandria.

The prayer
of *Alexander*
bishop of Co-
stantinople.

*Cap. 38. in
the Greeke.

The craft of
Arius in swea-
ring before
the Emperour.

The misera-
ble ende of
Arius the he-
reticke.

The sons of
Constantine
the great.
1. Constantine.
2. Constantius.
3. Constans.

Cap. 39. after
the Greeke.

The death of
Constantine
the great.
Anno. Dom.
348.
Cap. 40. after
the Greeke.

disputation: but if the faith which I hold be true, that *Arius* the author of all this mischief, may receive due punishment for his impious desert. This was the zealous prayer of *Alexander*. The Emperour being desirous to know the mind and disposition of *Arius*, sent for him to his palace, demands of him whether he would subscribe unto the canons of the Nicene council. He without any more ado very cheerfully puts to his hand. When as for all that he said, he lieth both craftily and lewdly with the decrees of that council. The Emperour marvelling at this, put him to his oath: he falsly and fainedly swore also. The crafty ingling which he used to bleare their eyes in subscribing, as I have heard, was this. *Arius* wrote his opinion in a piece of paper of his owne, the same he carrieth vnder his arme in his bosome: coming to the place he takes his oath, that he verily beleued as he had writtē. This which I write of him, I have heard to be most true. But I gather plainly out of the Emperours letters, that he swore after his subscription. The Emperour beleuing verily that he dealt plainly, commands *Alexander* Bishop of Constantinople to receiue him to the communion. It was vpon a Saturday: the day after *Arius* looked to be receiued into the Church and communion of the faithful, but vengeance lighted forth with vpon his leud & bold enterprises. When he had taken his leave and departed out of the Emperours hall, he passed through the midst of the citie with great pompe and pontificality, compassed and accompanied with the faction and traine of *Eusebius* Bishop of Nicomedia, that wayted vpon him. As soone as he came nigh Constantines market (for so was the place called) where there stood a pillar of red marble, sudden feare of the heinous faults he had committed toke *Arius*, and withal he felt a great laske: Wirs (saith *Arius*) is there any draught or iakes nigh? when they told him that there was one in the back side of Constantines market, he got him thither straight. When he was taken with faintnesse, and together with his excrements he voideth his guts: a great streame of blood foloweth after: the slender and small bowels slide out: blood together with the spleene and liuer, gusheth out, & immediatly he dieth like a dog. Those iakes are to be seene vnto this day at Constantinople, behind (as I said befoze) Constantines market and the porch shambles. All passengers as many (I say) as go by, are wont to point at the place with the finger, to the ende they may cal to remembrance, and in no wise forget the miserable end of *Arius* that died in those iakes. This being done, terroz and astonishment amazed the minds of *Eusebius* his confederates that followed him. The report thereof was bruted abroad, not onely throughout the whole citie, but in maner (as I may say) throughout the whole world. The Emperour by this means cleaued the more vnto Christian religion, and said that the Nicene Creede was ratified and confirmed to be true by the testimony of God himselfe and reioyced exceedingly at the thing which then came to passe. His three sonnes he made *Cæsars* severally one after another every tenth yeare of his raigne. His eldest son whom after his owne name he called *Constantine*, the tenth yeare of his raigne he made Emperour over the Westerne parts of the Empire: the second sonne whom after his grandfathers name he called *Constantius*, the twentieth yeare of his raigne he made Emperour over the Easterne parts of the Empire: the third and youngest of all called *Constans*, he consecrateth Emperour the thirtieth yeare of his raigne.

CHAP. XXVI.

The sicknesse, the Baptisme, the death and funerall of Constantine the great.

The yeare after, *Constantine* the Emperour being threescore and five yeares old, fell sick, and leaving Constantinople sayled to Helenopolis, vsing for his health the hote bathes that were nigh the towne. When that he sickened more and more, he deferred bairning of himselfe, left Helenopolis, and got him straight to Nicomedia. Abiding there in a certain manour without the towne walls, he was baptized in the faith of Christ: in the which baptisme he greatly reioyced, made his last will and testament, appointed his three sonnes heirs of the empire, distributed to them their severall inheritances, as he had in his healths time, he bequethed to Rome and Constantinople, many famous monuments: he patted the priest (by whose meanes *Arius* was called from exile, of whom we spake a litle befoze) in trust with his testament, charging him to deliver it to no mans hand, saue to his son *Constantius*, whom he had made Emperour of the East. His will being made, and his life lasting a few dayes after, he died. At his death there was none of his sonnes present. Wherefoze there was a great

sent

sent into the East, so to signifie vnto his sonne *Constantius* the death of his father: The emperors coys his familiars and dearest friends chested in a coffin of gold, and caried it to Constantinople, there they set it in an high lodging of the pallace, doing thereunto great honor and solemnitie, vntill that one of his sonnes was come. When that *Constantius* was now come from the East, they set forth the coys with a princely funerall, and buried it in the Apostles Church (so so was it called) the which Church *Constantine* builded, lest that the emperors and priests should be bereaued of the Apostles reliques. The emperor *Constantine* liued thre scoze and five yeares, he reigned 31, and died the 22. day of May, *Felicianus* and *Tatianus* being Consuls, the second yeare of the two hundredeth seuinty and eight Olympiad. This booke compriseth the histoꝛie of one and thirtie yeares.

The end of the first booke of Socrates.

THE SECOND BOOKE OF THE ECCLESIASTICAL HISTORIE OF SOCRATES SCHOLASTICVS.

CHAP. 1.

The Proem, where he layeth downe the cause that moued him to repeate at large such things as aforesime he had briefly written in his first and second booke.



*R*uffinus who wrote the ecclesiasticall histoꝛie in y^e latine tongue, was very much deceined in the times, so he thought y^e the perill and dangers which *Athanasius* stood in, happened vnto him after the death of the emperor *Constantine*. He was ignorant of his banishment into France, & of many other miseries y^e happened vnto him. But we imitating his opinion & censure in discourse of the ecclesiasticall affaires, haue written the first and second booke of our histoꝛie. Fro the 3. vnto the 7. booke, by borrowing some out of *Ruffinus*: by picking and culling other some out of sundry other writers: also by laying downe some thing we learned of others, who as yet be alive: we haue set forth the histoꝛie in a most absolute & perfect manner. But after that by mere chance, the works of *Athanasius* came to our hands, where both he complaineth of y^e misery he endured, & also declareth after what sort he was exiled through the slanderous saying of *Eusebius* bishop of Nicomedia: we thought far better to attribute moze credit vnto him, who suffered these things, & to others who saw the with their eyes, then to such as coniecture & gesse at the, & so plunge themselves in the pit of error. Wherefore, by searching diligently the epistles of sundry men who liued at that time, we haue sifted out (as much as in vs lay) the truth it selfe. Wherefore we haue bene constrained to repeate againe, such things as we mentioned in the first and second booke of our histoꝛie, and haue annexed therunto out of *Ruffinus*, such histoꝛies as were agreeable vnto the truth. Not onely that, but this also is to be vnderstood, how y^e in the first edition of these our bookes, we laid downe neither the depꝛiuation of *Arian*, nor the emperors epistles: but explicated in few words without figures of rhetoric. y^e matter we toke in hand, lest the tediousnes of a long histoꝛie should tire the longing Reader. When as so the cause aboue mentioned, it behoued vs so to do (*Theodorus* most holy priest of God) yet now (to the end the epistles may be knowne in forme and fashion, as y^e emperors wrote them: and the things also which bishops in sundry Conncels haue published vnto the world, whilest they labored daily to set forth more exquisite decrees and constitutions to the furtherance of Christian religion) we haue diligently added to this our latter edition such things as we thought fit so the purpose. The which we haue truly performed in the first booke, and in the second now in hand we mind to do no lesse. But now to the histoꝛie.

The second booke of Socrates compriseth the histoꝛie of 25. yeares, being the full raigne of *Constantine*, ending Anno Domini. 365. The error of *Ruffinus*.

By this we gather that there be two editions of Socrates histoꝛie, the first (as he saith himselfe) vnto perfect: the second and the last which is this, very perfect and absolute.

CHAP.

CHAP. II.

How that Eusebius Bishop of Nicomedia endevored againe to establish the doctrine of Arius, so that tumults were raised in the Church afresh. And how that Athanasius by vertue of Constantine the younger's letters, returned to Alexandria.

After the death of the Emperour Constantine, Eusebius bishop of Nicomedia, and Theonas bishop of Nice: supposing now they had gotten a fit time, endevored with all might possible, to wipe out of the Church of God the Creed containing the clause *Of one substance*, and to settle in the roome thereof the detestable heresie of Arius. But this they knew full well they could not bring to passe if Athanasius came againe to Alexandria. They went about to compass their worst very craftily, using the Priest (by whose meanes we said before Arius returned from exile) as an instrument to their purpose. But the manner of the handling thereof, I thinke very needfull to be laid downe. This Priest presented unto Constantine the Emperours sonne, the last will and testament, and the bequeathed legacies of the emperour deceased. He perceiving that to have bene laid downe in his fathers will, which greatly he desired, (for by the will he was emperour of the eastern parts) made very much of the Priest, granted him great liberty, charged him to use his pallace freely & boldly at his pleasure. After this liberty was granted him by the emperour, he forthwith acquainted himselfe with the Empresse, with the Eunuchs and Chamberlaines. At the same time there was an eunuch, by name Eusebius, chiefe of the emperours chamber, who through perswasion of this lewd Priest, became an Arian, & infected also the other eunuchs of his company. And not onely these, but the empresse also through the enticement of the eunuches & the advice of the Priest, fell into the pestilent heresie of Arius. In a while after, the emperour himselfe called the same opinion into controuersie, and so by litle and litle it was spread euery where. And first the emperours guard took it vp, next it occupied the minds of the multitude throughout the city. The emperours Chamberlaines euen in the very pallace it selfe, contended with women about the opinion, in euery house and family throughout the city they brawled and went together by the eares. This infection spread it selfe quickly ouer other countries and regions: and the controuersie much like a sparkle of fire rising of small heate, or scattered embers, kindled the minds of the hearers with the fierie flame of discorde and dissention. For euery one that desired to know why they made such a tumult, by and by had an occasion giuen him to reason, and euery one was not satisfied with questioning, but contentiously would argue thereof. Thus the heate of contention turned all upside downe, and troubled the quiet estate of the Church. This fire and sedition preuailed onely in the cities throughout the east: for Illyrium & other countries of the west, enioyed peace and quietnesse; for they could in no wise permit the canons of the Nicene councell to be abrogated and set at nought. After that the heate of contention was blowne abroad, & burned euery day more and more, the faction of Eusebius took this tumult to be a furtherance to their purpose: for so they hoped it would come to passe, that some bishop or other would be chosen of Alexandria, which would maintaine the same opinion with them. But at the very same time Athanasius by the meanes of Constantine the younger's letters, who was one of the *Cæsars*, and so called after his fathers name, returned to Alexandria: the letters were written by the emperour unto the people of Alexandria from Treuer a citie of Fraunce, in forme as followeth: * Constantine Cæsar to the people of the Catholike Church of Alexandria sendeth greeting: I hope it is not vnknowne vnto your discreet wisdom, that Athanasius the professor of sacred Diuinity, was for a time banished into Fraunce: lest that through the mischieuous dealing of leud men (for bloud-suckers and cruell beasts sought to bereaue him of his life) his innocent person should of necessitie be constrained to take his deethes wound. Wherefore to the end he might auoyde the malice of these despitefull men, he was taken as it were out of their iawes which menaced him, and commanded to liue vnder my dominion, where (though his excellent vertue ministred vnto him from aboue, weigh nothing at all the grievous casualties of aduersity) euen as in the citie he liued before, he may haue plenty, and want no necessities for the maintenance of his port. Therefore when as our Lord and Father of famous memory, Constantine the Emperour had purposed in his mind to haue restored him a bishop, to his owne sea and proper seate, the which he enioyed among you that are known to beare great zeale

One rotten
sheepe infe-
cteth another

Illyrium is
now called
Sclauonia.

* Cap. 3. in the
Greece.
The Epistle
of Constantine the younger vnto the Church of Alexandria, for the admission of Athanasius their bishop.

to godlinesse: and being preuented with death (as it saith with mankind) before he could accomplish his desire, I thought it verily my part and duty, to execute the intent of so godly an Emperour. With what estimation and reuerence I haue entertained the man, he shall report with his owne mouth after his returne vnto you. Neither is it to be marvelled at all, that I shewed him such curtesie: for me thinkes I saw in him the great longing ye had for him, and I beheld also the fatherly reuerence and grauitie of the man himselfe, all which moued me not a litle thereunto, nay throughly perswaded me. God of his goodnes (welbeloued brethren) haue you in his tuition. *Atanasius* with the confidence he had in these letters, returneth to Alexandria, whom the people of Alexandria do receiue with most willing minds. But such as in that city were infected with the leprosse of Arianisme conspired against him, so that many skirmishes and tumults were raised, which ministred occasion vnto the confederates of *Eusebius*, falsly to accuse *Atanasius* before the Emperour: that of his owne doing, without the generall consent of the assembly of Bishops, he had settled himselfe in that Church. The accusation was so odious, that the Emperour being therewith incensed against *Atanasius*, drave him out of Alexandria. But how this was compassed, I will shew hereafter in another place.

CHAP. I II.

How that after the death of *Eusebius Pamphilus*, *Acacius* was chosen Bishop of Casarea, and of the death of *Constantine the younger*.

Cap. 4. after the Greeke.

About that time *Eusebius* whose surname was *Pamphilus*, bishop of Casarea in Palestina departed this life: & *Acacius* his scholer succeeded him in the bishopricke: who besides sundry other workes of his industrie, wrote a booke of the life of his master *Eusebius*. Not long after *Constantine the younger*, so called after his fathers name, brother to the Emperour *Constantius*, inuading by force certaine countries vnder *Constantius* his younger brothers dominion, by fighting hand to hand with the souldiers, was slaine, *Acindinus* and *Proculus* being Consuls.

Eusebius Pamphilus dieth. *Acacius* b. of Casarea. Cap. 5. in the Greeke.

CHAP. I III.

How that *Alexander* Bishop of Constantinople departing this life, nominated two men, *Paulus* and *Macedonius*, that they should chuse one of them to succeed him in the Bishopricke.

Cap. 6. in the Greeke.

At that time after the seditions mentioned before, there ensued another tumult in the citie of Constantinople, and that for this cause. *Alexander* the bishop of the Church, who valiantly encountred with *Arius*, hauing continued bishop there the space of thre and twenty yeares, and liued fourescore & eightene, departed this life. He consecrated none to succeed him, but charged the electors to chuse one of two whom he would nominate vnto them. And following his aduice, if they would place in the roome a man fit for to instruct the people of an vpright conscience, of good life and godly conuersation, they should take *Paulus* whom he had made Priest: who though he were young and of greene yeares, yet in learning old and of great wisdom. But in case they would haue him whom the etymologie of noble promise did highly commend, they should prefer *Macedonius* to the dignitie, who lately had bene Deacon of the same Church, and then was farre stricken in yeares. Wherefore about the election of a bishop there was greater stirre then before time, and the Church was more grievously turmoyled. The people were diuided into two parts: the one was eagerly set with the heresie of *Arius*, the other cleaued very constantly to the decrees of the Nicene Councell. And whilest that *Alexander* liued, they which embraced the Creed comprising the clause of *One substance*, had the vpper hand ouer the Arians, which daily strived and contended very busily in the maintenance of their heretical doctrine. But as soon as he departed this life, the contention among the people was diuers and variable. For such as fauored the clause of *One substance*, chose *Paulus* to be their bishop: such as of the contrary cleaued vnto Arianisme, endeavored with all might to place *Macedonius*. Wherefore in the temple of God called the Church of peace, next vnto the great church then called great, but now bearing the name of Wisdom, *Paulus* was chosen bishop: in which election the voyce of the deceased did preuaile.

Alexander b. of Constantinople died being fourescore and eightene yeares old.

Macedonius signifieth excellency.

Templum pacis. Templum Sophiae.

CHAP.

CHAP. V.

Cap. 7. in the
Greeke.

How that Constantius the Emperor displaced Paulus that was chosen bishop of Constantinople, and translated to that sea Eusebius bishop of Nicomedia. And how that Eusebius caused another Synod to be summoned at Antioch in Syria, where there was another forme of faith laid downe.

* Cap. 8. in
the Greeke.
A Councell of
Arians sum-
moned at
Antioch
Anno Dom.
344.

Maximus b.
of Ierusalem.
Iulius b. of
Rome.

Placitus b. of
Antioch.
Athanafius
is slandered
in the Coun-
cell of An-
tioch.

Shortly after, the election of Paulus moued the Emperour not a litle at his coming to Constantinople: so summoning together an assembly of bishops which sanozed of the filthy sinke of Arius, he procured the deposition of Paulus: and causing Eusebius of Nicomedia to be translated thither, he proclaimed him bishop of Constantinople. These things being done, the Emperour got him to Antioch. Yet Eusebius for all this, could not set his heart at rest, but rolled (as we commonly say) every stone to bring his wicked purpose to passe. He summoneth a Councell at Antioch in Syria, pretending the dedication of the Church (whose foundations Constantine the father of these Emperours had laid: after whose death Constantius his son ten yeares after the laying of the first stone, finished the building) and as I may boldly say the truth, to the ouerthrow and subuersion of the faith of One substance. Vnto this synod there came out of diuers prouinces, bishops to the number of fourescore and ten. But Maximus bishop of Ierusalem, who succeeded Macarius, would not come thither, supposing verily that if he came he should be constrained to subscribe vnto the depriuation of Athanasius. Neither did Iulius bishop of Rome shew himselfe there, neither sent he any to supply his roome: when as the ecclesiasticall Canon forbiddeth, that any constitution be thrust into the Church, without the censure of the bishop of Rome. To be short, the Councell met at Antioch in the Consolship of Marcellus and Probinus, where Constantius the emperour was present. It was the fifth yeare after the death of Constantine father vnto these Emperours. Placitus was then bishop of Antioch, for he succeeded Euphronius. But the confederacie of Eusebius side employed their chief laboz and industry, falsly to accuse Athanasius: and first they charge him with the violating of their Canon, to wit, that he thrust himselfe againe to execute the function of Priesthood, without the admission and consent of a generall councell. For they complaine that after his returne from exile, he rushed into the church vpon his owne head. Secondly, that at his returne when the tumult and schisme was raised, many were slaine. Moreouer, that he caused some to be scourged, some other to hold their hands at the barre: they alledge also such things as were pleaded against Athanasius in the councell held at Tyrus.

CHAP. VI.

Of Eusebius Emisenus.

Cap. 9. after
the Greeke.

Georgius b.
of Laodicea.

In the meane space while Athanasius was charged with the aforesaid crimes: they chose Eusebius first called Emisenus, bishop of Alexandria. Who and what he was, Georgius bishop of Laodicea, who then was present at the councell, sheweth vnto vs. For in the booke he wrote of his life, he declareth that Eusebius came of a noble family of Edessa in Melopotamia: from a litle one to haue bene trained by in holy Scripture: afterwards to be instructed in prophane literature, by a professor which then taught at Edessa: last of all to haue sucked the right sence and vnderstanding of holy Scripture at the lips of Eusebius and Patrophilus, the one bishop of Caesarea, the other bishop of Scythopolis. After this to haue gone to Antioch, where it fell out that Eustathius being accused of the heresie of Sabellius, by Cyrus bishop of Bercea, was deposed from his bishopricke. Whenceforth to haue accompanied Euphronius the successor of Eustathius: and because he would not be priest, to haue got him to Alexandria, and there to haue studied Philosophie. After that, to haue returned to Antioch, where he acquainted himselfe with Placitus the successor of Euphronius. Thence to haue bene called by Eusebius bishop of Constantinople, to be bishop of Alexandria: but (saith Georgius) because that Athanasius was greatly beloued of the people of Alexandria, he went not thither, but was sent into the citie Emisa. Where when there was much ado made among the citizens of Emisa about the election (for he was charged with the study of the Mathematickes) he fled away, and came to Laodicea vnto Georgius, who repozed many notable stories of him. Georgius brought him to Antioch, and by the meanes of Placitus and Narcissus, caused him to

to be conueyed to Emisa, where againe he was accused of the heresie of Sabellius. But of the circumstances of his election, Georgius discourseth more at large: last of all he addeth, how that the Emperour going into Barbarie, tooke him thence, and that he knew full well many wonders and miracles to haue bene wrought by him. So farre of the things which Georgius remembred of Eusebius Emisenus.

CHAP. VI.

How that the Bishops which met at Antioch, after that Eusebius Emisenus had refused Alexandria, chose Gregorius to be bishop of Alexandria: and endeoured to alter, and so consequently to abrogate the Canons of the Nicene Councell.

Cap. 10. after the Greeke.

When as at that time Eusebius was at Antioch chosen bishop of Alexandria, and feared to go thither, they consecrate Gregorie in his room to enioy the see of Alexandria. These things being done, they labour to alter the faith: who although they could repone nothing of the things decided in the Nicene Councell, yet verily went they about through their often assemblies, to peruert and overthrow the Creed containing the clause of One substance, and otherwise to establish of their owne, that by little and little they might soke men in the filthy sinke of Arius. But of their drift and fetches in the stories following. The Epistle containing the faith which they published, was after this manner: We are neither the followers of Arius (for how can it be, that we being bishops, should giue care vnto Arius being but a Priest?) neither haue we receiued any other faith then that which hath bin published from the beginning: but when as we examined his faith narrowly, & weighed it deeply, we rather receiued Arius returning vnto vs, then that our selues should hang vpon his opinion. The which you may easily perceiue by that which followeth. For we haue learned from the beginning to beleue in one vniuersall God, the Creator and maker of all things both visible and inuisible, and in one Sonne, the onely begotten Sonne of God, who was before all worlds, and had his being together with the Father which begot him, by whom all things both visible and inuisible were made. Who in the latter dayes according vnto the singular good will of the Father, came downe from heauen, and tooke flesh of the Virgin Mary. Who fulfilled all his Fathers will: who suffered, rose againe, ascended into the heauens, and sitteth at the right hand of the Father, and shall come againe to iudge the quicke and the dead, and continue king and God for euer. We beleue also in the holy Ghost. And if that you will haue vs to adde more: we beleue the resurrection of the flesh, and the life euerlasting. After that they had writtten these things in their former epistle, they sent it to the Churches throughout every citie. But continuing at Antioch a while longer, they in maner condemned the forme of faith that went before, and wrote forth with a new one, in these words: We beleue as the Euangelists and Apostles haue delivered vnto vs, in one God the Father almighty, the Creator and maker of all things, and in one Lord Iesus Christ his onely begotten Sonne, God by whom all things were made: begotten of the Father before all worlds, God of God, whole of whole, alone of alone, perfect of perfect, King of King, Lord of Lord, the liuing word, the wisdom, the life, the true light, the way of truth, the resurrection, the shepheard, the dore, inconvertible and immutable, the liuely image of the diuinity, essence, power, counsell, and glory of the Father, the first begotten of all creatures, who was in the beginning with the Father. God the word (as it is said in the Gospel) & God was the word, by whom all things were made, and in whom all things are: who in the latter dayes came downe fro heauen, was borne of a Virgin according vnto the Scriptures, was made man, & the Mediator of God & man, the Apostle of our faith, & the guide to life. And as he saith of himself: I came down fro heauen, not to do mine own will, but his will which sent me. Who suffered for vs, & rose againe the third day for our sakes, & ascended into heauen, & sitteth at the right hand of the Father, and shall come againe with glory & power to iudge the quicke & the dead: & we beleue in the holy Ghost which is giuen vnto the faithful for their consolation, sanctification and perfection: euen as our Lord Iesus Christ commanded his disciples, saying: Go teach all nations, baptizing them in the name of the Father, and of the Sonne, and of the holy Ghost. That is, of the Father who is the Father indeed, and of the Sonne who is the Sonne indeed: and of the holy Ghost who is the holy Ghost indeed. Which names are not vnaduisedly, neither without good consideration

Gregorie an Arian bishop of Alexandria

A forme of faith laid down by the hypocritical Arian bishops which assembled at the Councell of Antioch, denying that they followed Arius.

Another Creed of the Arian bishops which is to be read warily.

Iohn 1.

Iohn 6.

Mat. 28.

laid downe of vs, for they plainly set foorth the proper person, the order, and the glorie of each of them that are named, that there be three persons, yet in harmonickall consent but one God. Wherefore we retaining this faith before the maiestie of God the Father, and his Son Iesus Christ, do hold for accursed all detestable heresies. If that any shall teach contrary to the right and sound faith, contained in holy Scripture, that there is, or that there hath bene a time or a world made before the Sonne of God, let him be accursed. If that any shall say, that the Sonne of God is a creature, as one of the creatures: a budde or spring, as one of the buddes, and not as the sacred Scriptures haue deliuered euery of the aforesaid vnto vs: or if that any shall preach or publish any other besides that we haue receiued, let him be accursed. For we beleue truly and vnfaignedly, all whatsoeuer the holy Scriptures, the Prophets and Apostles haue deliuered vnto vs, and we follow the same zealously. Such were the *Crædes of the Bishops* which then assembled at Antioch: wherunto *Gregorius*, although as yet he was not gone to Alexandria, subscribed, intitling himselfe bishop of Alexandria. The Councell after the finishing of these things, and the establishing of other constitutions, was dissolved. At the very same time the affaires of the commonweale fell out to be very troublesome. For the French nation (so are they tearmed) invaded the Romane possessions bordering vpon Fraunce, then also there were great Earthquakes in the East, but specially at Antioch, where the earth was moued and shaken the space of one whole yeare.

Earthquake.

CHAP. VIII.

Cap. 11. after the Greeke.

How that when Gregorius was brought to Alexandria with armed souldiers, Athanasius by flying away saved his life.

Athanasius was faine to runne away for the safeguard of his life.

When the aforesaid businesse was brought to this passe, *Syrianus* & captain together with five thousand armed souldiers brought *Gregorius* to Alexandria. The Arians that were within the city came to ayde them. But I thinke it requisite to discourse, how *Athanasius* that was violently by them thrust out of the Church, escaped their hands. It was then euentide, the people spent the whole night in vigils, for there was a communion the day following. The captaine drew nigh, he set his souldiers in battell aray, he beset the Church. *Athanasius* vnderstanding of this, called his wits together, and deuised how the people might take no harme for his sake. He commanded his Deacon to reade the Collects vnto the people. He bids him sing a Psalm: when the Psalm was sweetly & harmonically sung, all the people went forth at one of the Church porches. While this was a doing the souldiers made no stirre at all: *Athanasius* through the midst of the fingers, escaped their hands safe and sound. He being thus ridde out of this perill and daunger he stood in, went in all the hast to Rome. Then *Gregory* took possession of the Church. The citizens of Alexandria not liking their doings, set *S. Denis* church on fire. So farre of that.

CHAP. IX.

Cap. 12. after the Greeke.

How that the citizens of Constantinople after the death of Eusebius, chose Paulus againe to be their Bishop: the Arians of the contrary chose Macedonius.

Eusebius sometime bishop of Nicomedia afterwards bishop of Constantinople, dieth an Arian.

E*usebius* as soone as he had brought his purpose to effect, sent a Legat vnto *Iulius* bishop of Rome, requesting him to be iudge in *Athanasius* his cause, and to take vpon him the pronouncing of the definitiue sentence. But the sentence that *Iulius* gaue of *Athanasius* neuer came to *Eusebius* his hearing, for immediatly after the Councell brake vp, breath went out of his body and so he died. Wherefore the people of Constantinople bring *Paulus* againe to be their bishop: the Arians assembling in *S. Pauls* church, chose *Macedonius*. They were author and chiefe doers in that stir, who a litle befoze ayded *Eusebius* that turned vpside downe the whole state of the Church. These were they that could do some thing at that time: *Theogenius* bishop of Nice, *Maris* bishop of Chalcedon, *Theodorus* bishop of Heraclæa in Thracia, *Ursacius* bishop of Singidon in the higher Mysia, and *Valens* bishop of Mursa a citie in the higher Pannonia. But *Ursacius* and *Valens* repented them afterwards, gaue vp their recantation in writing vnto

unto *Iulius* bishop of Rome, and thenceforth submitted themselves to the clause of *One substance*, and the communion of the Church. At that time the Arians raised ciuill warres & dissention in the Church, of the which one was stirred at Constantinople, through the confederates of *Macedonius*. And by reason of these domesticall warres of the Christians, there were many and often skirmishes in that citie, at what time many were stricken vnder sword and crushed to death.

CHAP. X.

The death of *Hermogenes* the Captaine, and how that therefore *Paulus* the second time was banished Constantinople. The Arians translating *Gregorius* from Alexandria, placed *Georgius* in his roome.

The report and fame of the sedition at Constantinople, came to the eares of the Emperor *Constantius*, who then abode at Antioch: he commanded *Hermogenes* the captaine, that was taking his iourney into the coasts of Thracia, to take Constantinople in his way, and to thrust *Paulus* their bishop out of the Church. He coming into the citie, disquieted the people not a litle, while he went about by force to banish their bishop. Immediately the multitude of the people was by, they prepared themselves to aide their bishop. As *Hermogenes* proceeded and laboured together with his souldiers to set him packing, the multitude being on an vprize, rashly and heauidly (as it happeneth in such a hurliburly) fell vpon him. They fire the house ouer his head, they pull him out by the eares, and put him to death. This was done when both the Emperors were Consuls, to wit, y third Consulship of *Constantius*, and the second of *Constans*. At what time *Constans* ouercame the Frenchmen, made truse, and concluded a league betwene them and the Romanes, *Constantius* the Emperour hearing of the death of *Hermogenes*, took his horse, left Antioch, and got him to Constantinople: there he thrusteth *Paulus* out of the Church, he mearced the citie, taking from them so many measures of graine, as their citie receiued aboue foure hundred thousand, the which was his fathers donation daily giuen vnto them. For vnto that time the citie of Constantinople receiued about eight hundred thousand measures of graine, that was caried thither from Alexandria. The emperour deferred to nominate *Macedonius* their bishop, for he was wonderfully incensed, not onely against him, in that he was chosen without his aduice and counsell, but also in that through the stirre and tumult raised betwene him and *Paulus*, not onely *Hermogenes* his captaine, but also many other side were slaine. After he had giuen *Macedonius* licence to erect to his foudation in that Church onely, where he was chosen Bishop, he returneth to Antioch. In the meane space the Arians translated *Gregorius* from Alexandria, for that the people hated him deadly: neither onely for that, but also for the firing of the temple, and mozeouer because he maintained their opinion very slenderly. They sent for *Georgius* bozne in Capadocia, one that was nussed in the opinion they maintained.

The Arians caused great murder and slaughter in the Church.

Cap. 13. in the Greeke.

The Greeke measure was twofold: One was called Atticus, containing of our measure sixe gallons, one pottell, and one quart. Another was called *Georgius*, of our measure one bushell, a peck and one pint.

* Cap. 14. in the Greeke.

CHAP. XI.

How that *Athanasius* bishop of Alexandria, and *Paulus* bishop of Constantinople, went to Rome, and procured *Iulius* the bishop of Rome his letters for the recouerie of their sees: the which letters were answered by the bishops of the East, saying: that the bishop of Rome had nothing to do with them.

Cap. 15. after the Greeke.

Athanasius as yet was short of his iourney into Italy. At that time *Constans* who was the youngest brother of the three emperours, after the death of his brother *Constantine*, who (as we said befoze) was slaine by the souldiers, governed the Westerne countries. Then also *Paulus* bishop of Constantinople, *Asclepas* bishop of Gaza, *Marcellus* bishop of Ancyra in Galatia the lesser, and *Lucius* bishop of Adrianopolis, being accused one for one thing and another for another thing, and depriued of their Churches, were at the princely citie of Rome, and certified *Iulius* bishop of Rome of their whole estate and trouble. *Iulius* then by reason of the prerogative of the Church of Rome, upheld their side with his letters, he wrote

The Epistle of Iulius vnto the bishops of the East, & their answer vnto him againe, is to be seene in the first Tome of the Councils.
The Church of Rome hath nothing to do with the churches of the East, and so of the contrary.

Sabinus.

This Sabinus wrote a book intituled, The collection of the Councils (Socrat. lib. 1. cap. 13. lib. 3. ca. 21.) where he saith nothing of the aduersaries of the truth.

Cap. 16 in the Greeke.

scely vnto the bishops of the east, that euery one of the foresaid bishops should be reposed in gaime, sharply rebuking such as procured their deposition rashly and without aduise-ment. They leaue Rome, and trusting to bishop Iulius his letters, they returne euery man to his owne church, and conuey the letters vnto whom they were witten. These men, when his letters came to their hands, toke the correction of Iulius for a contumely or a slander, they summon a Councell at Antioch. There, as soone as they had assembled together, they deuise an Epistle by vniforme consent of them all, wherein they inueigh bitterly against Iulius, and signifie withall, that if any were banished the Church, and excommunicated by their decree and censure, it were not his part to intermeddle, neither to sit in iudgement vpon their sentence. For when as he had remoued Novatus out of the Church of Rome, they neither resisted neither contrariied his doings. This in effect was that which the bishops of the East wrote vnto Iulius bishop of Rome. But in asmuch as at the coming of Athanasius into Alexandria, there was great stirre and tumults raised by Georgius the Arian, (for the report goeth that by his meanes there was much harme, murther and manslaughter committed) and that the Arians charged Athanasius with the sedition, as if he had bene the cause and autho^r of all those mischiefs: I thinke it needfull with as much breuitie as may be, presently to say somewhat hereof. Although God alone, who is the true iudge, knoweth the certaintie thereof: yet is it not vnknowne vnto wise and discret men, that such things most commonly fall out, where the people are at discorde and dissention among themselves. Wherefore the accusers of Athanasius did him wrong, and charged him iniuriously. And Sabinus even the great patron of Macedonius his heresie, if that he had deeply weighed with himselfe how great and what grievous mischiefs the Arians went about to practise against Athanasius, and all such as cleaved stedfastly vnto the Crede containing the clause of *One substance*: or what famous crimes and heauie complaints the Councils assembled about Athanasius his cause, exhibited against him: or what horrible denices the grand hereticke Macedonius practised against all the Churches of God: certainly he should haue either runne them ouer with silence, or if that he had once opened his mouth, he should haue vttered such things as would haue tended to the detection of such shamefull and reprochfull dealings. Now hath he winked at all this, and blazed abroad the slanderous crimes those beastly men charged Athanasius withall. But he saith not a word of Macedonius the ringleader of those heretickes, whilst he induceth to conceale his horrible practises and tragicall acts. And that which is most of all to be marvelled at, he reporteth not ill of the Arians whom he abhorred. Moreover, he hath not once remembred the election of Macedonius whom he succeeded. For if he had but once opened his mouth to discourse of him, he must needs haue painted vnto the world his diuillish dealings, and lewd behauior, euen as the circumstances of that election do plainly set forth. But of him so farre.

CHAP. XII.

How the Emperor sent Philip the Governour, to remoue Paulus bishop of Constantinople out of the bishopricke into banishment, and to place Macedonius in his roome,

As soone as the Emperour Constantius remaining at Antioch, had vnderstood that Paulus yet againe was placed in the bishops sea of Constantinople: he toke great displeasure, and was soze incensed against them. He gaue out a commission vnto Philip the President, who was of greater authoritie then all the other his Lieutenants, and called the second person in the Empire, to remoue Paulus, and to appoint Macedonius in his stead. Philip then, fearing the rage and tumult of the multitude, circumuienteth Paulus very subtilly, & covertly concealeth the Emperours pleasure. He feigneth the cause of his coming to be for the common affaires of the citie, he gets him straight vnto the publike bath called Zeuxippus: he sends thence one vnto Paulus, that should honorably salute him, and wil him in any wise to repair vnto the Emperours Lieutenant. As soone as he came, the gouernour opened vnto him his late the Emperours commandement. The bishop taketh patiently his sentence, although vniuersally decreed against him. But the gouernour standing in great feare of the furious rage of the multitude, and such as stood in compasse about him (for many by reason of the suspicious rumo^r flocked

flocked vnto the publike bath) gaue commandement, that one of the back windowes of the bath should be opened: that *Paulus* should be let downe at the said window into a ship readly appointed for the purpose, and thence be conueyed to exile. The gouernor had commanded him, that he should saile thence straight to Thessalonica & head city of Macedonia. (for thence his auncestors came) and there make his abode: that it was lawfull mozeouer for him, freely and without danger to frequent the cities of Illyrium: but he would in no wise giue him leaue to come nigh the countries of the East. So he thot, *Paulus* thinking little of nothing of all this, is both depriued his Church, banished the citie, and forthwith brought to exile. *Philip* the Emperors deputy got him with speed from the publike bath into the Church. *Macedonius* accompanied him (for it was so concluded befoze) sitting by his side in the wagon, in the face of the whole multitude: the souldiers garbed them with naked swords, so that the multitude in compasse was amazed thereat, & stricken with sudden feare. All ran to the Church, such as defended & Creed containing the clause of *One substance* flocked to the Church as well as the Arian heretickes. As soone as the gouernor together with *Macedonius* was now come nigh the Church, a maruellous great feare amazed both the multitude and the souldiers themselves. There was so great a multitude gathered together, that there was no passage for the gouernor to leade *Macedonius*. The souldiers were faine to thrust the people of this side and that side, but the throng was so great, and the rowe so narrow, that they could not giue backe neither recoil. The souldiers supposing the multitude had set themselves against the, and offset purpose stopped their walk, that the Gouernor might haue no passage thereaway: vnto their swords, let flie amongst them, and laid on lustily. The report goeth, that there fell about thre thousand, one hundred, and fiftie persons, whereof some were slaine by the souldiers, some other stifled in the throng, and crushed to death. But *Macedonius* after all these famous acts, as if he had committed no offence, as if he were innocent & guiltlesse touching all this hainous and horrible slaughter, is stalled in the bishops seate, moze by the censure of the gouernor, then the Canon of the Church. These were the meanes that *Macedonius* and the Arians vled to cline by slaughter and murther to be magistrates in the Church. About y time the Emperer builded a godly Church, now called the Church of wisdom, & toynded it vnto the Church called by the name of Peace, the which being of small compasse, his father afore him had both in bignesse enlarged, and in beauty set forth and adorne. Now were they both enuironed with one wall, and called after one name.

CHAP. XIII.

How Athanasius being terrified with the Emperors threats, fled the second time to Rome.

About that time there was another slander raised by the Arians against *Athanasius*, who forged out such an accusation against him as followeth. *Constantine* the father of these Emperors had giuen a good while befoze certaine graine for almes, to the reliefe of the poore within the Church of Alexandria. This they said that *Athanasius* had sold, & turned to his owne lucre and gaine. The Emperer taketh their slanderous report for truth, and threateneth him with death. *Athanasius* then vnderstanding of the Emperors high displeasure against him, fled away, and hid himselfe in a secret & obscure place. *Iulius* bishop of Rome hearing the molestation and iniuries the Arians offered *Athanasius*: and now hauing received the letters of *Eusebius*, who lately had departed this life, vnderstanding of the place where *Athanasius* hid himself, sent for him, willing him to repaire to Rome. At the same time he receiued letters from the Councell assembled at Antioch, and other letters also sent vnto him from the bishops of Egypt, which plainly affirmed, that all such crimes as *Athanasius* was charged withall, were more false. Wherefoze *Iulius* by sending of contrary letters, answered at large the bishops which assembled at Antioch, and first he sheweth what grieve and heavinesse he conceiued by their letters: secondly, that they had transgressed the Canon of the Church, in not calling him to the Councell, in so much that the Canon commandeth, that no decree be thrust vpon the church without the censure of the bishop of Rome: mozeouer, that they had couertly corrupted the faith: also that they had concluded by maine force and double dealing, such things as of late they had leudly handled at Tyrus, in that they of spite had procured the relations of one side onely to be registred at Maredes: and that their forged leasings

The great slaughter which the Arians caused at Constantinople, about the plating of *Macedonius* the heretick:

Cap. 17. after the Greeke.

Athanasius is falsely accused.

of *Arsenius* were mere flanders and false reports. These and other such like things, *Iulius* laid downe in his letters vnto the bishops assembled at Antioch. He would haue laid downe here the epistles vnto *Iulius*, and his vnto others, were it not that the length of their writings and the tediousnesse of their discourse, perswaded vs to the contrary. *Sabinus* the fauourer of *Macedonius* his fond opinion (of whom we spake befoze) though in his booke intituled The collection of Councils, he omitted not the epistle of the bishops assembled at Antioch vnto *Iulius*, yet laid he not downe the letters of *Iulius* vnto them againe. It was his accustomed manner so to do: so that what epistles soener were written by any Councils, either altogether disannulling, or at least wise passing ouer with silence the clause of *One substance*, them he carefully cited and collected diligently: but such as were of the contrarie, them of set purpose he ouershipped.

CHAP. XIII.

How that the Westerne Emperor requested his brother to send vnto him such as were able to iustifie the depositions of Athanasius and Paulus: and how the Legats brought with them a new forme of faith.

Cap. 18. in the Greeke.

Paulus b. of Constantino-ple got him to Rome.

The Creede of certaine Arian bishops exhibited vnto Constantine the Emperor, where they dissemble egregiously.

The heresie of Photinus.

Cap. 19. after the Greeke.

The bishops of the East summon a Council, and send abroad

Not long after *Paulus* leauing Thessalonica, fained he wold go to Corinth, and got him straight into Italy. There both he and *Athanasius* ioyntly do open their estate vnto the Emperour. The Emperour, whose dominions were the countries of the West, estimating of their iniuries as his owne aduersitie, wrote vnto his brother, requesting him in his letters, to send vnto him thre men that might render afoze him iust causes of the deposition of *Paulus* and *Athanasius*. There were sent vnto him *Narcissus* the Cilician, *Theodorus* the Thracian, *Maris* the Chalcedonian, and *Marcus* the Syrian. After their coming they would not reason with *Athanasius*: but concealing the forme of faith decreed at Antioch, the bishops frame out another, the which they exhibited vnto the Emperour in these wordes: We beleue in one God the Father almightie, Creator and maker of all things, of whom all Fatherhood is called both in heauen and earth: and in his onely begotten Sonne our Lord Iesus Christ, begotten of the Father before all worlds: God of God, light of light, by whom all things were made both in heauen, and in earth, be they visible or inuisible: who is the word, the wisdom, the power, the life, the true light: who in the latter dayes was incarnate for our sakes, was borne of the holy Virgin, was crucified, dead and buried: who rose againe the third day from the dead, ascended into the heauens, sitteth at the right hand of the Father, & shall come againe at the end of the world, to iudge the quicke and the dead, and to reward euery man according vnto his workes, whose kingdome shall haue no end, but shall continue for euer. For he shall sit at the right hand of the Father, not onely while this world lasteth, but also in the life to come. And we beleue in the holy Ghost, that is, in the Comforter, whom he promised he would send the Apostles, whom also he sent after his ascension into the heauens, for to informe and instruct them in all things, by whom their soules shall be sanctified which faithfully beleue in him. Whosoever then dare affirme, that the Sonne hath his being of nothing: or that he is of any other substance then of the Fathers: or that there was a time when he had no being: these the Catholike Church doth hold for accursed. When they had exhibited these few lines vnto the Emperour, and shewed them to diuers others, they took their leaue without further reasoning of any other matter. Furthermore, whilst that as yet both the churches of the East and also of the West without any ado communicated together, a new opinion sprang vp at Sirmium a city of Illyrium, *Photinus* who gouerned the churches there, borne in the lesser Galatia, the disciple of *Marcellus*, that was deposed of his bishopricke, following his masters steps, affirmed, that the Sonne of God was but onely man. The discourse of these things we will referre to another place.

CHAP. XV.

A forme of faith laid downe by the bishops of the East, containing many long and large circumstances.

Thre years after, the bishops of the easterne churches, summon againe another council, they frame another forme of faith, and send it to the bishops of Italy, by *Eudoxius* bishop of Germanicia, *Martyrius* and *Macedonius* bishop of Mopiestia a citie in Cilicia. This faith set forth at large containeth many additions and glosses, besides such as heretofore

fore were published in other Creeds. It beginneth thus: We beleue in one God the Father ^{this their} ^{Creed, with} ^{long exposi-} ^{tions thereof.}
 almighty, creator & maker of all things, of whom all fatherhood in heauen and in earth is called:
 and in his onely begotten Sonne Iesus Christ our Lord, begotten of the Father before all worlds:
 God of God, light of light, by whom all things were made, both in heauen and in earth, be they
 visible or inuisible: who is the word, the wisdom, the power, the life and true light: who in the
 latter dayes was incarnate for our sakes, was borne of the holy virgin, was crucified, dead and bu-
 ried: who rose againe the third day from the dead, ascended into heauen, and sitteth at the right
 hand of the Father: who shall come at the end of the world, to iudge the quicke and the dead, to
 reward euery man according vnto his workes. Whose kingdome shall haue no end, but shall co-
 tinue for ever. For he shall sit at the right hand of the Father, not onely while this world lasteth,
 but also in the life to come. We beleue also in the holy Ghost, that is, in the Comforter whom
 Christ promised to send his Apostles after his ascension into heauen, whom also he sent for to
 teach and leade them in all things, by whose meanes the soules of them which faithfully beleue
 in him are sanctified. Whosoever therefore dare presume to affirme, that the Sonne had his be-
 ginning of nothing, or of any other substance then the Fathers: or that there was a time, or a world
 when he was not: these the holy and Catholike Church doth hold for accursed. In like manner
 such as say that there are three Gods, or that Christ was not God from the beginning, or that he
 is neither Christ, neither the Sonne of God: or that there is neither Father, neither Sonne, neither
 holy Ghost, or that the Sonne is vnbegotten, or that the Father begat not the Sonne of his owne
 will and purpose: these the holy and Catholike Church doth hold for accursed. Neither can it be
 vttered without blasphemie, that the Sonne had his being of nothing, in somuch as there can no
 such thing be found of him in holy Scripture. Neither do we learne that he had his being of any
 other preexistent substance besides the Fathers, but that he was truly begotten of God the Father
 alone. The holy Scripture teacheth vs, that the Father of Christ is and was one vnbegotten, and
 without beginning. Neither may we safely affirme without testimonie of the sacred Scripture, that
 there was a time when he was not, as though we should imagine or forethinke in him any tem-
 porall space: but we haue to conceiue and comprehend in our minds, God alone which begat him
 without time: for times and worlds were made by him. Neither can either the Father or the Son
 properly be said ioynly to be without beginning, and ioynly without begetting: but as we know
 the Father alone to be without beginning, incomprehensible, and to haue begotten the Sonne
 after an incomprehensible and an vnperceivable manner: so we vnderstand the Son to haue bene
 begotten before all worlds, and not to be vnbegotten after the same manner with the Father, but
 to haue had a beginning from the Father which begat him; for the head of Christ is God. When ^{1 Cor. 11.}
 we confesse three things, and three persons according vnto the Scriptures, to wit, of the Father, of
 the Sonne, and of the holy Ghost, we do not therein allow of three Gods. For we acknowledge
 one onely God perfect and absolute of himselfe, vnbegotten, without beginning, inuisible, the
 Father of the onely begotten Sonne, who alone of himselfe hath his being, who also alone mini-
 streth abundantly vnto all other things their being. And when as we affirme one God the Father
 of our Lord Iesus Christ, to be onely vnbegotten, we do not therefore deny Christ to haue bene
 God from euertlasting, as the followers of *Paulus Samosatenus* did, which affirmed, that by nature ^{The heresie} ^{of Paulus Sa-} ^{mosatenus.}
 he was but onely a bare man, but after his incarnation by profiting and forwardnesse to haue bene
 made God. We know (though he be subiect to the Father and to God) that he is God of God, be-
 gotten according vnto the diuine nature, that he is both a perfect and true God, and not made
 God afterwards of men: but that according vnto the will of God the Father he was incarnate for
 our sakes, neuer afterwards losing his diuinitie. Moreover we detest and abhorre, and hold them
 for accursed, who affirme, that the Sonne of God is the onely and naked word of God without
 substance, being after a fained and imaginatiue sort in another: and one while do terme him the
 word as vttered by the mouth, another while as enclosed in the mind of some one or other: for
 they confesse not, that euen Christ, who is the Lord, the Sonne of God, the Mediator, the image
 of God, was before all worlds: but that he was Christ and the Sonne of God from that time, since
 which (now full foure hundred yeares ago) he tooke our flesh of the Virgin. They will haue the
 kingdome of Christ from that time to haue his beginning: and after the consummation of the
 world, and the dreadfull day of iudgement, to haue his ending. The authors of this abominable
 heresie are the *Marcellians*, *Photinians*, *Ancyrogalatians*, who therefore disproue the essence and ^{Marcellians,} ^{Photinians,} ^{Ancyrogala-} ^{tians.}
 diuinitie of Christ, which hath bene before all worlds, and likewise his kingdome which hath no
 end:

Gen. 1. 2.
Gen. 12. 18.
Exod. 19. 20.
Heb. 1.

Patropassians.
Sabellians.

Prov. 8.

The bishops
of the West
churches
were stayed
in religion.

end: because they pretend the establishing of a Monarchie. But we know him, not for a simple uttered word, or as it were enclosed in the mind of God the Father: but for the living word, God subsisting of himselfe, the Sonne of God and Christ, and not to haue bene with his Father before the worlds by onely science, to haue bene conuersant and ministred vnto him for the framing and finishing of euery worke of visible or inuisible things, but to haue bene the word indeed, together with the Father, and God of God. For this is he vnto whom the Father said: Let vs make man after our owne image and similitude: who appeared in his proper person vnto the fathers of old, gaue them the law, spake by the Prophets, last of all became man, made manifest his Father vnto all men, and raigneth world without end. Neither do we beleue that Christ received his diuinitie of late, but that he was perfect from all eternitie, and like vnto the Father in all things. Such as confound the Father, the Sonne, and the holy Ghost, and impiously imagine three names in one thing, and in one person, not without iust cause we forbid them the Church, because they appoint the Father, who is incomprehensible and impatible, by incarnation to be both comprehensible and patible. Of which heresie are the *Patropassians*, so called of the Romaines, but of vs *Sabellians*. We know of certaintie the Father which sent his Sonne to haue continued in the proper nature of his immutable diuinitie: the Sonne which was sent to haue accomplished the disposed order of his incarnation. In like manner such as say impiously and blasphemously, that Christ was begotten neither by the counsell, nor by the will of the Father, attributing to God the Father a counsell tyed to necessitie, and an essence entangled with the want of free will, so that he begat the Sonne of compulsion: them first of all we hold for accursed creatures, and farre estranged from the truth in Christ: because they presume to publish such doctrine of him, both contrary to the common notions and vnderstanding we haue of God, and also repugnant with the sense and meaning of the sacred Scripture inspired from aboue. We know that God is of his owne power, and that he enioyeth his free will, and we beleue godly and reuerently that he begat the Sonne of his owne accord and free will. We beleue and that godly, which is spoken of him: The Lord made me the beginning of his wayes, for the accomplishing of his workes, yet we vnderstand not that he was so made as other creatures and other things were framed: for that is impious and farre from the faith of the Catholike Church, to liken the Creator vnto the creatures which he shaped, or to thinke that he had the like manner of begetting with other things of different nature. The holy Scriptures do informe vs onely of one onely begotten Sonne, vnainedly and truly begotten. Moreover, when as we say that the Sonne hath his being of himselfe, that he liueth and subsisteth in like sort with the Father: for all that we seuer him not from the Father, neither do we imagine corporall-wise certaine spaces and distance betweene their coherencie: for we beleue that they ioyned together without pause or distance put betweene, and that they cannot be seuered asunder: so that the Father compriseth as it were in his bosome the whole Sonne, and the Sonne is ioyned and fastened to the whole Father, and resteth continually onely in his Fathers lappe. We beleue furthermore in the absolute, perfect, and most blessed Trinitie: and when we call the Father God, and the Sonne God, in so doing we say not there be two Gods, but one God of equall power & diuinitie, and one perfect conjunction of raigne: and euen as the Father beareth rule, and exerciseth authoritie ouer all things, and ouer the Sonne: so we say that the Sonne is subiect vnto the Father, and that he gouerneth besides him, immediatly and next after him all things which he made: and that the Saints by the will of the Father, receiue the grace of the holy Ghost abundantly poured vpon them. Thus the holy Scriptures haue instructed vs, to direct our talke of the monarchie in Christ. After the aforesaid briebe and compendious forme of faith, we haue bene constrained to explicate and discourse of these things at large: not that we are disposed vainely and arrogantly to contend: but to remoue out of the minds of such men as know vs not, all fond suspicion and surmise conceived of our censure and opinion otherwise then truth is: and that moreover all the Bishops of the West may easily perceiue not onely the slaunders of such as maintaine the contrary opinion, but also the ecclesiasticall and Christian faith of the bishops inhabiting the East, confirmed out of the manifest and vnwrested testimonies of holy Scripture, the which the aduersaries are wont leudly to interpret. The bishops of the West churches affirmed, they would in no wise receiue those things, partly for that they were written in a strange tongue, and therefore could not vnderstand them: they said moreover, that the Creed or forme of faith late vsome by the Nicene Councell was sufficient, and that it was not for them curiously to search further.

CHAP. XVI.

Of the generall Councell summoned at Sardice.

Cap. 20. in
the Greeke.

When as the Emperour had written againe, that *Paulus* and *Athanasius* should be restored to their former rooms and dignities, and his letters had taken no place, by reason of the ciuill dissention & discorde as yet not appeased among the multitude: *Paulus* and *Athanasius* make humble sute, that another councell might be called together, to the end their cases should be yet better knowne, and the faith should be decided in a generall councell: for they protested that their deposition was wrought to the end that faith might be destroyed. Wherefore by the commandement of both the emperours, (the one signifying the same by his letters, the other whose dominions lay in the east, willingly condescending therunto) there was proclaimed a generall councell, that all should meet at Sardice a city of Illyrium. The 11. yeare after the decease of *Constantine* the father of these emperours, in the Consulship of *Ruffinus* and *Eusebius*, the councell of Sardice was summoned. There met there (as *Athanasius* saith) about thre hundred bishops of the West Churches, and (as *Sabinus* declareth) onely 76. bishops out of the east of which number was *Ischyas* bishop of Marcôtes, who the deposees of *Athanasius* preferred to be bishop of that place. Some alledge for themselves their infirmity of body: some complaine that their warning was too short, and therefore they blame *Iulius* bishop of Rome: when as since the date of the proclamation, and the lesure of *Athanasius* continuing at Rome and expecting the meeting of the councell, there ran a whole yeare and five moneths. After that the bishops of the east came to Sardice, they would not come into the presence of the bishops which inhabited the West, but sent them this message, that they would not talke, neither reason with them, vnlesse conditionally they would barre *Athanasius* and *Paulus* their company. But when *Protogenes* bishop of Sardice, and *Osus* bishop of Corduba a city (as I said befoze) of Spaine, could in no wise brooke that *Paulus* and *Athanasius* should be absent, the easterne bishops forthwith depart, and coming to Philippi a city in Thracia, they assemble a priuate councell among themselves, and begin thenceforth openly to accurse the Creed containing the clause, *Of one substance*: and to sow abroad in writing their opinion, that the Sonne was not of one substance with the Father. But the assembly of bishops which continued at Sardice, first condemned them which fled from the hearing of their cause: next deposee from their dignities the accusers of *Athanasius*: afterwards ratified the Creed of the Nicene Councell, and abrogated the hereticall opinion which said: that the Sonne was of a different substance from the Father: last of all set forth more plainly the clause *Of one substance*, for they wrote letters thereof, and sent the throughout the whole world. Both sides were pleased with their owne doings, and every one seemed to himselfe to haue done right well: the bishops of the east, because the westerne bishops had receiued such as they had deposee: the bishops of the West, because the easterne bishops being deposees of others, had departed befoze the hearing of their cause: the one, for that they maintained the Nicene Creed: the other, for that they went about to condemne it. Their bishopricks are restored to *Paulus* and *Athanasius*, likewise to *Marcellus* bishop of Ancyra in the lesser Galatia, who a little befoze (as we said in our first booke) was deposee, who also then indoued with all might to disproue, & confute the sentence pronounced against him, saying, that the phrase and manner of speech which he vsed in his booke, was not vnderstood, and therefore to haue bin suspected by them, as if he maintained the heresse of *Paulus Samosatenus*. Yet we may not forget that *Eusebius Pamphilus* wrote thre booke to the confutation of the booke of *Marcellus*, where he citeth the words of *Marcellus* and refuteth them, plainly declaring that *Marcellus* no otherwise then *Sabellus* the Affrican, and *Paulus Samosatenus* thought that the Lord *Iesus* was but onely man.

The councell
of Sardice
was held An.
Dom. 350.

The Arians
were loth to
come to the
councell there-
fore they dis-
semble and
saue excuses.

The acts of
the councell
of Sardice.

Paulus b. of
Constantino-
ple, *Athana-
sius* bishop of
Alexandria.
Marcellus b.
of Ancyra, are
by the coun-
cell restored
to their churches.

CHAP. XVII.

An apologie or defence in the behalfe of *Eusebius Pamphilus*, that he was no Arian
as diuers malicious persons wrote of him.

Cap. 21 after
the Greeke.

Because that diuers haue bruted abroad slanderous reports of *Eusebius Pamphilus*, affirming that in his works he sauored of the heresse of *Arius*, I thinke it not amisse, present-
ly

Euseb. de vita
Constantini
lib. 3.

Euseb. lib. 1.
contra Mar-
cellum.

Prov. 8.

Euseb. lib. 3.
contra Mar-
cellum.

1. Pet. 2.

ly to lay downe in few words what of truth we may thinke of him. First of all he was both present at the Councell of Nice, and subscribed vnto the clause of One substance. In his third booke of the life of *Constantine*, he hath these words of that Councell: The Emperour dealt so farre with them for the reducing of them vnto concord and vnitie, that he left them not vntill he had brought them to be of one minde and of one opinion touching all that aforetime was called into controuersie, so that with one voyce they all embraced the faith decided in the Councell of Nice. If *Eusebius* then, mentioning the Councell summoned at Nice, do say that all quarrels and questions were there ended, and that all were of one mind and of one opinion, how is it that some dare presume to charge him with the spot of Arianisme? The Arians themselves also are so wily deceiued if they take him for a fauourer of their opinion. But some man peradventure will say, that he seemed to smell of Arianisme, in that he vsed oftentimes in his bookes this phrase, *By Christ*. Whom I answer, that not onely he, but also other ecclesiasticall writers, yea and the Apostle himselfe, who was neuer once suspected to be the author of any leud opinion, vsed this phrase before them, who wrote such kind of speech, and sundrie other sorts of sentences, for the lively setting forth and expressing of the order and manner of our Saviours humanitie. But what *Eusebius* thought when *Arius* taught that the Sonne was a creature, & to be accounted as one of the other creatures, note vnderstand, for in his first booke against *Marcellus* he writeth thus: He alone, and none other, is both called, and is indeede the onely begotten Sonne of God. Wherefore they are worthy of reprehension, which are not ashamed to call him a creature, and to say that he began of nothing as other creatures did. How shall he be the Sonne, or after what sort may he be called the onely begotten of God, when as he hath (as they say) the same nature with other creatures, and is become one of the vulgar sort of men, to wit, hauing the like beginning with them, and being made partaker with them of the creation which is of nothing? But the holy Scriptures (I wis) teach vs no such things of him. And againe a little after he saith: Whosoeuer then saith, that the Sonne was begotten of nothing, or that the principall creature began of nothing: he attributeth vnto him vnadvisedly the onely name of Sonne, but in very deed and in truth he denieth him to be the Sonne. For he that is begotten of nothing, can in no wise be the true Sonne of God, no more can any other thing that hath the like beginning. But the Sonne of God truly begotten of the father himselfe, is to be termed the onely begotten, and the welbeloued of the father. And so shall he be God. For what other thing is the bud or branch of God, then that which resembleth the begetter? The king is said to build or make a Citie, but not to beget a Citie: and so he is said to beget a sonne, but not to build or make a son. In respect of the worke he wrought, he is not called a father, but a cunning workeman; and in respect of the sonne he begate, he is not called a workeman but a father. Wherefore the God of all vniuersalitie is worthily to be called the Father of the Sonne, yet the framer and maker of the world. Although it be once found written in a certaine place of holy Scripture: The Lord made me the beginning of his wayes, for the accomplishing of his workes, yet (as I am minded immediately to interpret) it behoueth vs to scan narrowly, and to sift out with diligence the sence and vnderstanding thereof, and not after the manner of *Marcellus*, with one word to shake the chiefe principles of Christian religion. These and many other such like reasons, hath *Eusebius* alleged in his first booke against *Marcellus*, to the confutation of his opinion. In his third booke he hath expounded how this word *Made* or *created* is to be vnderstood, as followeth: These things being after this sort, it remaineth that we consider of this sentence: The Lord made me the beginning of his wayes for the accomplishing of his workes: which is no otherwise to be taken, then the other things we expounded before. For in case he say that he is made, he saith it not as if he became something of nothing: or that he was made after the selfe same maner with other creatures, of that which is not, (as some haue leudly imagined) but that he had being and liuing, that he was, and subsisted before the foundations of the world were laid, and therefore appointed by his father who is Lord of all things, the prince of all this vniuersalitie: so that the word *Made* in this place is no otherwise to be taken, then *Appointed*, or *Ordained*. Peter also the Apostle calleth Priests and Magistrates plaine creatures, where he saith: Submit your selues vnto euery humane creature, for the Lords sake, whether it be vnto the king, as vnto the chiefe head, either vnto rulers, as sent of him. And the Prophet also: Prepare thy selfe (saith he) O Ierusalem, to call vpon thy God, for behold he setteth the thunder, he shapeth the spirit, and sheweth vnto men his Christ. He vnderstandeth not this word *Shapeth*, as if the spirit were made of that which is not. For God then made

made not the spirit when he shewed by him his Christ vnto all men, (he was not then newly proclaimed vnder heauen, for he was and subsisted before) but he sent him what time the Apostles were assembled together: when the sound in the likenes of thunder came downe from heauen, as if it had bene the comming of a mightie winde, and filled them all with the holy Ghost: and thus he shewed his Christ vnto all men, according vnto the prophetic which said: Behold he setteth the thunder, he shapeth the spirit, and sheweth his Christ vnto men, laying downe the word *shapeth*, for *sendeth* or *ordaineth*, and the word *thunder* in another sense, for the preaching of the Gospel. *David* also when he said: Create in me a clean heart O God: he said it not, as though he wanted a heart, but he desired a pure heart to be put in him and made perfect. In like sense also is that spoken: that he should create two into one new man, that is: he should couple. See likewise this, whether it may be taken after the same manner: to put on the new man which is created after God. Againe: If there be any new creature in Christ: and such like phrases the which with diligent search we may find in the holy Scriptures. Maruell not then if the Scripture metaphorically do vse this kinde of speech: The Lord made me the beginning of his waies: made, that is appointed. These were the reasons of *Eusebius* in his booke against *Marcellus*, and cited of vs to the end that the mouthes of such as vnadvisedly do slander him, and contumeliously report of him, may therewith be stopped. They are not able to proue (although the words of the order and manner of begetting be vsually and commonly found throughout his woorkes) that he assigned vnto the Sonnes of God a beginning of essence: although that he was a great follower and fanoyser of *Origens* woorkes, where, whooeuer can attaine vnto the secret and hid sense of *Origens* booke, he shall finde euery where, the Son to haue bene begotten of the Father. Thus haue we vsed digression, to rid *Eusebius* out of the slanderous mouthes of suspicious heads.

CHAP. XVIII.

When the councell of Sardice decreed that *Athanasius* and *Paulus* should be restored to their Bishopricks, and *Constantius* the Easterne Emperour would not admit them: the Emperour of the West threatened him with warres, so that *Constantius* being therewith afraid, wrote for *Athanasius* and sent him to *Alexandria*.

Cap. 12. after the Greeks.

After that both the bishops assembled at Sardice, and also the bishops assembled at *Philippi* a citie of *Thracia*, in their seuerall councels had decreed such things as seemed good vnto themselves, they returned euery man to his owne home. The East and West Churches were now deuided, the space or distance seuering their communion asunder, was the mount betwene *Illyrium* and *Thracia* called *Tisicis*: so farre euery of them among themselves, though they differed about the faith, yet the quarrel being laid aside, they communicated together, beyond that, there was no communion of contrary parts. For such confusion, such strife, and such diuision raigned then in the Church. Immediately after, the Emperour of the West parts of the world, certified his brother *Constantius*, of the things decided in the Councell of Sardice: and requested him to see *Paulus* and *Athanasius* placed in their bishoprike. But when *Constantius* deferred from day to day his brothers desire, the Emperour of the West gaue his brother in choise, either to restore *Paulus* and *Athanasius*, and so accompt of him as his friend: or else to heare the proclamation of open warre, and so find him as his deadly foe. The letters he sent by the embassado: vnto his brother were these: There remaine here with me *Athanasius* and *Paulus*, who as I am credibly giuen to vnderstand, are persecuted for pieties sake. If that thou wilt promise me to restore them vnto their seas, and to punish seuerely such as haue iniured them, I will send the parties themselves vnto thee: but if thou wilt not accomplish this my will and pleasure, know for suretie that my selfe will come thither and maugre thy beard, restore them to their proper seas. When the Emperour of the East had vnderstood of this, he was wonderfull penfoule and sad, he assembled together many of the Easterne bishops: layeth before them the choise his brother gaue him: demandeth of them what was best in this case to be done. They make answer, that it was farre better to restore againe *Athanasius*, then to raise deadly and mortall warres. Wherefore the Emperour being constrained of necessitie, sent for *Athanasius* vnto him. In the meane while *Constantius* the Emperour had sent *Paulus* honorably, together with two Bishops, with his owne letters, and with the letters of the Councell for the more

The diuision of the East & West churches.

The letters of *Constantius*, the Emperour vnto his brother *Constantius*.

Cap. 13. in the Greeke.

more surety, vnto Constantinople. When *Athanasius* feared and doubted, whether he were let go or no vnto *Constantius* (for the false reports of slanderous persons troubled him very much) the *Caeserne* Emperour *Constantius* by name, sent for him, not once, but the second and third time, even as his letters turned out of the Latine into the Greeke so declare, by translation as followeth.

The Epistle of Constantius the Emperour vnto the exiled Athanasius.

Constantius the puissant and noble Emperour, vnto *Athanasius* the Bishop sendeth greeting. Our singular and wonted clemency will no longer suffer thy fatherhood to be turmoiled and tossed with the surging waues of the seas, the pitie which we haue alwaies in great price, will no longer permit thy holinesse now banished out of thy natie soile, bereaued of thy substance, barred of al prosperity, to wander through crooked and crosse wayes, through desert and dangerous countries. Although we haue lingered now a great while from sending our letters, whereby we might signifie vnto thee the concealed secrecy of our mind, hoping that of thine own accord thou wouldest reparaire vnto vs, and with humble sute craue remedie and redresse of thine iniuries: yet neuertheless (feare peradventure hindering thee of thy purpose) we sent presently our gracious letters vnto thy graue wisdom, that with all celeritie thou come vnto vs: whereby thou shalt satisfie thy longing desires, thou shalt haue triall of our wonted clemency, and be restored to thine owne sea and natie soile. For to this end I haue intreated my Lord and brother *Constant*, the puissant and noble Emperour, that he would licence thee to returne vnto vs, whereby thou mightest by the meanes of vs both, enioy thy countrey, and haue this token for tryall of our singular clemency and good will towards thee.

Another Epistle vnto the said renowned Athanasius.

Constantius the puissant and noble Emperour, vnto *Athanasius* the Bishop sendeth greeting. Although by our former letters we haue signified vnto thy wisdom after the plainest manner, that with secure mind, and safe conduct, thou shouldst come vnto our court, because we were fully determined to restore thee vnto thy former dignitie: we haue notwithstanding sent these letters also vnto thy holynes, that thou hire a common wagon, and remouing all timorous thoughts from thy distrustfull mind, thou speedily reparaire vnto vs, to the end thou maist the sooner enioy thy long wished desires.

Another Epistle vnto the said renowned Athanasius.

Constantius the puissant and noble Emperour, vnto *Athanasius* the bishop sendeth greeting. Being of late at Edessa, where there were also of thy priests then present, it seemed good vnto vs to send one of them vnto thee, that thou shouldst hasten vnto our court, and after thy comming into our presence, without delay return into Alexandria. And for as much as it is now a great while ago since thou receiuedst our letters, and hast deferred thy iourney, therefore now also we thought good to put thee in remembrance, that without delay thou come vnto vs, and so thou shalt possesse the liberty of thy countrey, and thy long wished ease and quietnes. And that thou mightest fully perswade thy selfe of all the premises, we sent vnto thee *Acetius* the Deacon, of whom thou shalt vnderstand, both what our purpose is, and also how that thy harty desires shall preuaile. *Athanasius* being at Aquileia (for he had remoued thither from Sardice) receiued these letters. When he went in post to Rome, shewed the letters to Bishop *Iulius*: and recreated very much the Church of Rome. For *Constantius* the *Caeserne* Emperour seemed to be of the same faith and opinion with them, when he sent for *Athanasius* home. *Iulius* certified the clergie and laytie of Alexandria in his letters of *Athanasius* as followeth.

The Epistle of Iulius Bishop of Rome, vnto the priests and people of Alexandria.

Iulius Bishop of Rome vnto the priests, Deacons, and webleloued brethren, the people inhabiting Alexandria, sendeth greeting in the Lord. I do greatly reioyce with you (welbeloued brethren) that henceforth you may behold with your eyes, the fruite of your faith. For that is to be scene in my brother and fellow Bishop *Athanasius*, whom God hath restored vnto you, partly for his sincere and godly life, and partly also by the meanes of your prayers. Hereby it may easily be coniectured what pure and seruent prayers you haue alwaies powred vnto God. For when you called

led to remembrance the heavenly promises, and the entire affection you beare vnto them, al which you learned of my foresaid brother: you vnderstood plainly, and through the right faith ingrafted in your minds you were fully perswaded, that *Athanasius* (whom in your godly minds, you beheld present) should not alwayes be absent, and continually be seuered from you. Wherefore I need not to vse many words vnto you, for whatsoever I say, the same hath your faith preuented: and whatsoever commonly you all heartily desired, the same through the grace of God is now fully come to passe. And that I may repeate the same againe: I do greatly reioyce with you, that you haue continued so firmly and fastedfastly in the faith, that by no meanes you could be withdrawne from it. Moreouer I do no lesse reioyce at my brother *Athanasius*, who notwithstanding the manifold calamities and sundry miseries he endured, yet remembered almost euery houre your entire loue and great longing for him. And though for a season he seemed to be absent from you in bodie, yet liued he alwayes as if he had bene present with you in the spirit. I thinke verily (welbeloued brethren) that all the temptations and paines he endured, are not void of their praise and commendation: for by this meanes both your faith and his hath bene knowne and made manifest vnto the whole world. If he had not bene tryed with such great and lamentable temptations, who euer would haue thought so stayed a censure to haue rested in your minds, or so seruent loue and affection to haue fastened your minds vpon so notable a Bishop: or that he was the man that excelled in such rare gifts, by the meanes whereof he is made partaker of the hope which is laid vp for vs in heauen? Wherefore he hath attained vnto a notable testimonie of his faith, not onely in this life but in the life to come. For by the patient sufferance of much aduersitie by sea and by land, he trampled and trod vnderfoote all the malicious treacheries of the Arians. Oftentimes by reason of the aduersaries spite, he stood in great hazard of his life, yet made he no accompt of death: but for all that, through the grace of almighty God, and the power of our Lord Iesus Christ, he escaped their hands, whereby he conceiued good hope, that in the end he should quit him of his aduersaries, and be restored to the comfort of you all, and beare away together with you the victorious garland, of good works and well doing: in that he is already famous euen to the ends of the world: highly commended for his good life: renowned for his free and constant perseuerance in the defence of the christian and heavenly faith, and registred by the censure of you all to immortal memory, for the singular loue and affection he shewed towards you. Wherefore he is returned vnto you, bedecked with greater excellency and renowne then before his departure. If the the puritie of fine and precious mettall, as of gold or siluer, be exquisitely tryed in the fire: what can be spoken of so notable a man, in respect of his worthines, who after the quenching of so many fierie flames of sedition, after the recouering of so many dangerous perils and grievous downfalls, is now restored to you, and found innocent, not onely by our determination, but by the decree and censure of the whole councell? Entertaine therefore (welbeloued brethren) your Bishop *Athanasius*, & also such as haue bene partakers of his affliction, with all reuerence, ioy and gladnes. Reioyce in that you haue obtained your desires: in that you haue as it were fed, and quenched with your letters the thirst of your shephard, hungering and thirsting in his absence after your godly zeale. For in so doing, during his abode in forraine and far countries, you comforted him not a little: & while he was tossed to and fro with the stormes of persecution, and intangled with the snares of his malicious aduersaries, you mitigated his grieve and sorrow, by sending vnto him tokens of your faithful and seruent minds towards him. When that I thinke with my selfe, and cast in my mind the conceiued ioy of you all at his returne: the flocking multitude ful of religion and godlines: the solempne feast of sage persons assembled together: what kinde of day the returne of my brother vnto you is like to be: I cannot chuse but conceiue wonderfull ioy. Specially for that the schisme and discord which rained heretofore is now plucked vp by the roots: for that his honorable return according vnto your owne hearts desire, hath replenished you with incredible ioy and gladnes. So that the ioy for the greatnes thereof hath reached vnto vs, to whom it is given from aboue, to haue acquaintance and familiaritie with so excellent a man. It seemeth good that we end our epistle with a prayer. God almightie, and his Son our Lord and Sauour Iesus, giue you alwayes of his grace, and grant you of his mercie the reward of so noble a faith, the which you haue shewed towards your bishop, with so worthy a testimony: that both you and yours, may not only in this world but also in the life to come, enioy farre more excellent gifts, which neither eye hath seene, nor eare hath heard, neither the hart of man conceiued the things that God prepared for them which loue him, through our Lord Iesus Christ, to whom with the Almighty God, be glorie for euer and euer,

The conference of Constantius and Athanasius.

Amen. God haue you in his tuitio welbeloued brethren. *Athanasius* having got these letters, came into the East. *Constantius* the emperour, although at that time he receiued him not unwillingly, yet giuing eare vnto the crafty sleights of the despiteful Arians, went about to beguile him reasoning with him in this sort: Although thou art restored vnto thy bishoprick by the decree of the councill and our owne determination: yet because there are in Alexandria certaine people differing in opinion from thine, and seuering themselves from thy communion, my request is that thou permit them one Church for themselves. *Athanasius* made answer vnto his request verily, and said: O Emperour it lieth in thee to do as pleaseth thee best: to command and execute the commandement. I also will craue of thee another thing for recompence, my humble request is that thou grant it me. When the Emperour made answer, that with most willing minde he would condescend therunto, *Athanasius* immediately said: Mine humble sute is, that I may obtain that which thou wouldest haue had at my hands, to wit, that thou wilt grant one Church throughout euery city, for such as communicate not with the Arians. The Arians perceiuing that the request of *Athanasius* was not unreasonable, made answer, that it behoued them to deferre the matter vnto another time, and consider better of it. They hindred not the emperour, but suffered him to do that which pleased him best. Wherefore the emperour restored *Athanasius*, *Paulus*, *Marcellus*, *Asclepas* bishop of Gaza, and *Lucius* bishop of Adrianopolis, euery one to his own bishopricke againe. These two hindmost were admitted by the councill of Sardice: *Asclepas* for that he shewed records, whereby it appeared that both *Eusebius Pamphilus* and sundrie others vnderstood fully of his case, and restored him to his dignity: *Lucius* for that his accusers fled away. By the emperours edict they all receiued their owne seas, the cities were commanded to entertain them with willing and cheerfull minds. At Ancyra there was no small strife, by reason that *Basilus* was remoued and *Marcellus* restored in his place, so that the aduersaries toke thereby occasion to slander *Marcellus* againe. The citizens of Gaza receiued *Asclepas* willingly. At Constantinople, *Macedonius* for a season came vnto *Paulus*, and had severall meeting and conuenticles at a certaine Church of the city. But as touching *Athanasius*, the emperour sent letters vnto the bishops, vnto the clergie and laytie of Alexandria, that they should receiue him both louingly and willingly. He commanded moreover by his letters, that such acts as were recorded against him in their courts and synods, should be blotted out. His letters in the behalfe of both the aforesaid are these.

The Epistle of Constantius in the behalfe of Athanasius the Bishop.

Constantius the puissant, the mighty and noble Emperour, vnto the Bishops and Priests of the catholick Church, sendeth greeting. It appeareth evidently that *Athanasius* the reuerend bishop, was not destitute of the grace and goodnes of God; but though by the iudgement and censure of me he was iniuriously dealt withal, and vniustly condemned for a litle while: yet the diuine providence of almighty God the beholder of all things, pronounced of him the iust sentence of innocencie, so that by the will of God and our decree, he recovered both his native soile & proper church, where the holy Ghost had assigned him gouernour. He is to receiue at our hands such things as our clemency being led by right and reason shall thinke convenient for him, so that all whatsoever hath bene heretofore decreed against such as communicate with him be henceforth quite forgotten: that all suspicion raised of him be henceforth remoued: and that his clergie (reason so requiring) may enioy such liberty, freedome and priuledge as they haue done in times past. Moreover of our soueraign benignity towards him, we haue thought good to ad this also, that as many as are allotted into the sacred senate of the clergie, may vnderstand of truth, that we haue granted safetie and good leaue to as many as cleaue vnto him, be they Bishops or what other degree soeuer of the clergy. Euery ones firme and sure consent in this behalfe, shalbe a sufficient signe or token of his faithfull minde and purpose. We haue commanded that such as embrace his communion, adding themselves vnto the sounder opinion and better sentence, al alike now by our permission, as heretofore by the providence of God, may enioy the benefits bestowed vpon them from above.

Another Epistle vnto the people of Alexandria.

Constantius the puissant, the mightie and noble Emperour, vnto the people of the Catholick Church of Alexandria sendeth greeting. In as much as we lay alwayes before our eyes, your good and politicke government, as a marke to shoote at, or looking glasse to behold our owne estate,

and seeing that you were bereaved of your Bishop *Athanasius*, a man approved both for sound learning and honest living, we determined with our selves to send him vnto you againe. Receiue him therefore honorably after your accustomed manner: ioine him with you as an helper in your prayers vnto God: endeavour alwayes to retain amongst you concord & peace, both fit for your own persons, and gratefull vnto vs, according vnto the sacred decrees of the Church. For it is not requisite that dissention and debate should molest and disquiet the peaceable estate of these our prosperous dayes. Our desire is that such a plague be purged farre from among you: our request is (well-beloued people of Alexandria) that in your prayers, where you craue (after your wonted custome) the aide and assistance of the spirit of God, you take *Athanasius* for chiefe, or (as I said before) an helper: to the end, according vnto your happy and prosperous successe, the heathenish nations as yet snared with the erroneons seruice of Idols, may hasten with most willing minds to embrace the profession of our most holy faith. We counsel you this also, that you perseuere in the things we rehearsed before: that you entertaine willingly your Bishop sent vnto you by the mighty power of God, & our louing pleasure: and that you count him worthy of al courteous salutation. For of a surety this is comely for you, and conuenient for our highnesse. We haue also charged the Iudges and gouernours of those prouinces by our letters, that they should weed all the tares of spite and contention out of the minds of malicious persons, and punish seuerely seditious and busie bodies. Wherefore seeing that you vnderstand all these circumstances, that our pleasure is agreeable with the wil of God: that we haue care ouer you for the maintenance of concord and vnity: that we haue assigned punishment for troublesome and seditious persons: obserue diligently the things which are correspondent vnto the ordinances of the Church, and the seruice God, embrace this *Athanasius* with all honour and reuerence, and poure out prayers vnto God the Father who gouerneth all things, both for your selues and also for the concord and quietnes of the whole world.

An Epistle for the abrogating of the things that were decreed against Athanasius

There is extant also an Epistle in the same forme vnto the gouernours of Augustonica, Thebais, Libya and Lycia.

Constantius the puissant and noble Emperour vnto *Nestorius* sendeth greeting. If any thing be found decreed and recorded heretofore, to the preiudice, hurt, or damage of such as communicate with *Athanasius* the Bishop, our will is that the same be wholly abrogated and dissanulled. Our pleasure is moreouer, that his clergie shall enjoy the like franchise and liberty as in times past: we will haue this commaundement put in vre, that as *Athanasius* the Bishop is restored to his see: so all the clergie of his communion, may recouer and possesse the like libertie with other ecclesiastical persons, and so liue at hearts ease.

CHAP. XIX.

How that Athanasius passing by Ierusalem into Alexandria, was receiued of Maximus to the communion: how he called there a Synode of Bishops, and confirmed the decrees of the Nicene councill.

Cap. 24. after the Greeke.

A *Thanasius* the Bishop trusting to these letters, passed through Syria and came to Palastina. And arriuing at Ierusalem, he opened vnto *Maximus* both the decrees of the council of Sardice, and also the emperors *Constantius* agreement and consent therein, and procured a synod of bishops to be assembled there. For *Maximus* without delay, cited thither certaine bishops out of Syria and Palastina. The assembly being gathered together, he gaue *Athanasius* the communion, and assigned vnto him his dignity. The councill being dissolved, wrote and signified by their letters vnto the people of Alexandria, vnto the bishops of Egypt and Libya, all their decrees and canons touching *Athanasius*. Wherefore all the aduersaries of *Athanasius* cried out against *Maximus*, because that aforesaid he had subscribed to his deposition, but now repenting of his folly, as if he had not then done well, he became of his faith, and awarded him both the communion and his dignity. When *Vrsacius* and *Valens* who aforesaid time were earnest followers of *Arius*, vnderstood of this, they condemned their former doings, and got them to Rome: there they exhibit vnto bishop *Innocentius* their recantation and repentance in writing: they subscribe vnto the creed containing the clause of *One substance*, and they write vnto *Athanasius*, that thenceforth they will communicate with him. *Vrsacius* and *Valens* being thus

The councill of Ierusalem. An. Do. 351. *Maximus* bishop of Ierusalem forooke the Arians.

Vrsacius and *Valens* being Arians repent them of their folly.

thus wonne with the prosperous successe of *Athanasius* his affaires, agreed (as I said before) vnto the clause of *One substance*. But *Athanasius* travelling by *Pelusion*, the ready way to *Alexandria*, preached in every citie where he came, and exhorted them to eschue the *Arians*, and to embrace such as confessed the faith of *One substance*. And in diuers of the Churches also he ordained ministers, which gaue occasion vnto the aduersaries soe to accuse him againe, that he presumed to make ministers in other mens prouinces. So farre of the things which happened then vnto the renowned *Athanasius*.

Cap. 25. after
the Greeke.

CHAP. XX.

*Of Magnentius and Bretanion the tyrants, and of the death of Constant the
Westerne Emperour.*

In the meane while the quiet estate of the comon weale was not a litle out of square, where of I wil briefly intreate, and rune ouer such things as I haue determined with my selfe to lay downe. After the death of *Constantine* who builded *Constantinople*, his three sonnes (as I haue said in my first booke) succeded him in the Empire. Of which number we haue to vnderstand that *Constantine* so called after his fathers name, was one, and reigned together with the rest of the Emperours, whom the souldiers sene after he had reigned a very litle while. And as *Constantine* commanded not he should be slaine, so againe soe had he not the slaughter. But how that *Constantine* the younger, breaking out into the borders of his brothers dominions, lost his life whilest he fought hand to hand with the souldiers, I haue often mentioned before. After whose death there arose warres betwene the Persians and the Romans, where *Constantine* had but illauoyzed successe. For the camp being pitched in the night time, about the bounds of the Romaine and Persian dominions, the Persian host seemed then to preuaile, and for a time to haue the vpper hand. When also the ecclesiasticall affairs went very troublesome, for there was great contention in the Church about *Athanasius*, and the clause of *One substance*. These things being at this point, *Magnentius* the tyrant became a rebel in the west parts of the world, and through treason procured the death of *Constant the Emperour* which gouerned the West, and then abode in France. This being wrought, there ensued great and grinouus wars. *Magnentius* the tyrant innaded all Italie, subdued Afrique and Libya, & toke all France. Whereouer at *Sirmium* a city of *Illyrium* there was another tyrant set vp by the souldiers, whose name was *Bretanion*. At Rome also there was a great stirre. For *Nepotianus* *Constantine* sitters sonne, hauing got him a great troop of fencers and sword players, aspired vnto the Imperiall scepter, but the capitaines of *Magnentius* dispatched him. *Magnentius* in a litle while ouerran and subdued all the West parts of the world.

Magnentius
the tyrant is
of *Eutropius*
called *Maxen-*
tius.

Bretanion a
tyrant.
Nepotianus
a traitor.

Cap. 26. after
the Greeke.

CHAP. XXI.

How that after the death of Constant the Westerne Emperour, Paulus and Athanasius were deposed againe, Paulus in his exile was stifled to death: Athanasius fled and saved his life.

All the aforesaid stirre fell out in a very short space, to wit in the fourth yeare after the Councell of *Sardice*, in the Consulship of *Sergius* & *Nigranus*. *Constantine* vnderstanding of the whole circumstance, made a title and challenge vnto all the dominions of his brethren, & being proclaimed Emperour of the west, maketh expedition to wage battell with the tyrants. The aduersaries of *Athanasius* supposing now they had gotten fit opportunity, forge out afresh hainous offences against him afoze his coming into *Alexandria*: they informe the Emperour *Constantine* that he peruerterd al *Egypt* and *Libya*. The election of ministers he made in forren prouinces furthered the matter, and caused the offence to seeme very hainous. *Athanasius* in the meane while came to *Alexandria*, & there called together diuers counsels of the bishops of *Egypt*, where they decreed such things as were agreeable with the canons of the councell of *Sardice*, and also of the councell held at *Ierusalem* vnder *Maximus*. The Emperour who afozetime was addicted vnto the *Arian* heresie, wretched al the things he had lately decreed to the contrary part. And first of all he banished *Paulus* bishop of *Constantinople*, whom the messengers or guides that brought him to exile, stifled very leudly at *Cucusum* a city in *Cappadocia*. *Marcellus* is expelled *Ancyra*, and *Basilus* placed in his roome. *Lucius* Bishop of *Adrianopolis* is clapt in prison, and there choked vp with stinke. But the relations that were made vnto the

Athanasius is
accused.

The councell
of *Alexandria*
Paulus bishop
of *Constanti-*
nople exiled,
and there sti-
fled to death.
Marcellus is
deposed.
Lucius dieth
in prison.

the Emperour of *Athanasius* so incensed him, that he gave forth a commandment he should be executed wheresoever he were taken. He charged moreover that *Theodulus* and *Olympius* Bishops of Thracia should be put to death. Yet *Athanasius* was not ignorant of the Emperours great rage, but being quickly made privie therunto, fled away and so avoided the Emperours threats. The Arians backbite him for flying away, and chiefly *Narcissus* Bishop of *Nero* a city of Cilicia, *Georgius* of *Laodicea*, and *Leontius* who then was bishop of *Antioch*. This *Leontius* being a priest was deposed, because he (endeavouring to conceale a foule slander and suspicion raised upon him for his familiarity with a woman whose name was *Eustolia*) gelded himselfe, to the end he might thenceforth boldly use her company, and commit nothing whereof he might justly be accused. The same man was by the aduise and counsell of the Emperour *Constantius*, chosen bishop of *Antioch* after *Stephen* who succeeded *Placius*. Thus much of him.

Theodulus.
Olympius.

CHAP. XXII.

How that Macedonius having gotten againe the Bishopricke of Constantinople, vexed such as were of the contrary opinion.

Cap. 17. after the Greeke.

Macedonius then after that *Paulus* had departed this life in the manner aboue said, was made Bishop of Constantinople: he had great liberty and access vnto the Emperour, he made warres among the Christians, nothing inferiour to the tyrannicall practises of those times: he perswaded the Emperour to aide him, when as in very deed he procured the overthrow and destruction of the Churches, and preailed so much, that whatsoever he leudly had compassed, the same forthwith was by a law confirmed. Every citie sounded of proclamations. The souldiers were commanded to see the emperours edicts take place. As many as cleaved vnto the crede containing the clause of *One substance*, were not onely cut off from the Churches, but also banished altogether the cities. And first they ioine heads and hands together to bring this to passe. But when this pestilent infection had spred it selfe farre and nigh, such as had little, or rather no care at all of the ecclesiasticall affaires, determined with themselves, to constrain men to their communion. The violence truly was no lesse then that of old practised towards the Christians, when they were compelled and dravne to sacrifice vnto Idols. For many endured sundry kinds of torment, often racking & dismembzing of their joynts: confiscating of their substance: some bereaued of their native soile: other some departed this life vnder the hands of the tormentors: some died in banishment, and neuer saw their country againe. These were their practises throughout all the cities of the East, but specially at Constantinople. This civil plague & persecution (afoze time being not out of measure) *Macedonius* did greatly augment as soone as ever he had gotten the bishopricke. Yet the cities of Greece, of Illyrium, and of the other parts tending towards the West, were void of all these tumults and calamities, because they agreed within themselves, and observed the canons of the Nicene Councell.

The persecution of the Christians by the Arian hereticks.

CHAP. XXIII.

Athanasius reporteth what horrible acts were committed at Alexandria by Georgius the Arian bishop. And what clemency Constantius the Emperour shewed vnto Bretanion the tyrant and rebell.

Cap. 18. after the Greeke.

Let vs heare (if you please) *Athanasius* himselfe, making relation of the horrible practises committed then at Alexandria by *Georgius* the Arian, for he was present and felt himselfe some part of the lamentable affliction. In the Apologie which he wrote in the defence of his flight, he declareth the behauiour of the Arians in this sort: There came to Alexandria certaine people which sought vs out to execution, so that the ending was farre worse then the beginning. The souldiers vnwares beset the Church: in steed of deuout seruice of God, they take in hand desperate swords. Then *Georgius* that was sent by them from Cappadocia, comming in lent time, added of his owne vnto the lewd practises which he learned of them. After that the Easter weeke was ended, the virgins began to be clapt in prison: the bishops were bound and led by bands of souldiers: the fatherlesse and widowes were dispossessed of their houses: the families were rised: the Christians were violently trailed and lugged out of their houses: their dores were nailed vp: the Clergie mens brethren were in great danger of their liues for their brothers sake: these

Athanasius
Apologie.

Sebastianus a
captaine, yet
a Manichee
and a great
blood sucker.

these things seemed very grievous, but the afterclaps were farre sorer. The weeke after Whitsontide the people did fast: they got them therefore into the Churchyard for to pray, because they all abhorred the communion of *Georgius*. But when this passing lewd man vnderstood of it, he stirred vp against them one *Sebastianus* a captaine, who also was a Manichee. He forthwith together with a great troope of souldiers, all in armour, hauing naked swords in their hands, bowes and arrowes prepared, ran vpon the people as they were a praying on the Sondag. When he found there but a few (for the hower being past the greater part was gone away) he committed such hainous acts as became very well his person. He set on fire a great company of fagots: he made the virgins to stand nigh the burning flame: he went about to constraîne them to confesse the Arian faith. But when he perceiued they would not yeeld, and that they despised the burning heate of that horrible fire: he stripped them starke naked: he buffeted them about the head and face, so that of a long while after they were scarce knowne of their owne friends. Moreouer he tooke fortie persons, and plagued them with a new kind of torment neuer heard of before. Their backs and sides were so scourged and rent with Palme twiggess newly pluckt of the trees, hauing on their pricking knobs, that diuers because of the stumps that stucke in the flesh of their backs, were constrained often times to repaire vnto surgions: other some not able to endure such terrible paine, died of their wounds. As many of the men as remained yet aliue, together with the virgines were exiled, and led by the souldiers to Oasis. The dead carkasses not yet fully cold, were denied the friends of the deceased: being throwne here and there, and lying vnburied (for that liked them best) the souldiers hid them as if they had not bene faultie in committing such horrible crimes. This did they, hauing their minds ouershadowed with the furious rage of frenlike heresie. And when as the deare friends and familiars of the dead, reioyced at the bold protestation of their faith, yet sorrowed because their carkasses were not covered with earth, the sauage impiety and beastly cruelty of these souldiers reuealed it selfe with greater shame and infamie. Moreouer they banish forthwith certaine Bishops of *Egypt* and *Lybia*: namely *Ammon*, *Thomus*, *Casius*, *Philon*, *Hermes*, *Plinius*, *Psenosiris*, *Nilammon*, *Agathon*, *Anagaphus*, *Marcus*, *Dracontius*, *Adelphius*, *Athenodorus*, a second *Ammon*, and of the priests they banished *Hierax* and *Dioscorus*. These being bereaued of their native soile, they handled so roughly, that some of them died by the way, some other in exile neuer returning againe. They put to death about thirtie Bishops. They followed the steppes of wicked *Achaab*, imploying all their care and industry for the rooting out of the truth from off the face of the earth. These were the practises of *Georgius* at Alexandria, by the report of *Athanasius*. The Emperour marched forwards with his host to Illyrium, for thither of necessitie was he constrained to goe, and there it was that *Bretanion* was proclaimed Emperour. As soon as he came to Sirmium, truce being made, he came to parlee with *Bretanion*. In the meane while he endeououred to win againe the souldiers, which had refused him for their Emperour. After he had so done, they proclaimed *Constantius* alone, both their *Augustus*, their king and Emperour. In this their proclamation there was no mention of *Bretanion*, who seeing himselfe betrayed, fell downe prostrate at the Emperours fete and craved for mercy. *Constantius* taking from him his princelie scepter and purple robe, lifted him by the hand verie courteouslie, and exhorted him after the calling of a private man to lead a quiet and peaceable life. He said moreover, that it was fitter for an old man such as he was, to embrace a trade of life that were void of all trouble and care, then to gape after a vaine title of honoz, full of disquietnes and molestation. Thus it fared with *Bretanion* in the end. The Emperour commanded that all charges should be giuen him of the publike tribute, after ward he wrote vnto him sundry letters to *Prousa* a city in *Bithynia*, where he made his abode: signifying what singular pleasure he had done vnto him, in ridding him from cares and troubles, shewing also what miserie oftentimes befallerh to raigne and government: and that of his owne part he had dealt vnadvisedly, in not giuing to himselfe that which he granted to another. So farre of these things.

The clemency
of *Constantius*
towards
Bretanion.

CHAP. XXIIII.
Of *Photinus* the hereticke.

Gallus Caesar.

The Emperour at that time made *Gallus* his cosingermaine Caesar, he gaue him his owne title of name, and sent him to *Antioch* in *Syria* for to keepe those parts of the Empire which reached into the East. When he came to *Antioch*, there appeared in the East the

signe of cognizance of our Saviour, for a pillar resembling the forme of a crosse, was set
 in the ayre, bringing great admiration to the beholders. He sent his other Captaines with
 great power to wage battell with *Magenians*, he himselfe remained at Sirmium, hearkening
 to the end. In the meane while *Photinus* the Superintendent of that Church, went about so-
 perly to publish a selfe opinion, inuented of his owne baine, and because there was great
 tumult and much trouble risen thereof, the Emperour commaunded a councell to be summo-
 ned at Sirmium. Of the bishops of the East there came thither *Marcus* bishop of Arethusa,
Georgius bishop of Alexandria, whom the Aians (after they had deposed *Gregorius* as I said be-
 fore) placed there: *Basilus* who was bishop of Ancyra after the depzination of *Marcellus* Pan-
 cratius bishop of Peleusium, *Hypatians* bishop of Heraclea. Out of the West there met him *Va-*
lens bishop of Mursa, and *Osius* bishop of Corduba a city of Spaine, who then being of great
 fame was forced to come vnto the councell. These bishops assembled at Sirmium, after the
 Consulship of *Sergius* and *Nigrinus*, in which yeare by reason of the warres and ciuill dissen-
 sions, there was none that could execute the function of a Consul: they deposed forthwith
 the heretike *Photinus* of his bishopricke: for he maintained the lewd opinion of *Sabellius* the A-
 frican, and *Paulus Samosatenus*. Which act of theirs was approued of all men, both at that
 present, and also in times following, to haue bene done according vnto right and reason.

The signe of
 the Crosse
 scene in the
 aire.

* Cap. 19. in
 the Greeke.
 Photinus the
 heretike.
 The councell
 of Sirmium
 was held An-
 no Domini 355.

CHAP. XXV.

What formes of faith were layd downe at the Councell of Sirmium, in presence
 of Constantine the Emperour.

Cap. 30. in
 the Greeke.

These bishops continuing a while at Sirmium, decided other things. For they went a-
 bout to abrogate their old Creeds, and to establish new formes of faith: one was exhi-
 bited in the Greeke tongue by *Marcus* bishop of Arethusa: two others in the Latin tong,
 agreeing neither in word nor in composition, neither in sense nor in sentence, either with
 themselves, or with that which the bishop of Arethusa wrote in Greeke. One of the Latine
 formes I will here lay downe immediatly after the Greeke forme of *Marcus*. The other af-
 terwards rehearsed at Sirmium, I will referre to his proper place. Yet haue we to vnderstand
 that both were translated into the Greeke. The forme which *Marcus* wrote, was as follow-
 eth: We beleeue in one God the Father almighty, Creator and maker of all things, Of whom all
 fatherhood is named in heauen and in earth: and in his onely begotten Sonne our Lord Iesus
 Christ, begotten of the Father before all worlds: God of God, light of light, by whom all things
 were made both in heauen, and in earth, be they visible or inuisible things: who is the word, the
 wisdom, the true light, the life: who in the latter dayes was incarnate for our sakes: borne of the
 holy Virgin, crucified, died, rose againe the third day from the dead, ascended into heauen, sit-
 teth at the right hand of the Father, and shall come againe at the end of the world to iudge the
 quicke and the dead, and to reward euery one according vnto his workes, whose kingdome shal
 haue no end, but continueth for euer and euer. For he shall sit at the right hand of the Father,
 not only while this world lasteth, but also in the life to come. And we beleeue in the holy Ghost,
 that is, in the comforter whom the Lord promised to send his disciples after his ascension for to
 teach & leade the in all things, whom also he sent, by whose meanes the soules of the that faith-
 ly beleeue in him are sanctified. They that say that the sonne of God hath his being of nothing: or
 that he is of another substance then the Fathers: or that there was a time or a world when he was
 not, these the holy & Catholicke Church doth hold for accursed. Againe, we say, that whosoever
 affirmeth the Father and the Son to be two Gods, let him be accursed. If any man, when he calleth
 Christ God, and to haue bene before all worlds, confesse not also that the Son of God ministred
 vnto the Father at the creation of all things, let him be accursed. He that presumeth to say that he
 is vnbegotten, or that part of him was borne of the Virgin, let him be accursed. If any say, that the
 Sonne was borne of *Mary* according vnto prescience, & not to haue bene with God, begotten of
 the Father before all worlds, by whom all things were made, let him be accursed. Whosoever
 saith that the substance of God can either be more enlarged or lesse diminished, let him be held
 for accursed. Whosoever saith, that the enlarged substance of God made the sonne, or calleth the
 sonne the enlarged substance of God, let him be accursed. Whosoever calleth the word of God,
 the mentall word of the Father, or the vocall word, let him be accursed. Whosoever saith, that

A forme of
 faith exhibi-
 ted by Mar-
 cus Bishop of
 Arethusa vnto
 the coun-
 cill of Sirmiu.

Act. 2.

the Sonne of God is but only man, borne of *Mary*, let him be accursed. Whosoever when he saith that he was borne God and man of *Mary*, vnderstandeth the vnbegotten God, let him be accursed. Whosoever vnderstandeth this after the Iewish manner: I am the first God, and I am the second, and besides me there is none other God, (which was spoken to the ouerthrow of Idols and of them that be no Gods) thereby to take away the only begotten, that was God before al worlds, let him be accursed. Whosoever when he heareth: The word became flesh, supposeth the word to be turned into flesh, or by conuersion to haue taken flesh vpon him, let him be accursed. Whosoever when he heareth the onely begotten of God to haue bene crucified, thinketh that therein he was subiect to corruption, torment, alteration, diminution, or destruction, let him be accursed. Whosoever vnderstandeth this: Let vs make man, not to haue bene spoken of the Father vnto the Sonne, but God the Father himselfe to haue spoken it to himselfe, let him be accursed. Whosoever thinketh the Son not to haue wraffled with Iacob as man, but the vnbegotten God, or some portion of him, let him be accursed. Whosoever vnderstandeth this: The Lord rained from the Lord, not to be taken of the Father and the Sonne, but that the Father rained from himselfe, let him be accursed: for the Sonne being Lord, rained from the Father that was Lord. Whosoever when he heareth: The Father Lord and the Sonne Lord, calleth the Father being Lord, both Lord and Sonne: and when he readeth, The Lord from the Lord, affirmeth there be two Gods, let him be accursed. For we place not the sonne in the same roome with the father, but subiect to the father. Neither was he incarnate without the will of the father, neither rained he from himselfe but from the Lord, who hath authority of himselfe, to wit, fro the father: neither sitteth he at the right hand of himselfe, but hearkeneth vnto the father, saying: sit thou on my right hand. Whosoever calleth the father, the son, and the holy Ghost one person, let him be accursed. Whosoever when he calleth the holy Ghost the comforter, tearmeth him the vnbegotten God, let him be accursed. Whosoever saith there is no other comforter beside the sonne, contrarie to the doctrine of the sonne himselfe (for he said: The father whom I will intreat, will send vnto you another comforter) let him be accursed. Whosoever saith that the holy Ghost is a peece or portion of the father and of the sonne, let him be accursed. Whosoever affirmeth the father, the sonne, and the holy Ghost to be three Gods, let him be accursed. Whosoever saith that the sonne of God was made by the will and pleasure of the father, as one of the creatures, let him be accursed. Whosoever saith the sonne was begotten contrary to the will of the father, or whether the father would or no, let him be accursed: for the father begat not the sonne against his owne will, neither was he constrained by the law of nature, as if he had bene vnwilling thereunto: but of meere good will, without all time, without passion begat he him of himselfe. Whosoever saith that the sonne had neither begetting nor beginning, and so consequently affirme that there are two without beginning & two without begetting, and so appoint two Gods, let him be accursed. The sonne is the head and the originall of all creatures: and the head of Christ is God, for so we referre all things reuerently by the sonne vnto one beginning of the whole vniuersality which is without beginning. Againe, weighing deeply with our selues that clause also of Christian profession, we say that whosoever affirmeth Christ Iesus, the sonne of God, who ministred vnto the father at the creation of al things, not to haue bene before all worlds, but onely from the time since the sonne was borne of *Mary*, to haue bene Christ, and then his deitie to haue begun, as *Paulus Samosatenuus* was perswaded, let him be accursed.

This forme of faith is so patched together, that in many places it requireth a wary reader, the authors thereof misliked with it themselves, & called it in againe, as appeareth in the end of this chapter.
Rom. 3.

Another forme of faith first laid downe in Latine, afterwards translated into the Greeke.

If so much as it pleased the diligently to consider of the faith, all whatsoever appertained therunto was exquisitely & curiously habled at *Sirmiū*, & in presence of *Valens*, *Ursacius*, *Germanus* with other bishops, they agreed, that there was one God, the Father almighty, euen as it is taught throughout the whole world: & one only begotten Son of his, *Iesus Christ*, our Sauior, begotten of him before al worlds, that it was not lawfull to say there were two Gods although the Lord himselfe had said: I go vnto my father & vnto your father, vnto my God & vnto your God: Wherefore he is h God of all, as h Apostle hath taught vs: What is he the God of the Iewes only? Is not he also the God of the gentils? yea of the gentils too, for there is but one God which shall iustifie the circūcision by faith. All h other things are correspondēt neither do they contain any ambiguity at al. And because there was great contentio about h vnderstanding of the word which the Latins call substantia, & the Grecians *οὐσία* about the equality

as they call it, the vnitie of substance: they decreed that thenceforth the controuersie should not once be remembred: that the Church of God should no longer be troubled with the interpretation thereof, & that for two causes, first because the Scriptures of God made no mention thereof, secondly because that the interpretation thereof exceeded the sence and capacity of man, for the holy scriptures testified that no man was able to set forth the generation of the Son, in these words: His generation who shall be able to declare? for it is manifest, that the Father alone knoweth how he begate the Sonne, and that the Son alone knoweth how he was begotten of the Father. But no man doubted but that the Father was greater in honor, dignity, divinity, and fatherly title, and that by the testimony of the Sonne himselfe, where he saith: The Father which sent me is greater than I. They said moreover this was Catholick, neither unknowne vnto any, that there were two persons, the Father & the Sonne, the Father greater, the Son subiect, together with all other things which the Father made subiect vnto him: the Father to be without beginning, invisible, immortall, impassible, the Son to be begotten of the Father, God of God, light of light, & that no man (as I said before) was able to rehearse his generation save the Father alone: the Son our Lord and God to become incarnate, to haue taken a body vpon him, that is man: as partly he shewed to the Angels, and partly all the Scriptures do declare, but especially the Apostle, the preacher of the Gentiles, that Christ took manhood of the virgine Mary, accord ing vnto the which he suffered, They said it was the principle and ground of our faith, alwayes to hold fast the faith in the trinity, as we reade in the Gospell: Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the holy Ghost. The number of the trinity is absolute and perfect. The comforter, the holy Ghost sent by the Son, came according vnto promise for to sanctifie and lead the Apostles & al the faithfull. They go about to perswade Photinus after his depriuation, to condescend and to subscribe vnto these things, promising to restore him vnto his bishopricke againe, if he would recant & renounce the selfe opinion he had inuented of his owne baine, and thenceforth promise to cleane vnto their doctrine. He refused the conditions, and provoked them to disputation. A certaine day was appointed for the conference, the Emperour commandeth the Bishops then present to be at it: there came thither also at the request of the Emperour not a few Senators. The assembly being met, Basilus who then was Bishop of Ancyra, took Photinus in hand: the notaries penned all they spake. While they reasoned one with another, the disputation waxed hot, & in the end Photinus had the foile & was condemned to banishment. From that time forth he liued in exile, and wrote in the Greeke and Latine tongue (for he was well sene in both) a booke against all heresies, endeavoring therein to publish his owne opinion. So farre of Photinus. We haue yet to vnderstand that the Bishops assembled at Sirmium, misliked themselves with the forme of faith laid downe in the Latine tongue, for after the publishing thereof, they spied contradictories therein. Wherefore they went about in all the hast to call in all the copies, and when as diuers were concealed, the Emperour by his edict gaue charge that all should be brought in, and such as hid them should be punished. But no threats or cruelty could recover the things once blished so, because they had runne through many hands.

CHAP. XXVI.

Of Osius Bishop of Corduba.

Whereas we haue made mention a little before of Osius Bishop of Corduba, that he was constrained to shew himselfe at the Councell of Sirmium, I thinke it requisite now to say somewhat of that matter. Although a while before, through the leud practices of the Arians, he had bene in exile: yet then, at the sute and procurement of the Bishops which assembled at Sirmium, it fell out that the Emperour cited him, purposing with himselfe to perswade him, or by soule meanes to constrain him, to be of the same opinion with the assembled Bishops, & in so doing their faith should seme to cary with it great force and credit. To this end he was drawne against his will (as I said before) vnto the Councell. But when as this old father would in no wise subscribe vnto their faith, they scourged his sides, and set his members vpon the racke. So that in the end by compulsion he gaue his assent, and subscribed vnto the formes of faith which then were published. These were the actes at Sirmium, and thus were they ended.

Cap. 32. after
the Greeke.

The crueltie
of Magnenti-
us.

The misera-
ble death of
Magnentius.
Decentius
hanged him-
selfe.

Siluanus the
tyrant was no
sooner vp but
he was dis-
patched.

*Cap. 34. in
the Greeke.
The Iewes
become re-
bels and are
ouercome.

*Cap. 34. after
the Greeke.
Gallus a rebel
being ingreat
trust became
a traitor, & so
lost his head.

This Iulianus
was Emperor
after Constā-
tius, and be-
came an A-
postata.

Iulius Bishop
of Rome 15.
yeares.
Liberius b. of
Rome. Anno
Dom. 352.

CHAP. XXVII. Magnentius the tyrant is overcome, and dieth miserably: the Iewes in habing Diocæsarea rebell against the Romans, and are foyled. Gallus rebelleth and is put to death.

Constantius the Emperour remained at Sirmium, waiting what end the battell wou-
ld with Magnentius should haue. But Magnentius as soone as he toke the princely cite of
Rome, executed many of the Senators, and dispatched not a few of the common mul-
titude. When the captains of Constantius had gathered a great army of Roman soldiers they
marched toward him: he then left Rome and got him to France. There were many skirmishes,
one while this side, another while that side had the upper hand. At length Magnentius was o-
uercome at the castle of Mursa in France, in he got him, and kept it a while, where such a
strange thing as followeth is reported to haue come passe. Magnentius going about to en-
courage his soldiers, now altogether discouraged with the foile and overthrow they had taken,
got him vp into an high seate. The soldiers after the accustomed honoꝝ done vnto the Em-
perours, minding to sound fortunate successe vnto Magnentius, by force as it were, their lips
wagging before their minds, they turne their good wishes vnto Constantius, for they all with
one mouth proclaimed, not Magnentius, but Constantius, Augustus. Magnentius supposing this
to be a signe of misfortune, conueyed himselfe forthwith out of the castell, and fled into the
furthest parts of France. The captaines of Constantius pursued after him earnestly. Again
they pitched their camp at a place called Miltoseleucus, where Magnentius being overthrowne,
ran away alone, and got him to Lions a citie of France, thre dayes iourney from the castell of
Mursa. Magnentius comming to Lions, first of all he slew his mother, next his brother whom he
had created Caesar, last of all he became his owne murderer. This was done the first Consul-
ship of Constantius, the second of Constantius Gallus, the fiftenth day of August. Not long after
Decentius another brother of Magnentius hanged himselfe. And although Magnentius the ty-
rant had such an end, yet the common wealth was not without great trouble and tumults.
For immediatly there stept vp another tyrant whose name was Siluanus, and molested the
quiet estate of the common weale in France, but the captaines of Constantius dispatched him
quickly out of the way. When these things were come to an end, there rose other ciuill wars
in the East, for the Iewes inhabiting Diocæsarea in Palestina toke armour against the Ro-
mans, and inuaded the bordering regions. But Gallus called also Constantius, whom the Empe-
rour Constantius had made Caesar, and sent him into the East, came thither with a great power,
ouercame the Iewes in battell, and made the citie Diocæsarea euen with the ground. When
Gallus had brought these things to passe, being swollen and puffed vp with the pride of god
successe and prosperous affaires, he could no longer containe himselfe within his bounds:
but forthwith being enflamed with tyrannicall motion, turned his mind against Constantius,
so that Constantius not long after espied him out and perceiued his dytt. He had executed of
his owne absolute authoritie Domitianus who was president of the East, and the great trea-
surer, not making the Emperour priuie vnto his doings. Wherefore Constantius was sore
incensed against him. He being wonderfully afraid, yet of force came vnto him. Constantius hea-
ring of his comming, that he was now in the Westerne parts of his dominions, to wit, in
the Ile of Flauonia, caused his head to be taken off his shoulders. In a little while after,
he appointed Iulianus the brother of Gallus, Caesar, and sent him into France against the barba-
rians: Gallus whose name was also Constantius, ended this life the seventh Consulship of Con-
stantius, and the third of his owne. Iulianus the yeare following was created Caesar, in the
Consulship of Arbition and Lollianus, the first of Nouember. But of Iulianus we will re-
scourse in the third booke. Constantius being rid of these present mischiefs, turned himselfe
to wage battell with the Church of God. Remouing from Sirmium vnto the princely citie of
Rome, he called together a countell, and commanded diuers Bishops out of the East to re-
paire with all speede into Italic, and that the Bishops of the West should meete them there.
In the meane space while they tranell into Italic, it fell out that Iulius Bishop of Rome after
he had governed the Church fiftene yeares departed this life, and Liberius succeeded him in
the Bishopricke.

At Antioch in Syria there stept by another hereticke, founder of a strange and foraine opinion, whose name was *Aetius*, called also the Atheist. He although he maintained the same things and upheld the selfe same opinion with *Arius*, yet seuered he himselfe from the Arians, because they admitted *Arius* into the communion. For *Arius* (as I said before) meant one thing within, and uttered another thing without: being at Nice, he allowed and subscribed vnto the forme of faith laid downe by the councill, and deceined the Emperour which reigned then with his fraud and subtilty. This was the cause that made *Aetius* seuer himselfe from the Arian sect. Untill that time *Aetius* was knowne not onely for an hereticke, but also for a great patron of the pestilent doctrine of *Arius*. When he had got some smack of learning at Alexandria, he left that citie, and went to Antioch in Syria where he had bene borne, and there was he made deacon by *Leontius* then bishop of Antioch. In a short while after, he was able to amaze such as reasoned with him, with his subtle quirks of sophistry. This did he by the means of *Aristoteles Elenches*, (for so is the booke intituled) for whilst he disputed, unwittingly could he frame such captious and sophisticall propositions, as his owne capacity could not dissolue: the reason was, because he had not learned *Aristoteles* dist of such as were cunning and learned Logicians. For *Aristotle*, against the sophisters who then derided and abused philosophie, wrote such a kind of reasoning, for the whetting of yong mens wits, displaying their behauio, and ouerthrowing their sophisticall fallacies with witty reasons and wel couched subtilties. The *Academicke*s that comment vpon *Plato* and *Plotinus* works, do mislike very much with such things as *Aristotle* hath so argutely and subtilly written: but *Aetius* not procuring vnto him a master that was an *Academicke*, cleaued vnto these captious and subtle fallacies. Wherefore he could not deuise how to vnderstand that there was an vnbegotten birth: or how to imagine that the begotten could be coeternall with the begetter, so barren a brain had he of his owne, and so ignozant and vnskilfull was he in holy Scripture: for he had nothing in him, saue a subtle kind of reasoning, quarrellous and contentious languages, such as may easily be found in the rude, ignozant & vnlearned: he had read ouer the ancient writers, such as published commentaries vpon holy Scriptures, and condemned *Clemens*, *Aphricanus*, and *Origen*, sage men of singular learning for vnlearned persons: the epistles which of set purpose he had patched and stuffed with litigious trifles and sophisticall conclusions, the same he sent vnto the Emperour *Constantinus*, and to sundry others: And therefore was he called the Atheist. And although he affirmed the selfe same things with *Arius*, yet of his owne true not attaining vnto his intricate & captious manner of reasoning, was he counted for an Arian hereticke. Wherefore being excommunicated out of the Church, yet would he seme as though of his owne accord he had seuered himselfe from their communion. Of him therefore as originall of this error, the *Aetians* had their appellation, but now are they called *Eunomians*. For in a little while after *Eunomius* his scribe, who sucked of his filthy sinke of hereticall doctrine, became a ringleader to this sect. But of *Eunomius* in another place.

Wherein Aetius differed from the Arians.

Leontius b. of Antioch.

The Greeke word is *κατωροπία*, & the speciall title of *Aristoteles* predicaments, yet doth it signify, as the sence here & elsewhere giueth vs to vnderstand, his booke of *Elenches* by him intituled *Ελεγχος*.

Why Aetius was called an Atheist.

Eunomius the heretike.

By that time there met in Italie not very many bishops out of the East, for heavy age & long iourneyes were lets, so that they could not come: but out of the West there came about the number of thre hundred bishops. The Emperours edict was proclaimed that the counsell should be held at Millaine. When the bishops of the East came thither, first of all they require, that sentence by their generall consent should be pronounced against *Athanasius*, thinking verily thereby to stop all gaps concerning his returning any moze to Alexandria. After that *Paulinus* bishop of Treuer in France, *Dionysius* bishop of Alba an head citie of Italie, and *Ensebins* bishop of Vercellæ a citie of the Lygurian Italians, had perceiued that the Bishops of the East bent all their might to enact a decre against *Athanasius*, for no other purpose, but to overthrow the true faith, they stood vp and cried out, that in so doing the Christian religion should be cancelled by the meanes of their deceitfull and fraudulent trecherie: that

The councill of Millaine.

*Cap. 37. in
the Greeke.

Eudoxius b.
of Antioch.

A forme of
faith laid
downe in the
councell of
Ariminum in
Italie, by cer-
taine Arian
bishops,

that the crimes laid to *Athanasius* his charge were false reports and mere slanders: and that they had invented such things to deface the true and catholike faith. When they had ended these loud speeches, the councell brake up. The Emperour vnderstanding of this, commanded them forthwith to exile and banishment, and determineth with himselfe to summon a generall councell, to the end after sitting of the Easterne Bishops into the west contries, he might (if it were possible) bring them all to embrace vnitie and concord. But after better advisement taken with himselfe, he saw it was a very hard matter to compass, by reason of the far countries and long iourney, and therefore he commanded the Councell should be deuised into two parts: the Bishops then present to assemble at Ariminum a citie of Italie: the bishops of the East to meete at Nicomedia a citie in Bithynia. But his purpols toke no prosperous successe: for neither of the Councells agreed within them selues, both was deuised into sundrie factions. For neither could the Bishops which met at Ariminum in Italie agree among them selues nor the Bishops of the East among themselues, for they raised a new schisme at Seleucia a citie of Isauria, but how all this came to passe, I will hereafter rehearse in proceesse of our discourse, if that first I say somewhat of *Eudoxius*. In the very same time, *Leontius*, who preferred *Actius* the hereticke to the degree of Deaconship, hauing departed this life, *Eudoxius* bishop of Germanicia a citie of Syria then being at Rome, thought it high time for him to return into the East: he dealeth doubly with the Emperour for licence to depart with speede, alleging for himselfe that the citie of Germanicia stood in great need of his helpe and ghostly counsell. The Emperour little thinking what fetches he had in his head, gaue him his passport. He throught the sute and furtherance of the Emperours chamberlaines, left his owne citie, and crept through wile and subtilty into the Bishopricke of Antioch: he endeouoreth to restore *Actius* againe into the Church: and goeth about to summon a Councell of Bishops, and to make him Deacon againe. But his leude drift was long in bringing about, because the hatred owed vnto *Actius* was of moze force to repell him, then y hartly good will and furtherance *Eudoxius* vsed to restore him. But of this we neede no moze words. Of them which assembled at Ariminum, the Easterne Bishops not mentioning the businesse about *Athanasius*, signified that the cause of their comming was to discourse of other matters. *Vrsacius* and *Valens*, who at the first were Arians, and afterwards exhibited a recantation vnto the Bishop of Rome, subscribing (as I said befoze) vnto the clause of *One substance*, stood them in great stead, for these two continually cleaued vnto the stronger and surer side. There came also to take their part *Germanius*, *Auxentius*, *Demophilus*, and *Cains*. In the assemble of Bishops then present, when diuers men would haue diuers things enacted, *Vrsacius* and *Valens* affirmed that all formes of faith laid downe in times past, were thenceforth to be cancelled, and that the new forme of faith published a little befoze at the councell of Sirmium, was to be confirmed. When they had so said they gaue forth a sheete of paper which they had in their hands, to be read. The second crede written befoze at Sirmium, and suppressed there (as I said befoze) read also at Ariminum, and translated out of the Latine into the Greeke tongue, was laid downe in these words: This Catholike faith was published at Sirmium, in the presence of *Constantius* our liege Lord, *Flavius Eusebius*, and *Hypatius* renowned Consuls, the eleventh Kalends of Iune. We beleue in one onely true God, the Father almightie, creator and maker of all things, and in one onely begotten Sonne of God, who was before all worlds, before all beginnings, before all times that may be imagined: and begotten of God the Father without anie passion, before all comprehensible knowledge, by whom both the world and all things were made: one onely begotten, begotten of the Father alone, God of God, like vnto the Father which begat him according vnto the Scriptures: whose generation no man hath knowne saue the Father which begat him. Him we know, his onely begotten Sonne, to haue come downe from heauen at the Fathers becke, to banish and wipe away sinne: to haue bene borne of the Virgine *Mary*: to haue bene conuersant with the Disciples: to haue fulfilled according vnto his fathers will all his message, to haue bene crucified, to haue suffered and died: to haue descended into hell, and there to haue disposed all things, at whose sight the porters of hell gates trembled: to haue risen againe the third day: againe, to haue accompanied with his disciples, and after sortie dayes were expired, to haue ascended into heauen, where he sitteth at the right hand of the Father, and shall come againe at the last day with the glorie of his Father, to reward euerie one according vnto his works. And we beleue in the holy Ghost, whom the onely begotten Sonne of God, Iesus Christ

Christ himselfe, promised to send mankind the comforter, as it is written: I go vnto my Father, and I will pray my father to send you another comforter, the spirit of truth: he shall take of mine, and shall teach and lead you in all things. The word *Substance* being simply laid downe of the fathers, and unknowne of the ignorant people, giuing vnto many great cause of offence, in so much as it is not found in holy Scripture, we haue thought good to abandon it, & henceforth speaking of God to make no mention of the word *Substance*, because the sacred Scriptures haue not once remembred the substance of the Son, or of the holy Ghost. We say that the sonne is like the father in all things, and that because the word of God hath affirmed and taught it vs. When these things were read, such as were not pleased with the circumstances & contents thereof, rose vp & said: We came not hither as though we wanted faith and beleefe (for we retaine that faith which we learned fro the beginning) but we are come to withstand nouelties, if ought be practised prejudiciall vnto the same. If those things which you haue now read, neither saue nor tend to the establishing of nouelty, accurse and renounce the heresse of *Arius*, in such wise as the old & ancient canon of the Church hath banished al hereticall & blasphemous doctrine. It is apparent vnto the whole world, what tumults & troubles the blasphemous opiniõ of *Arius* hath raised, even vnto this day, in the Church of God. This offer was not accepted of *Ursacius*, *Valens*, *Germanius*, *Auxentius*, *Demophilus*, & *Cassius*, and thereupon the bond of vnitie retained in the Church of God, was broken asunder. For these men cleaued vnto such things as the council of *Ariminũ* had decreed: the other confirmed & canons of the *Nicene* Council, & derided the contents of the creed that was read in their presence, but specially *Athanasius*, so & by occasion thereof he wrote vnto his friends after this manner: What availeth it (I beseech you) vnto the Catholicke Church for the furtherance of pietie & godlines, now to propose questions of the faith? and to intitle their creed with the names of the Consuls which then were in office? for *Ursacius*, *Valens*, and *Germanius*, haue wrought that which was neuer done nor heard of among the Christians. When they had written such things as they thought necessarily to be beleeyed of them, they laid downe the Consuls, the moneth and the day, that it might easily appeare vnto all wise men, their faith not to haue bene before the raigne of *Constantinus*. Euerie one of them hauing respect vnto their owne hereticall doctrine, haue laid downe their seuerall censures. Furthermore when they take pen in hand to pronounce what they thinke of the Lord, they name vnto themselves another Lord, to wit, *Constantinus*. For it was he that opened them the gap vnto impietie. And while they denied the Sonne of God to be eternall (for these enemies of Christ fell into such outrageous impietie) they intitled the Emperour *Sempiternall*. But peraduenture they tooke occasion to register the names of the Consuls, by example of the holy Prophets, who noted vnto vs the time they liued in. If they presume to alledge them as a President to their doings, they are foully deceiued, and bewray verie much their owne ignorance and folly. For though the Prophets made mention of the times they liued in, as we reade in *Esay* and *Oseas*, who liued in the dayes of *Ozias*, *Ioathan*, *Achaz*, and *Ezechias*: as we reade in *Jeremie*, who prophesied in the dayes of *Iosias*: as we reade in *Ezechiel* and *Daniel*, who flourished vnder the raigne of *Cyrus* and *Darius*: and as we find in other prophecies, reuealed vnto the world at other times: yet were not they the first founders of the seruice of God and sacred religion. It was long before their times, it was from euerlasting, it was before the foundations of the world were laid, the which verilie God himselfe, by Christ hath prepared from vs. The times when their faith had her originall, they did not signifie, for there had bene faithfull men long before them: but those were the dayes when such promises of God, and prophecies of things to come were preached by them. The promises verilie concerned chiefly the incarnation of our Sauour: the circumstances thereof, and such things as were annexed thereunto, signified plainly the things that should happen both to Iewes and to Gentiles. Moreover in the aforesaid specified times, their faith (as I said before) had not her first foundation and beginning, but the Prophets themselves: for they liuing then, foresheued such things to come. But these our Southsayers, neither writing of stories, nor prophecyng of things to come, do write, *This Catholicke faith was published*: adding immediately thereunto, the names of the Consuls, the moneth of the yeare, and the day of the weeke. Even as the holy men of old haue declared both the times of the matters they wrote of, and the yeares of their owne ministerie: so these men haue noted vnto vs the dayes when their faith first began. I would to God they had onely written their owne beleefe, for now they haue assigned an originall or beginning of their faith, and they fall a reasoning of it, as if it had neuer bene heard

John. 14. 16.

The answer of the Catholicke bishops

The Epistle of Athanasius vnto his familiar friends, where he laith downe his censure of the creed going before, condemning it for hereticall.

Luk. 2.

of before. They write not, *This is our beleefe*, but in this sort, *This Catholicke faith was published*. Wherefore their bold and presumptuous enterprise bewraith their barren and witlesse braines; and their new-found faith is no otherwise in plaine words, then the Arian heresie. So they wrote, then they began to belecue, from that time forth they determined to reueale their faith in no other sence then we reade in *Luke* the Euangelist: There was giuen out then a commandement from *Augustus Caesar*, that the whole world should be taxed. That commandement was not giuen before, but then tooke place from those dayes forth, & was published by him which wrote it. So when these men do write: *This faith is now published*, they shew their error newly inuented, & not to haue bene before. But if they ad the word *Catholicke*, they plunge themselves vnwares in the hereticall puddle of the Cataphrygians: so that they sing after their note: *The Christian faith was reuealed vnto vs. The Christian faith began of vs.* And as they tooke *Maximilla* and *Montanus* for their Lord, so these men in steede of Christ haue chosen *Constantius*. If the faith began in those dayes, in the time of their Consulships, what shall become of the ancient fathers and blessed martyrs? What shall become of them, whom these men themselves instructed in the faith, and departed this life before these Consuls? How shall they raise them from the dead, to root out of their minds their former religion, and to plant afresh their late inuention of faith? They are so senselesse and so voide of vnderstanding, that they can do nought else saue forge out fained causes: the which being as they are both fond, slender, & vpon slippery foundations, may easily be confuted and overthrowne. These were the contents of *Asbanasius* his epistle the which he sent vnto some of his familiar friends, the studious may at their pleasure examine it with themselves, and know thoroughly such things as he hath discoursed of both subtilly and substantially. We haue onely acknowledged a portion thereof, lest we should seeme ouer tedious. Touching the premises we haue moreouer to vnderstand that the councill depose *Valens*, *Vrsacius*, *Auxentius*, *Germanius*, *Cain*, & *Demophilus*, because they refused to renounce and accurse the heresie of *Arius*. Wherefore taking their deposition impatiently, they run vnto the Emperour, and shew him the forme of faith that was read in the Councill. The councill also wrote vnto the Emperour an epistle, wherein they signified vnto him what they had decreed, the which being translated out of the Latine into the Greeke tongue is usually read as followeth:

The Epistle of the Councill assembled at Ariminum vnto the Emperour.

The Bishops
assembled at
Arimino in
Italie where
the Arians
were condē-
ned, do write
thus vnto the
Emperour
Constantius.

According vnto the commandement of God, and the edict of your gracious highnesse, we haue thought good to ratifie with our cōsent, such canons as of old did concern the Christian faith. For we haue met together out of all the cities throughout the West parts of the world, to the end the faith of the most holy and Catholicke Church may be the more famous, and the aduersaries thereof the better knowne. After deliberation and good aduise ment taken, it seemed best vnto vs simply to retaine, and in retaining to hold fast vnto the end that faith which hath bene continued hitherto from time out of memorie, which hath bene preached of the Prophets, Euangelists, and Apostles through the grace of our Lord Iesus Christ, who is the protector of your empire, and the conseruer of your helth. It seemed very absurd, nay we thought it an hainous offence, to alter ought of the things that were rightly and reuerently decided: but specially to intermeddle with the canons of the Nicene Councill, so exquisitely handled, and so thoroughly sifted out by the aide and succour of your father of famous memorie the Emperour *Constantine*: the sage doctrine and graue censures of which council pierced the eares and hath bene printed in the minds of all people: by whose only force it came to passe that the heresie of *Arius* was foiled and overthrowne, by whose means also not onely this, but all other rotten heresies whatsoeuer are rooted out. What may well be added therunto, it is doubtfull, to take any thing thereto is dangerous. If either be permitted, there will ensue thereof such libertie, that euerie one will sow such leude doctrine as pleaseth him best. Wherefore *Vrsacius* and *Valens* being of late infected with the pestilent heresie of *Arius*, and therefore iustly banished our communion, they did not onely repent them of their fond dealing, their conscience yeelding manifest testimonie and accusing them of the same, to the end they might againe be made partakers of the same communion, but also as their owne writings do beare witness, they craued pardon with humble and earnest petitions, so that in the end all their leude behauiour, all their corrupt learning was forgiven and forgotten. These things were done at what time the councill of Millaine was held in the presence of certaine priests of Rome. But when we call to remembrance how that *Constantine* the Prince, worthy of noble praise among all posteritie,

ritie, employed great labor and industrie for the curious sifting and true knowledge of the Nicene Creede: it seemed vnto vs a thing contrary to all reason to renew any thing thereof, or to innouate any thing preiudiciall to the same after his decease, who first was baptized, then departed this life, and now resteth in ioy: and to make light accompt of so many blessed confessors and martyrs who framed and furthered this doctrine, who also according vnto the ancient purpose of the Catholicke Church were so perswaded, and persisted in the same vnto their liues end. Whose faith God the Father through our Lord Iesus Christ, hath continued vnto the yeares of your imperiall raigne, by whose helpe your kingdome is enlarged, and your selfe become Lord of all these our countries and dominions. But of the contrary those miserable men and bewitched minds, carried away with a furious kinde of motion, haue gone about to proclaime themselves authors and preachers of wicked doctrine vnder colour of well doing, and to ouerthrow the right sincerity of the truth. For as soone as the counsell at your commandement met together, they laid wide open their concealed fraude and couered deceit: as soone as also they perceiued *Germanius*, *Auxentius*, and *Caius*, who had brought discord and dissention into the Church of God, to be in all respects like affectioned with them, they assayed through wiles and wilfull assemblies to establish some nouelty: whose doctrine and opinion, though but one in name, yet in number it far exceeded the heape of all blasphemies. But when as they saw they would not cleaue vnto their opinion, nor condescend vnto their leud practises, they transported themselves into our side, as if they had determined to subscribe vnto the contrary doctrine. But not long after their cankered minds were knowne well enough. Wherefore that the quiet estate of the Church may not be tossed with such waues of troublesome dissention: that all be not set on tumults and vprores: it seemed verie necessarie vnto vs to ratifie the decrees confirmed of old, inuiolably to conserue them, and to forbid these men our communion. For this cause haue we sent legates with our letters vnto your maiesty, of whom you may vnderstand the mind and meaning of the counsell: whom also we haue charged, first of all to proue the manifest truth by authoritie and testimonie of old and ancient lawes wisely decreed, and to open vnto your indifferent censure and iust sentence, not (as *Vrsacius* and *Valens* affirmed) that quietnes should ensue, if the canons lawfully decreed and aduisedly decided should be ouerthrowne (for how can they pleade for peace, which haue broken asunder the bond of vnitie?) but that discord and debate should arise therof, not onely in other cities but also in the Church of Rome. Wherefore we humbly request your maiestie of your gracious fauour and wonted clemencie, to accept this our message, that you permit no noueltie to creepe into the Church of God to the contumelie of such as already are departed this life: but that you grant vs licence and your lawfull fauour, firmly to perseuere in those things which our ancestors haue decreed, in as much as it is euident vnto all men, that whatsoever they did it was through well aduised counsell, prudent consideration, and the aid of the holy Ghost. For the innouations of these men do graffe in the minds of the faithfull incredulitie, in the minds of the vnfaithfull cruelty. Also we humbly request your highnesse, that the Bishops which wander in far and foraine regions, grievously afflicted by reason of great yeares and the miserie of want and necessitie, may by your safe conduct returne home from exile, to the end the Churches remaine not desolate and destitute of their Bishops being thus far asunder. Last of all our humble sute is vnto your maiestie, that nothing be either diminished or added vnto the old and ancient decrees: but that all whatsoever haue bene obserued vnto this day through the godly procurement of your father, may henceforth be of force, strength and vertue: and that hereafter there may rise no molestation vnto vs about those things, that you suffer vs not to be banished our Churches: but that bishops may be resiant with their flock, that they may enioy peace and tranquillitie for prayers and deuout seruite of God: that they may pray continually for the preservation of your health, your empire, and prosperous estate, the which God of his goodnesse long continue. Our legates will informe you of the subscriptions and the Bishops names: they are also of learning sufficient, to let you vnderstand by testimonies of holie Scripture, all the circumstances of the decrees. These things the counsell wrote and sent vnto the Emperour by certaine Bishops. But *Vrsacius* and *Valens* preuenting their coming, reuiled and discredited the counsell with the Emperour, shewing vnto him a patched soyme of faith, which they had brought in their pocket: the Emperour in so much he was also sometime infected with the Arian opinion, began wonderfully to stomacke the counsell, and to aduance into honour and estimation *Vrsacius* and *Valens*. Wherefore the Bishops that were sent by the counsell waited very long about his court, yet could they get no answer of him. At length

What credit & reuerence they giue vnto the counsell of Nice.

The leud behaviour of the Arians,

The Bishops assembled at Arimino request three things of the Emperour Constantius, 1. that he wink not at nouelties, 2. that he call home the bishops from exile, 3. that there be no alteration of old canons.

by other messengers the Emperour wrote vnto the counsell in this manner.

The Epistle of Constantius vnto the counsell assembled at Ariminum.

Constantius the mightie and triumphant *Augustus*, vnto all the Bishops assembled at Ariminum sendeth greeting. Although it is not vnkowne vnto your holinesse, that we haue alwayes great care and consideration of the diuine, the reuerend, and sacred religion of Christ: yet had we as yet no leasure to talke with the twentie Bishops whom your wisdomes sent in embassie vnto vs. For we haue hitherto bene wholly occupied about the expedition we made against the Barbarians. And requisite it is (as you know verie well) for him that will deale in matters of religion, to be void of all care and troublesome affaires. Therefore we haue willed the Bishops to waite for our coming at Adrianopolis, so that when we haue rightly disposed the common affaires of the publike weale, we may then giue care and wey diligently afterwards such things as they shall lay before vs. In the meane while let it not grieue your wisdomes to expect their returne, that after their departure hence and the bringing of our answer vnto you, ye may finish and conclude such things as shalbe for the vse and furtherance of the Catholicke Church. When the Bishops had received these letters, they wrote backe againe vnto the Emperour in this sort: We haue received your maiesties gracious letters (most godly Emperour) whereby we gather you had not sufficient leasure by reason of the necessary busines of the common weale) to giue our legates the hearing: moreover that you giue vs in charge to waite for their returne, vntill that your highnesse of your wisdomes hath deeply weighed the things we haue decreed and laid downe agreeable vnto the canons and constitutions of our ancestors. But now by these our letters we protest and assure your maiestie, that we will in no wise shrink from our sentence and determination. We haue also charged and enioyned our legates the same. Wherefore we humbly beseech you of your wonted clemencie to vouchsafe the reading of these our simple letters, and to take in good part such things as we haue enioyned our legates. Your clemencie moreover knoweth as well as we, how heauy and how lamentable a case it is, so many Churches in the time of this your most blessed raigne, to be bereaued of their Bishops. And therefore we are humbly to craue againe and againe (most holy Emperour) that before the sharp and nipping season of winter (if it so seeme good vnto your highnesse) you will licence vs to returne home vnto our Churches, to the end we may poure out together with the people our accustomed prayers vnto God the Father almightie, and to our Lord and Saviour Christ, his onely begotten Sonne, for the prosperous estate of your raigne, euen as we haue accustomed in times past, and yet cease not to do. After they had written thus, and continued there a while longer, when as the Emperour vouchsafed not to answer them, euery one returned to his owne home. The Emperour because he had purposed with himselfe to follow the Arian opinion throughout euery Church, and endeuored with might and maine euery where to preferre the same, tooke hereby occasion at the Bishops returne, to bring about this hainous offence: and said, that in contempt and despite of him, contrary to his will they had dissolved the counsell. Wherefore he gaue *Vrsacius* authoritie, freely at his pleasure to practise all mischief against the Churches of God: & commanded him moreover, to send into the Churches of Italie the forme of faith that was read in the counsell of Ariminum: and such as would not subscribe vnto the same should be deposed, and others placed in their romes. First of all *Liberius* Bishop of Rome, as soone as he denied his hand thereunto, was exiled by *Vrsacius* and *Felix* Deacon of the Church of Rome, addicted vnto the Arian opinion, was of the same *Vrsacius* by maine force and violence preferred to the bishopricke. Wherefore all the Westerne parts of the world by reason of these new deuises, were at great discorde and tumults, while that some were by force deposed and sent to exile, some other substituted in their romes: these things were wrought by vertue of the Emperours edicts sent into the West countries. *Liberius* not long after was called home from exile, recouered his Bishopricke againe, because that the people of Rome was on an vpstote, & thrust *Felix* out of the Church, so that the Emperour was constrained against his will to agree therewith. *Vrsacius* hauing played such pranks in Italie as pleased him best, tooke his iourney into the East, and got him to the citie of Nice in Thracia. There after he had continued a long while, he called a counsell, and went about to ratifie the forme of faith that was read at Ariminum, and translated (as I said before) into the graeke tongue: to publish and set forth the same with glorious titles, as agreed vpon by a generall counsell, calling it the Nicene faith, to the intent that thereby, in using the name of Nice

The rescript
of the coun-
cell held at
Arimino vnto
the Emperour
Constantius.

Liberius b. of
Rome exiled.
Felix bishop
of Rome an
Arian.

Liberius b. of
Rome resto-
red againe.

The counsell
of Nice in
Thracia, cal-
led by *Vrsaci-
us*, very subtil-
ly.

he might snare the ignorant, the rude and simple people. For they thought verily that it was the same forme of faith, which of old was confirmed at Nice, a citie of Bithynia, but their forged pretence was no long furtherance vnto them: for in a short while after their trecherie was reuealed, and the authors thereof derided for their labors. So far of such things as were done in the West.

CHAP. XXX.

The cruelty of Macedonius the Arian, and tumults raised by him at Constantinople and elsewhere.

Cap. 38. after the Greeks.

NOW that we haue sufficiently discoursed of the west Churches, let vs turne our talke and direct our pen into the East, and there first begin with the Arians. The Arian Bishops being puffed vp with pride and confidence they put in the Emperors edicts, presumed more boldly to bring their purposes to effect, but in what sort they summoned the council I will afterwards declare, when that first I haue run ouer their lewd practices befoze the council. *Acacius* & *Patrophilus* as soone as they had deposed *Maximus* bishop of Ierusalem, placed *Cyrillus* in his roome. *Macedonius* went about vtterly to ouerthrow the countries & bordering cities of Constantinople, vsing his seruants & ministers as fit instruments to the defacing of the Church of God. He made *Elenus* bishop of Cyzicum: *Marathonius* bishop of Nicomedia, who also sometime had bene deacon vnder *Macedonius* himselfe, & very carefull about the affairs of men and women that were adided vnto monastical and solitary life. But now heare how *Macedonius* went about to ouerthrow the countries & cities within the prouince of Constantinople. This man aspiring (as I said befoze vnto the bishoprick, plagued infinitely such as were determined to perseuer in the opinion contrary to his, & thrust out of the church not only such as in the council seemed to vary from him, but also the Nouatians, (for he knew of surety that they embraced the creed containing the clause of *One substance*) & cruelly tormented them. *Agellus* their bishop was faine to fly away to save his life. Many excellent and notable men were then apprehended, & grievously plagued, because they refused to be partakers of their communion: yea after torments they were constrained by force to communicate with them. For they stretched wide open & gagged their mouthes, they popped in the misteries: such as were thus handled toke it far more grievous then all the other torments. They trailed women & children by maine force into their communion. If any refused or gainsaid their doings, immediately they were scourged, after stripes imprisoned, & in the end compelled to endure more bitter torments. Wherof I will alledge one or two examples, wherby the wondrous & cruelty both of *Macedonius*, & also of others who at that time were renowned & famous for such lewd feats, may evidently appeare vnto the whole world. Of the womē that denied to communicate with them, some were laid along in chests, & at the lids their breasts sawed off: some other had their paps burned with searing irons glowing hot & with eggs laid therunto & were roasted so hard that they scalded for heate. These new kind of torments neuer heard of befoze among Pagans & Ethnicks were practised of these men which professed christianity. These things I my selfe haue heard *Auxanō* (of whom I spake in my first booke) report, being a very old mā: who though he was a priest of the Nouatian Church, yet suffered he very much of the Arians, befoze he had entred into orders. He reported how that together with *Alexander* Papblagon, who led a very straight & seuerer kind of life, (after the same sort with him) he was imprisoned, scourged & endured many torments: that *Alexander* after the grievous lashes of the whip died in prison, & was buried nigh the sea shore on the right hand as ye go to Byzantiū haven, called *Ceras*, by interpretation an horne, where there is a Nouatian Church bearing the name of *Alexander*. They destroyed at the commandement of *Macedonius* not only other churches in other cities, but also the Nouatian Church within the citie of Constantinople, nigh the signe of the Crozke. But why I made mention of this senerally at this time, as I heard with mine own eares of *Auxanō* an old graybeard, now I am about to declare. By the commandement of the Emperors, & the cruelty of *Macedonius*, it was proclaimed that the churches of such as embraced the creed containing the clause of one substance should be throwne downe, even to the foundations. This law being isyued with the violence of *Macedonius*, proceeded to the overthrow also of this Church: such as were appointed to bring these seats to passe, busily occupied their bylines and promptly dispatched them. I cannot chuse but greatly marvell at the Nouatian by Arians.

Cyrillus b. of Ierusalem an Arian.

The heinous practices of Macedonius the Arian.

The cruelty of the Arian heretickes.

A law against the Churches of God, made by Arians.

sed,

set, to see what singular affection they bare vnto their church: and what charitable mind such as then were deposed by the Arians, but now enioy their Churches in peace, shewed towards them. For as soon as the commissioners for the suppressing of Churches had given the order, immediatly a great number of Nouatians, and diuers others which maintained the doctrine of *One substance*, pulled downe that Church, remoued it to another place, and there erected it againe. The place is situate right ouer against the city, and at this day called *Sycæ*, it is the thirtieth portion of the Citie of Constantinople. The Church was remoued in a verie short space, by reason so great a multitude of people with great good wil and promptnes of mind set to their helping hands. For one caried the tiles, another the stones, the third the timber, others conueyed other stasse into *Sycæ*. The women also and the childezen were a furtherance to the building, for they thought their praiers would be the sooner heard, and to profit themselves very much, in that they employed their labour and industry to the consecration of building vnto the Lord. In that sort the Church of the Nouatians was translated to *Sycæ*, but after that, *Constantius* being dead, *Iulianus* the Emperour commanded that the place where the Church aforetime had bene builded should be given to the Nouatians, the people againe in such sort as befoze, went about the building of the Church, and the translating of the stasse into the place where it stood at the first, and being built farre more gorgeous then it was at the first, they called it after the name of the resurrection. That Church (as I said befoze) was the third time built in the raigne of *Iulianus*. At that time both the true Catholikes and the Nouatians were alike handled. And because the true Christians abhorred temples where the Arians frequented, they resorted together with the Nouatians vnto these other Churches (for the Nouatians had so many churches permitted them in that city) and there they deuoutly serued God together: little there was to the contrary but that they had bene linked together in the bond of vniety and concord, had the Nouatians not refused to retain their old mind, from the which they had fallen. But as touching other matters ech embraced other with such singular affection and entire loue, that one was ready to hazard his life for the other. They were molested together, not onely at Constantinople, but also in other cities and prouinces. In a while after *Eleusius* who lately had bene placed bishop of Cyzicum, imitating the steps of *Macedonius*, armed himself against the Christians, afflicted them euery where, and tormented them grieuously, he made the Nouatian Church which was at Cyzicum even with the ground: and *Macedonius* gave the last stroke and final conclusion to the hainous offences which he committed. For vnderstanding that there were many both at Paphlagonia & Mantinium of the Nouatian opinion, which could by no meanes commodiously be remoued by Ecclesiasticall authoritie, he procured that foure bands of souldiers at the Emperours commandement should be sent into Paphlagonia, to the end the inhabitants might be terrified with the great shew of glistering armour, and thereby brought to embrace the Arian heresie. But such as inhabited Mantinium, being kindled with an earnest zeale towards Christian religion, went against the souldiers with cheerfull minds and valiant courage: after they had mustred together a great host, they all marched forwarde to battell: some had taken in their hand long hedging bills, some axes, some other met by chance with rusty armour. When they ioyned together and came to handgripping, many of the Paphlagonians were beaten downe, the souldiers (few only excepted) were slaine euery one. Although there be many of the Paphlagonians which presently can reposit the same, yet haue I heard it of a certaine husbandman of Paphlagonia, who had bene present himselfe at the skirmish, and bozn away many blowes. And though *Macedonius* had wrought many such notable feates (as he thought) in the behalfe of religion, where slaughter, and battell, and bondage, and ciuill dissentions fell out: yet that hainous offence of his procured vnto him and that most iustly, great hatred, not only among them which then bare away incurable wounds, (he being the cause thereof) but also among his owne familiar & deare friends, so that the Emperour also had him in displeasure, and alienated his mind from him, partly for this thing, and partly for another cause, which was as followeth. He went about to pul down the temple where the tombe of the Emperour *Constantine* lay, and put the people which prayed within and serued God deuoutly, in great feare of their liues. *Macedonius* had purposed to translate the Emperours bones, lest the tombe with the falling of the temple should breake, and deface the monument. The people vnderstanding of this, withstood his enterprize, affirming it a thing vnlawfull to translate the Emperours bones,

Eleusius a
cruell Arian
Bishop.

Macedonius
an Arian and
a great mur-
derer of the
true Christi-
ans.

The transla-
tion of bones
and reliques
is forbidden.

bones, that it was in manner nothing else but the digging of him up again out of his grave. The people was divided into two parts: the one judged the dead carcase in no wise to be buried with remouing: the other thought that wicked offence might lawfully be done. They which maintained the faith of *One substance* with generall consent resisted the doede: but *Macedonius* making no account of the gainsayers, translated the carcase into the Church where *Atacius* the marty^r had bene buried. This was no sooner done, but the multitude of the contrary s^e ran thither in all the hast, they set themselves one against another, and without any delay they went together by the eares. So great a slaughter was committed, that the body of the Church was afloate with streames of blood, and yet not onely there, but also from the Church porch onto the street, the way was all blood and dead carcases crossing one another. When the Emperour understood of this woful and lamentable case, he was wonderfully incensed against *Macedonius*, partly for that he murdered so many men, and partly also that he durst presume without his consent to translate his fathers bones. After that he had committed the government of the Westerne dominions vnto *Iulian* (whom lately he had made *Cesar*) he turned into East. But how *Macedonius* in a short while after was depriued of his Bishopricke, and receiued so small a punishment for so great an offence, I will declare in another place.

CHAP. XXXI.

Of the Councell held at Seleucia a citie of Isauria.

Cap. 39. after the Greeke.

NOW I begin to discourse of the other Councell resembling the councell of Ariminum, summoned also by the Emperours edict in the East. Although it pleased him at the first that the Bishops should meete at Nicomedia in Bithynia, yet the great earthquake which shook the countrey and ouerthrew Nicomedia, was a let, so that they could not assemble there. This came to passe in the consulship of *Tatianus* and *Cerealinus* the eight and twentieth of August. They consulted to remoue the Councell into the citie of Nice which was not far off, but altering their sentence they appointed to meete at Tarsus a citie of Cilicia. Neither yet could they all agree vpon that, and therefore they assemble at Seleucia a citie of Isauria called Rough. These things were done in one and the same yeare when *Eusebius* and *Hypatius* were Consuls. The number of bishops which met there was a hundred and threescore. There was also with them one *Leonas* a man of great authoritie and fame in the Emperours court: in whose hearing it was commanded by the Emperours edict, they should reason of the faith. *Lauricius* also captaine of the garrison in Isauria, was commanded to supply and minister vnto the Bishops whatsoeuer they wanted. The bishops being met together the eight & twentieth of September disputed to & fro, their disputation was laid downe in writing by publike notaries. For there were scriueners present of swift penning and great exercise, ready for to note their obiections, resolutions, and what other thing soeuer was vttered. Al which things are at large set forth in the booke of *Sabinus*, intituled the collection of councels, where the studious Reader may peruse them at his pleasure: but I for my part will therefore run ouer briefly the chiefe points thereof. The first day of their assembly, *Leonas* commanded that every one should freely propose what pleased him best. But they that were present affirmed it was not lawfull to call any thing into question befoze they came whose presence was required in the Councell. For *Macedonius* Bishop of Constantinople, *Basilius* Bishop of Ancyra, and sundrie others were looked for of the councell: who mistrusting their cause, and suspecting they should be accused of hainous crimes, absented themselves of set purpose. *Macedonius* pleaded sickness for himselfe: *Patrophilus*, that he was sandblind, troubled with dropping and bleare eyes: and by reason of the aforesaid causes that of necessity they were constrained to stay in the suburbs of Seleucia. The rest alledged other causes of their absence. And when *Leonas* said they might propose questions for all they were absent, the Bishops answered, that it was not meete any thing should be reasoned of, befoze they had first diligently examined the liues and conuersation of such as were accused. For *Cyrillus* bishop of Ierusalem, *Eustathius* bishop of Sebastia in Armenia, and diuers others had hainous crimes laid to their charge. Wherefoze there was great contention betwene them that were present, whilest the one part would first examine their liues, and the other part reason and question of the faith. The doubtfull and darke sentence of the Emperour was cause of that hurburly. For the letters which he wrote vnto the Councell

The councell of Seleucia was held Anno Dom. 363.

Leonas.

Lauricius.

The Arians absented themselves with excuses.

cell commanded one while one thing, another while another thing first to be handled. The variance that rose among the that were present so deuided them, that it ministred occasion to the counsell of Seleucia to part themselues into two factions: vnto the one side there decreed *Acacius* bishop of Casarea in Palestina, *Georgius* bishop of Alexandria, *Prasacius* bishop of Tyrus, *Endoxius* bishop of Antioch, together with thirty others: of the other side there were *Georgius* bishop of Laodicea in Syria, *Sophronius* bishop of Pompeiopolis in Paphlagonia, *Eleutherius* bishop of Cyzicum, together with many others. When that side preuailed, which first would haue had them reason of the faith, the complices of *Acacius* motioned that the Nicene creede should be abrogated, and that a new forme of faith was to be laid downe: the contrary part (being moze in number) approued all other things of the counsell of Nice, the clause of *One substance onely* laid aside. And when as they had thus brawled among themselves from morning to night, at length *Siluanus* Bishop of Tarsus cried out among them, that it was not their part to lay downe a new forme of faith, but to retaine vniuolably that which was decreed at Antioch at the dedication of the Church. He had no sooner spoken, but the confederates of *Acacius* rising vp got them away and the other side bying forth the creed concluded vpon at Antioch: they reade it, and immediatly the Counsell was dissolved. The day after meeting together at the Church of Seleucia, they barre the doores, and ratifie with their subscriptions the forme of faith that was read the day befoze. In their stee which were absent, their readers and Deacons subscribed, for they had signified befoze, that they would by their Deputies approue the aforesaid Creede.

CHAP. XXXII.

Cap. 40. after
the Greeke.

How that Acacius of Casarea rehearsed another creede in the Counsell of Seleucia: also how that he and his complices after the Emperours returne out of the West met at Constantinople and procured the Counsell of Ariminum to be ratified, adding therunto of their owne.

A*Acacius* and his complices found great fault with the canons of that Counsell, because they subscribed when the Church doores were shut. For (saith *Acacius*) the things which are done in huckermucker, as they ought not to be approued, so are they not void of suspicion. This he said because he caried in his pocket another forme of faith ready to be offered vp. He read it in the presence of *Lauricius* & *Leonas* y were noble men: & bent his whole might to haue onely the same confirmed. These things were done the second day of the counsell, and nothing besides. The third day *Leonas* went about to call both parts together, at what time *Macedonius* bishop of Constantinople, and *Basilus* bishop of Ancyra were present. When both these men met together and presented themselves, to wit of the contrary side vnto *Acacius*, his confederates would not shew their faces in the Counsell, but said that it was requisite they should be banished the assembly who of late had bene deposed and then also were accused. After much ado, when this side had the vpper hand, they that were accused left the Counsell, in whose rowmes *Acacius* together with his company succeeded. When *Leonas* stood vp and said that *Acacius* had presented vnto him a booke: yet knew they not that it was a forme of faith, which confuted sometimes priuily, sometimes openly and plainly the opinion of the contrary side. When that all made silence and gaue diligent eare, thinking nothing lesse then that it had bene a forme of faith: at length *Acacius* read his creede of faith, with a certaine preface written befoze it, as followeth: We which by the Emperours edict met yesterday, that is the first of the kalends of October at Seleucia in Isauria, haue laboured with all might possible to continue vnitie and agreement in the Church of God: to dispute and reason of the faith according vnto the sacred testimonies of the Prophets and Euangelists, with modest and quiet minds, as the most vertuous Emperour *Constantius* hath giuen vs in charge: and to conclude nothing for canons of the Church which might be found contrary to holy Scriptures. But seeing there were such kind of men at the Counsell, who railed at some, shut vp some others mouthes, forbade these to speake, excluded the other from their company, ioyned with them out of diuers provinces certaine deposed and expulsed persons, and entertained them contrary to the old canon of the Church, the Counsell (as *Lauricius* the most valiant captaine saw, more is the pity, with his owne eyes) was all set on tumult and grieuous dissention. We haue spoken these things to the end that you may understand we reiect not the forme of faith that was published and confirmed in the dedication at Antioch.

A certaine
protestation
of Arian Bi-
shops where-
vnto they an-
nexed their
Creede.

Antioch: but we bring forth the same presently, sithence that we know for surety that the fathers then agreed vpon this controuersie which concerned the faith. But in as much as the clauses of vni-ty in substance, & equality in substance, disquieted the minds of sundry men, not only in times past, but also at this present, so that now also such as affirme the Sonne to be vnequall to the Father are said to be authors of nouelty: therefore haue we laid aside the clauses of vni-ty and equality in substance, as words not agreeing with holy Scripture: also we accurse the clause of vnequality, & hold all the patrons and fauorers thereof for excommunicated persons. We confesse plainly the likenes the Son hath with the Father, imitating the Apostle where he saith of the Son, Who is the image of the inuisible God. We protest therefore and beleue in one God the Father almighty, maker of heaven and earth, of visible and inuisible things. We beleue also in his Son our Lord Iesus Christ, begotten of him before all worlds without affection, God the word, the onely begotten of God: the light, the life, the truth, the wisdom: by whom all things were made both in heaven and in earth, be they visible or inuisible. We beleue that he in the latter dayes tooke flesh of the blessed virgin Mary, to the end he might take away the sinnes of the world: that he was made man: that he suffered for our sinnes: that he rose againe, ascended into the heauens, sitteth at the right hand of the Father, and that he shall come againe with glory to iudge both the quicke and the dead. We beleue also in the holy Ghost, whom our Lord and Sauior called the Comforter, promising after his departure to send him to his disciples, whom also he hath sent: by whom he sanctifieth the faithfull in the Church, and such as are baptized in the name of the Father, and of the Sonne, and of the holy Ghost. All those that besides this faith shall publish any other, we do excommunicate out of the holy and Catholicke Church. **This was Acacius creed, whereunto both he and his compli-ces (as many in number as I reported befoze) subscribed.** The creed being read, **Sophronius** Bi-
shop of Pompeiopolis in Paphlagonia, stood vp and spake against it in this manner, for I will vse his owne words: If that the new deuices and dayly inuention of your braine be laid downe for Creedes, it cannot otherwise fall out, but that shortly we shall be found without one graine of faith. These as I haue learned were the words of **Sophronius**. In my opinion if that his an-cestors and such as liued then with him, had so settled their minds as touching the Nicene coun-
cell, all this stirre and tumults had quite bene taken away, all this hurlyburly, this rash and vnadvised sedition had neuer raigned in the Church. But to what passe these things are now come, let them iudge that can better discern and giue sentence thereof. When they had rea-soned to and fro of this matter, and of them that were accused, and by aduised together a long while, at last the councill brake vp. The fourth day they assembled againe, and afresh they chide one with another. In circumstance of talke **Acacius** gaue forth this verdict following: If the Nicene Creed was once altered of old, and afterwards often, what can you say to the contrary, but that presently a new forme of faith without any preiudice at all, may be esta-
blished of vs: whereunto **Eusebius** made answer: We are not now come to this assembly for to learne that which we learned befoze: neither to receiue the faith which we haue not receiued befoze: but to walke in the faith of our forefathers, and not fall from the same vnto our liues end. **This was Eusebius answer vnto Acacius, calling the Creed of Antioch, the faith of the fa-thers.** But a man may here reply and say thus: **Eusebius** how callest thou such as assembled together at Antioch, fathers, and yet deniest their ancestors to be fathers: For the Bishops of Nice and the establishers of *One substance*, ought moze properly to be called fathers, partly for that they were moze ancient, and partly also because the Bishops assembled together at Antioch were consecrated and promoted by them vnto the reuerend office of priesthood. If the bishops which assembled at Antioch were found to be such as cut their fathers throtles, these men of their progenie, without good aduise-ment do tread the trace of murderers. And how (I beseech you) do they allow of their electing and laying on of hands as sufficient and lawful, when as they cancell their faith, and abrogate their canons for vnperfect and corrupt doctrine: If they had not the holy Ghost, which lighteth vpon euery one that entreteth into yo-ly orders: these men receiued not the sanction of priesthood. For how could they receiue of the which had it not to giue? These things in my opinion may very well be vrged against **Euse-
bius**. Again there arose another controuersie among them: for when as the compli-ces of **Acacius** had affirmed in the creed read befoze them, that the Sonne of God was like vnto the Fa-ther, they demand wherein the Sonne was like vnto the Father: **Acacius** maketh answer: That the Son was like vnto the Father not in substance, but only in will and mind. But they

Acacius creed
an Arian Bi-
shop.

The words
of Sophroni-
us vnto the
Arians.

The reply of
Socrates in
the name of
the indiffe-
rent reader,

By this an-
swer of A-
cacius we
may see the

double dealing of the Arians, how vnder faire and smooth words they doked the poyson of their hereticall doctrine.

Cyrillus bi. of Ierusalé was an Arian, and depoled for some hainous crimes.

Acacius an Arian with his company depoled.

*Cap. 41. after the Greeke.

The bishops then were Magistrats, & of great authority in the common wealth.

on the contrary side affirmed plainly that he was in substance like vnto the Father. They reasoned all that day of this question. *Acacius* being sufficiently confuted, when they demanded of him the reason why in his booke he had written and auouched the Son in all things to be like the Father: and now denied that the Sonne was of *One substance* with the Father: made this answer: No man that euer was, either of old time, or of late dayes, is wont to be tryed by the booke which he wrote. After they had diligently sifted out this question of both sides, and could not agree thereupon, *Leonas* rose vp & dissolued the Councell: this was the end of the councell which was held at Seleucia. The next day after, when they made sute for the pzozoging of the Councell, he would not sit with them againe, but told them flatly, that the Emperour had sent him to be present at an vniforme and peaceable Councell, but in so much that diuers of them be at discorde and debate among themselves, I cannot away (saith he) with your company. So your wayes thereto, dally and brawle ye at home in your owne churches. This being done, the conspiracie of *Acacius* supposing now they had got their desired excuse, absented themselves, and would not shew their faces againe before the councell. The other side met againe at the Church, & cited *Acacius* with his company to appeare before them for to decide *Cyrillus* matter who was bishop of Ierusalem. Heare we haue to learne, that this *Cyrillus* had bene accused before, (why I am not able to say) & depoled from his bishoprick, & being often called to purge himself, he absented himselfe the whole space of two yeares, thinking thereby to escape, & the crime to be forgotten. As soone as he was depoled he sent an appellation in writing vnto the depolers, appealing from them vnto the Iudges of the higher court. *Constantinus* the Emperour admitted his appellation. *Cyrillus* was he that first of all and alone gaue forth a president pzeiudicial vnto the practise of the ecclesiasticall canon, as if the matter had bin decided before lay Iudges. At length he came to Seleucia to haue his cause heard, and thereto the Bishops sent for *Acacius* and his company, to the end they might not only heare *Cyrillus* cause, but also examine such as were accused & had fled vnto the faction of *Acacius*. But in the end when they had oft cited them and they appeared not, they depoled *Acacius* himselfe, also *Georgius* Bishop of Alexandria, *Vrsacius* Bishop of Tyrus, *Theodorus* Bishop of Chateraphon a city of Phrygia, *Theodosius* Bishop of Philadelphia in Lydia, *Enagrus* Bishop of the Isle Mitylene, *Leomius* Bishop of Tripolis in Lydia, and *Endoxius* who first had bene Bishop of Germanicia, and afterwards crept by wiles into the bishopricke of Antioch in Syria, last of all they depoled *Patrophilus* for disobedience and stubburne behaviour. *Dorotheus* the Priest had accused him, they cited him, but he appeared not. These onely were depoled. They proceeded further & excommunicated *Asterius*, *Eusebius*, *Abgarus*, *Basilicus*, *Philus*, *Philedius*, *Emphy-chius*, *Magnus*, and *Eustathius*, and decreed they should remaine in that state vntill they had answered for themselves & cleared the of the crimes laid to their charge. When they had brought these things to that passe, & sent letters vnto the churches of such as were depoled, certifying them what they had decreed in their behalf, they ordain *Anianus* bishop of Antioch in *Endoxius* rowme, whom the faction of *Acacius* apprehended and deliuered to the hands of *Leonas* & *Lauricius*, they forthwith send him to exile. This being done, the bishops which ordained *Anianus*, made a long plea, and discoursed at large before *Leonas* & *Lauricius* against *Acacius* & his confederacie, where they signified in plaine words, what extreame wrong the censure & sentence of the councell sustained. But when as they pzeuailed nothing, they took their voiage vnto Constantinople for to certifie the Emperour what they had decided in the councell. The Emperour was then come thither from the west, & had taken away the office of pzocunfulshipp, & in stead thereof ordained at Constantinople a certaine gouernment the which he endowd with the title of honoz: but *Acacius* had pzevented them & laid grieuous accusations to their charge before the Emperour, perswading him that their forme of faith was in no wise to be admitted. Wherefore the Emperour being grieuously incensed against them, determined to cut them off: he made a law, that as many as were Magistrates & bare office in the common wealth, should be brought backe againe to embrace a popular & pziuate kind of life. For of the bishops some were called to gouerne the common wealth: some were Senators & counsellors: some other were Presidents and Lieutenants of pzouinces. While this stirre raigned, *Acacius* and his complices remained at Constantinople, & calling vnto them the bishops of Bichynia they held there another councell. They were all fifty in number, *Marius* also bishop of Chalcedon came vnto them: they confirmed the forme of faith that was read at Ariminum, at whose beginning

and title the Consuls were written. I would thinke it a superfluous thing to repeat the same here, had not they added thereunto of their owne: but in so much they haue written and annexed something of their owne braine, it is requisite that we rehearse it againe. They wrote as followeth: We beleue in one God the Father almighty, of whom are all things: and in the only begotten Sonne of God, begotten of the Father before all worlds, and before all beginning: by whom all things were made both visible and inuisible: the one only begotten, begotten of the Father alone: God of God, like vnto the Father which begate him, according vnto the Scriptures: whose generation (as holy Scripture doth witnesse) no man knoweth but the Father alone which begat him. This only begotten Sonne of God, we know to haue bene sent from the Father, to haue come downe from heauen as it is written: to haue bene conuersant with his disciples: and after the accomplishing of his message according vnto the will of his Father, to haue bene crucified, dead, and buried: to haue descended into hell: at whose presence the infernall power trembled: to haue risen againe the third day from the dead, & againe to haue accompanied his disciples: and after forty dayes were expired to haue bene taken vp into heauen, where he sitteth at the right hand of the Father: and shall come at the general resurrection with the glory of the Father, to reward every one according vnto his works. And we beleue in the holy Ghost, whom the only begotten Sonne of God himselfe, our Lord and God promised to send mankind a Comforter, as it is written, the spirit of truth, whom also he sent after his assumption into heauen. The clause of substance being of diuers simply laid downe, because the ignorant people vnderstood it not, gaue great occasion of offence. It seemed good therefore, in as much as there was no mention thereof in holy Scripture, quite to take it away, and henceforth not to reason thereof, because the word of God hath no where remembred the substance of the Father, and of the Sonne. For the substance or subsistence of the Father, of the Son, and of the holy Ghost, may not once be named or reasoned of. We therefore as we are taught by holy Scripture do affirme, that the Sonne is like the Father. All heresies whatsoeuer, either heretofore condemned, or lately sprung vp, if they be found contrary to this faith, let the be held for accursed. These things as you see were then decreed at Constantinople. Now hauing at length run ouer the confuse multitude of Creeds & soymes of faith, let vs once againe briefly repeat the number of them. After the Creed that was laid downe by the Nicene Council, the bishops framed two others at Antioch, when they assembled to the dedication of the Church. The third was made in France of the Bishops which were with *Narcissus*, and exhibited vnto the Emperour *Constantine*. The fourth was sent by *Endoxius* vnto the Bishops throughout Italie. These were published in writing at Sirmium, whereof one being gloriously intituled with the names of Consuls, was read at Ariminum. The eight was set forth at Seleucia, & procured to be read by the complices of *Acacius*. The ninth was given abroad with additions at Constantinople, there was thereunto annexed, that thenceforth there should be no mention made of the substance or subsistence of God. Vnto *Ulpilas* bishop of the Gothes then first of all subscribed: for vnto that time he embraced the faith established by the council of Nice, and was an earnest follower of *Theophilus* bishop of the Gothes, who had bene at the Nicene Councell, and subscribed vnto the Creed. But of these things thus much.

An Arian Creed read at Arimino, & now confirmed by the Arian Bishops in the council held at Constantinople. An. Do. 364.

The number of the Creeds when, and where, & by whom they were made.

Ulpilas Bishop of the Gothes became an Arian in his latter dayes.

Ulpilas after the Greeke.

CHAP. XXXIII.

How that after *Macedonius* was deposed, *Endoxius* was made Bishop of Constantinople: and of *Eustathius* Bishop of Sebastia.

A*Acacius* and *Endoxius* together with their faction made foule tumults, and great strife at Constantinople, fully purposing to remoue from their bishopricks some of the contrary side. And here also we may not passe ouer with silence, how that both parts inuented causes of depriuation, not for piety and religion sake, but of pynate malice & quarellous spite: for though they varied in the faith, yet in deposing one another they charged not each other with their beleefe: but such as were of *Acacius* side, took the Emperours displeasure (who purposed among diuers other to reuenge him of *Macedonius*) as a fit occasion, and first they deposed *Macedonius* from his bishopricke, partly for that he had bene the cause of great slaughter, and partly also because he admitted into the communion a certaine Deacon that was taken in adulterie. They remoued *Elenus* bishop of Cyzicum for baptizing one *Heracius* a sacrificing adulterie. They remoued *Heracles* at Tyros, who was knowne to be a great conurer, and preferring him to the order of Deaconship: they depriued *Basilus* otherwise called *Basillas*, who was made Bishop of

Cap. 43 in
the Greeke.
Eustathius
was not suf-
ficed to speake
for himselfe,
his faultes
were so hai-
nous and so
well knowne.

The wicked
and scoffing
sentence of
Eudoxius.

The wicked
and scoffing
sentence of
Eudoxius.

Cap. 44 after
the Greeke.

of Ancyra in *Marcellus* tyme, for that he cruelly tormented and imprisoned a certain man, because he forged flanders, and discredited diuers persons, and lastly for molesting the quiet estate of the churches in Asie by his epistles: they suspended *Draconius* for leaving Galacia, & remouing to Pergamus: they displaced mozeouer *Neonas* Bishop of Seleucia, where the counsell was held: *Sophronius* bishop of Pompeiopolis in Paphlagonia: *Elpidius* bishop of Samolom in Macedonia: *Cyrillus* bishop of Ierusalem, and many mo, for sundry other causes. *Eustathius* had *Eustathius* bishop of Sebastia in Armenia licence permitted him to purge himselfe, because that a litle before he had bene deposed by *Eulanius* his owne naturall father, who was bishop of Cæsarea in Cappadocia, for apparelling himselfe in such weed as was not decent for the dignity & order of priesthood. In this *Eustathius* tyme, *Meletius* (of whom I mind hereafter to speake) was made bishop. Mozeouer *Eustathius* was afterwards condemned by the council held at Gangra, that was summoned for the hearing of his matters, because that after his former deposition in the counsell of Cæsarea, he had attempted many things contrary to the canons and customes of the Church. He forbad marriage, and set forth precepts of abstinence. He parted asunder diuers that were coupled together in wedlock, & perswaded such as refrained the churches and publike assembly, to raise conuenticles and brotherhood in their private houses. He tooke seruants from their masters vnder colour of religion. He himselfe tooke the Philosophers habite, & constrained his followers to vse a strange kind of attyre. He caused the women to be shauen. He forbad the accustomed & prescribed fasting dayes, and commanded abstinence on the Sondages. He abhorred the prayers that were made in married mens houses. He detested the offering and the communion of the married priest, who when he was a lay man had lawfully coupled himselfe in the bond of wedlocke. This *Eustathius* when he had taught and set abroach these & many other such leud precepts, was (as I said before) deposed by the counsell held at Gangra in Paphlagonia, & his doctrine accursed. But these things were done a good while after. When that *Maccedonius* about that time was removed, *Eudoxius* supposing the sea of Antioch to be far inferior vnto the bishopricke of Constantinople, was proclaimed bishop of Constantinople by *Acacius* and his adherents, who made lawes, & put them in practice, contrary to their owne former decrees. For after the deposition of *Draconius*, they made *Eudoxius* Bishop of Constantinople, who now the second time had translated himselfe from one sea vnto another, & in so doing they were found farre contrary to themselves. After this they ratify the forme of faith that was read at Ariminum, together with additions & glosses, as a very absolute thing, & send it abroad into the whole world, commanding that who soeuer refused to subscribe vnto the same, should by the vertue of the emperors proclamation be condemned to perpetuall banishment. They signified this their purpose vnto many of the East churches which maintained the same hereticall opinion with them, & to *Patrophilus* Bishop of Scythopolis, who from the council of Seleucia got him straight to his owne city. When *Eudoxius* was settled bishop of the noble citie of Constantinople, the great church called after the name of Wisedome, was honozed with the solempne feast of dedication, in the tenth Consulship of *Constantinus*, the third of *Iulianus Cæsar*, and the fiftenth day of the moneth of February. *Eudoxius* being stalled in his seat, gaue this out for the first sentence, which at this day is rife in euerie mans mouth: the sonne is religious the father irreligious. Wherefore when the tumult and sedition arose by occasion of these words: Let this saying (saith he) nothing grime you at all, for the father is irreligious in that he worshippeth none: the sonne is religious in that he worshippeth the father. When he had thus interpreted his mind, the contentious multitude quieted themselves, and in steade of the burlyburly, the whole Church was set on laughter. His fond saying vnto this day is counted a famous jest. The authours of error and schisme occupying their braine about such trifling quirks, about such fond and frivolous words, haue broken asunder the bond of vnitie and concord retained in the Church of God. The Counsell held at Constantinople had such an end as I haue shewed before.

CHAP. XXXIIII.

Of *Meletius* Bishop of Antioch.

Now it remaineth that according vnto our former promise, we say somewhat of *Meletius*. This man after the deposition of *Eustathius* (as I said before) was first cholen bishop of Sebastia in Armenia, afterwards he was taken thence, and translated to the bishopricke

like of Bercea a city of Syria. After he had bene at the council of Seleucia, and subscribed vnto the form of faith which the faction of *Acacius* had framed, & exhibited vnto the council, immediately he turned to Bercea. The Antiochians after the summoning of the council at Constantinople, vnderstanding for certaine that *Eudoxius* had made light of their church, and for great lucre crept into the bishopricke of Constantinople, sent to Bercea for *Meletius*, and made him bishop of Antioch. He in a good while after his comming medled not with high matters & mysteries of faith, but deliuered onely vnto his auditors, such things as concerned maners, good life and godly conuersation: yet in continuance of time, he expounded them the faith and the clause of *One substance*. The Emperour hearing of this, commanded him to exile, and gaue charge that *Euzoius* (who also sometime had bin depoled together with *Arius*) should be stilled bishop of Antioch. But such as bare good will and great affection vnto *Meletius* (laying aside for altogether the Arian opinion, & confederacie) began to meet priuately, and had their particular commenticles: when as they which alwayes had cleaue vnto the faith of *One substance*, refused their communion for two causes, partly for that *Meletius* had bene made priest by the Arians, and partly also for that his followers had ben baptized of them. Thus the Church of Antioch leaned vnto that side which agreed with it selfe. But the Emperour hearing that the Persians had proclaimed warre against the Romaines, got him in all the hast to Antioch.

Meletius was after Eudoxius Bishop of Antioch, he was by the Emperour depoled for maintaining the Nicene creed against the Arians, & Euzoius placed in his room.

CHAP. XXXV.

Of the heresie of *Macedonius*.

Cap. 45. after the Greeke.

M*acedonius* being banished the city of Constantinople, and taking very impatiently the sentence pronounced against him, could by no means quiet himself, but got him vnto the contrary side, vnto such as had depoled *Acacius* at Seleucia together with his complices: he dealt with *Sophronius* & *Elesius* by messengers, that they should firmly adioin themselves vnto the forme of faith set forth at Antioch, afterwards confirmed at Seleucia: he requested them earnestly to call it after that famous and renowned title, the Faith of *one substance*. Wherefore there frequented vnto him many of his familiars, together with sundry others who after his name are now called *Macedonians*: there resorted vnto him diuers others also, who at the council of Seleucia were foes vnto the faction of *Acacius*, who also at the beginning maintained, both publicly and priuately the faith of *One substance*, but now tread the same vnderfoote. This *Macedonius* though he affirmed that the Son of God was like vnto the Father, as well in substance as in al other things: yet anouched he that the holy Ghost had not these titles of honoz, but feared him their seruant or iudge. The report goeth that *Macedonius* was not the first founder of this blasphemous opinion, but *Marathonius* who long befoze his time had bene bishop of Nicomedia, and therupon such as maintained that opinion, to haue bene called *Marathonians*. Vnto these mens company it was that *Eustathius* (who for the cause aboue specified left *Sebastia*) linked himselfe. When *Macedonius* denied that the holy Ghost was equal & partaker of the Godhead which is in the blessed Trinity, *Eustathius* made answer: I of mine owne part (saith he) do not minde to call the holy Ghost God, neither yet dare I presume to terme him a creature. Wherefore such as embrace the faith of *One substance*, do call these men *πρωτομάχαι* by interpretation, deadly foes vnto the diuinity of the holy Ghost. But how it cometh to passe that Hellespont is full of these *Macedonians*, I will discourse when fit occasion is ministred. The faction of *Acacius* endeouored with all might againe to call a council at Antioch, for it repented them that they affirmed the Son in all things to be like vnto the Father. Wherefore the yeare following in the consulship of *Taurus* and *Florentius*, they assembled together at Antioch in Syria, at what time *Euzoius* gouerned the Church, and the Emperour also abode there. Many of the after their meeting cal into question such things as they had decreed in times past: they affirme that the Clause of likeness by the council of Ariminum and the council held at Constantinople, is quite to be abandoned, & not once to be named againe: they cloke their opinion no longer, but pronounce with open mouth, that the Son was altogether vnequal, and vnto the Father, not only in substance, but also in wil, and also that he had his being (as *Arius* dreamed) of nothing. Such as then also were at Antioch of the sect of *Arius*, intangled themselves in the snares of this pestilent opinion. Wherefore besides that the Arians were called *ἀρριανιστῆς* which signifieth, that they affirmed the Son to be vnto the Father: they were of the Antiochians, who defended the faith of *One substance*, and then were

Of impaciencie cometh heresie.

The blasphemous opinion of the heretik *Macedonius*. *Marathonius* an old hereticke.

πρωτομάχαι.

The council of Antioch was held An. Dom. 369. they confirm the Arian opinion. The blasphemous opinion of the Arians.

ἀρριανιστῆς.

12. xxi. m. 04.

Herenius.
Heraclius.
Hilarius.
Cyrillus.

Cap. 46. after
the Greeke.

deuided for the foresaid cause of *Meletius* called *Exoucontioi*, signifying they had affirmed the Sonne of God to haue had his being of nothing. When they were demanded wherefore they constantly affirmed in their Creed, that the Sonne was God of God, and now durst presume to say that he was unlike the Father, & had his being of nothing: they went about to blinde their eyes with a ridiculous kind of fallacie. Whereas we affirmed (say they) the Sonne to be God of God, we meant it in that sence as the Apostle wrote where he said, that all things were of God. Therefore the Sonne is of God in as much as he is included in the word all. And for this cause we laid downe in our Creed the clause: according vnto the Scriptures. The authoꝝ of this lewd and fond glosse was *Georgius* Bishop of *Laodicea*, who being ignorant and unskillfull in such kind of phzases, perceined not how *Origen* in times past had plainly interpreted such figuratiue kind of speeches contained in the Epistles of *Paule*. The followers of *Acacius* though they were iustly charged with captious sophisticall dealing, yet weying neither the slander rising thereof, nor the sentence pronounced against them, repeated there the forme of faith which they had rehearsed at *Constantinople*: this being done, every one repaired to his owne home. *Georgius* after his return to *Alexandria* (for there after the departure of *Ashanasius* who then hid himselfe in some obscure place, he was placed Bishop) beyed very sore, and punished extreamly such as were of the contrary opinion, and plagued the people of *Alexandria* which hated him as a tode. *Herenius* was chosen Bishop of *Ierusalem* in *Cyrillus* rōme. Whom *Heraclius* succeeded, after him *Hilarius*, after all *Cyrillus* returned to *Ierusalem*, and reconered the Bishopricke againe.

CHAP. XXXVI.

Of both *Apollinaris*es the father, the sonne, and their heresie.

ABout that time there sprang by a new heresie, the occasion was as folloiweth. At *Laodicea* a citie of *Syria* there were two men, the father and the sonne of one name, for both were called *Apollinaris*, wherof the one I meane the father was a priest, the other, that is the son was a reader. Both were pꝛofessors of humanity. The father taught Grammer, the son Rhetorick. The father being boꝛne at *Alexandria*, first kept schole at *Berytus*, afterwards remouing to *Laodicea*, he got him a wife, on whom he begat *Apollinaris*. They both flourished at *Laodicea* in the time of *Epiphanius* the Sophist, and hauing great familiarity with him, they were verie much in his company. *Theodosius* bishop of that sea, fearing greatly lest by their familiarity with him they should fall from the faith, and embrace paganism, forbad them his company. They made no accompt of the bishops commandement, but kept still company with *Epiphanius*. In pꝛocesse of time *Georgius* the successor of *Theodosius* hauing oft assaid, & seeing he could by no meanes separate them from *Epiphanius*, excommunicated them both, hoping by that punishment to perswade them to the contrary. But the yonger *Apollinaris* fromaking this dealing, put confidence in his painted figures of Rhetorick, and inuented a new opinion, the which at this day after the name of the authoꝝ, is called the heresie of *Apollinaris*. Some do affirme that they fell not out with *Georgius* for the aforesaid cause, but for that they heard him pꝛeach strange and contradiotory doctrine: affirming sometimes the sonne to be like vnto the father as in the counsell of *Seleucia*, at other times maintaining the heresie of *Arius*, & so for trifling and light occasion to haue fallen from the Church. Whill that no man gaue eare vnto them, they endeouored to establish a new kind of doctrine: first they taught that God the word toke manhood according vnto the order of incarnation without soule: againe recanting the same, they affirmed he toke soule, yet not the minde or reason (being the highest and chieftest part of the soule) but that God the word was shut vp, included, and compꝛised in man, in place of the mind. Only in this their followers do vary from the church. As for the Crede containing the clause of *One substance* to be in the blessed *Trinitie*, they stedfastly cleaue vnto it. But I will heare cease and defer the discours of both these *Apollinaris*es vntill another conuenient place

Impaciencie
causeth here-
sic.

The heresie
of *Apollina-
rius*.

CHAP. XXXVII.

Of the death of *Constantius* the Emperour.

WHile the Emperour *Constantius* remained at *Antioch*, *Julianus Caesar* had much ado in *France* with many barbarous nations. After that he had got the vpper hand the souldiers did so loue him that they pꝛoclaimed him emperoz. *Constantius* hearing of this,

this was wonderfully troubled and disquieted in mind, so that the grief thereof cast him into a dangerous disease. Wherefore being first baptized of Eusebius, he made expedition to give him battell. And coming as farre as Mopsus wels, betwene Cappadocia and Cilicia, by reason of the great thought and sorrow he conceived of his unlucky affaires, he fell into an Apoplexia, and thereof presently died, in the Consulship of Taurus and Florentinus, the third day of November, the first yeare of the 285. Olympiad. Constantius lived fine and forty yeares, he reigned thirtie eight, that is thirtene together with his father, and five and twentie after his fathers death. This second booke compriseth the historie of so many yeares.

Constantius
dyed Anno
Dom. 361.

The end of the second booke of Socrates.



THE THIRD BOOKE OF THE ECCLESIASTICAL HISTORIE OF SOCRATES SCHOLASTICVS.

CHAP. I.

Of Iulianus his linage and bringing up: also how that being Emperour, he left the Christian profession, and embraced paganism and gentilitie.

When the Emperour Constantius had departed this life in the borders of Cilicia, the thirde of November, within the Consulship of Taurus & Florentinus, Iulianus the eleventh of December following, and the same consulship, leaving the West parts of the world, came to Constantinople, & there was proclaimed Emperour. Now therefore in as much as I have determined with my selfe to discourse of this Emperour Iulian, a man passing eloquent, let none of his friends look at my hands so curious and lofty stile, as though it behoued my pen to countervail the excellency of the person. But seeing our duty is otherwise bent, namely to deliver to posterity in writing the true histories of the Church, we will follow according unto our former promise, a lowly & soft kind of phrase, correspondent unto the capacity both of learned and unlearned readers. Wherefore entring to discourse of him we purpose to proceed in this order, after our preamble hath vled a little digression, to lay downe his kindred, his bringing up, and the manner how he attained unto the Imperiall crowne. Constantine the Emperour who changed the name of Byzantium, and termed it Constantinople, had two brethren by one father, but by diuers mothers, the one was Dalmatius the other Constantius. Dalmatius had a son of his own name: Constantius also had two sons, Gallus and Iulianus. When as after the death of Constantinople founder, the younger Dalmatius had bene slaine of the souldiers, these orphans likewise bereaved of their naturall father, escaped narrowly the unlucky successe of Dalmatius, so they had bene cut off and dispatched, had not sicknesse and diseases (as it was thought incurable) saved Gallus life, and youthly age of eight yeare old preserved Iulianus alive, and kept him from the tyrants clawes. But after that the Emperour was appeased, and his furie withdrawn from raging against them, Gallus was trained up vnder scholemasters at Ephesus in Ionia, where their ancestors had left either of them great legacies. Iulianus also being come to the stature of a youngling, gave himselfe to learning in the cathedral Church of Constantinople, where there was a free schole, he went in simple and meane attire, and was taught of Macedonius the Eunuch, Nicocles the Laconian, and Rhetorick of Eccebius the Sophist, who then was a Christian. The Emperour Constantius provided very well, lest that by having an Ethnick to his master (so Iulianus was a Christian from his cradell) he should fall to the superstitious Idolatrie of Pagans. When he had profited very much in good discipline and godly literature, the same went of him among the people, that he was a man both able and fit to gouerne and beare office in the common wealth. The which thing afterwards being rise in every mans mouth, disquieted the Emperour not a little. Wherefore he caused him

This second
booke com-
priseth the
historie of a
yeares and 5.
moneths, du-
ring the reign
of Iulian and
Iouinian the
emperors, en-
ding, Anno
Dom. 368.
Iulian succe-
ded Constan-
tius. An. Do.
361.
Constantius,
Dalmatius.
Constantius.
Gallus.
Iulianus.

Macedonius
the Eunuch,
Nicocles the
Laconian,
Eccebius
the Sophist.

Libanius the
Sophist.

Maximus the
Ephesian phi-
losopher was
a coniurer, &
therefore put
to death.

Julian a cou-
terfeit shau-
ling.

Julianus was
made Cesar,
and sent into
France.

A garland
foreshewing
the crowne
of the empire

to be remoued from the princelie city of Constantinople into Nicomedia, & charged him not to tread in the schole of *Libanius* the Syrian Sophist. *Libanius* then was expelled by the schoolmasters of Constantinople, and kept a school at Nicomedia: who poisoned out the poison of his cankered stomacke against the scholemasters in a certaine booke which he published against them. And though *Julianus* was therefore forbidden to frequent *Libanius* lessons, because he professed paganism & heathenish literature: yet for all that, was he so in love with his works, that he procured them secretly and by stealth, and perused them with great labour & diligence. When he had taken good successe and great profit in the rhetoric, it fell out that *Maximus* the philosopher, not the Byzantian the father of *Euclides*, but the Ephesian, came to Nicomedia: whom the Emperour *Valentinianus* afterwards found to be a coniurer, and recompenced him with present death. But that (as I said before) fell afterwards. At that time there was no cause that dyaue him thither, but the fame of *Julian*. Of this man it was that *Julian* learned the precepts of philosophie: but as for religion he had such a master as inflamed his mind to aspire vnto the imperiall scepter. When these things came vnto the Emperours ears, *Julian* now mizing betwene hope and fearful hatred, how he might be void of suspicion, who of late had bene a true Christian, but now an hypocriticall dissembler, shaued himselfe, and counterfeited a monkish life. For all that princely he applied heathenish & philosophical discipline, but openly he read holy Scripture, so that he was made reader in the Church of Nicomedia. Thus craftily vnder cloke of religion did he appease the furious rage of the Emperour incensed against him. These things did he of fear, yet not despairing of hope, for he liked not to tell diuers of his familiar friends, that it would be a happy world if he were made Emperour. When it went thus with him, *Gallus* his brother was created Cesar, who taking his journey into the East, came by Nicomedia for to see him. But *Gallus* in a while after being slain, immediatly from that time forth *Julianus* was had in great suspicion of the Emperour, & therupon commanded that he should be straightly looked vnto. He espying fit opportunity to escape his keepers, conveyed himselfe away and saved his life. At length *Eusebia* the Emperesse finding him by chance lurking in some secret and obscure place, intreated the Emperour in his behalfe, that he would not only do him no harme, but also grant him his lawfull ranoe for to repaire to Athens for further knowledge in philosophie. So he shortly, he sent for him: made him Cesar: gaue him his sister *Helen* to wife: and sent him into France for to wage battell with the barbarian nations which rebelled against their Christian Emperour. For the barbarians whom the Emperour *Constantinus* had hired a little before to giue battell vnto *Magnentius* the tyrant, when as they preuailed nothing against him, they fell a ransacking & spoiling of the cities within the Romaine dominions: and because *Julian* had but a graine head and of no great yeares, the Emperour gaue him charge to enterprize nothing without the aduise and counsel of his sage & expert captaines. When that they hauing this large commission were negligent, so that the barbarians had the upper hand, *Julianus* permitted the captaines to banquet, to take their pastime and pleasure, and laid downe a set & certaine reward for every barbarian that was slaine, whereby he did the more incourage the souldiers. By this meanes it fell out that the power of the barbarians came to nought, & that he himselfe was greatly beloved of his souldiers. The same goeth, that as he entred into a certain towne, a greene garland hanging by a cord betwene pillars (wherewith commonly they are wont to trim their houses, & set forth the beautie of their cities) fell vpon his head, & fitted him very well, insomuch that all the people then present, gaue a great shout therat. For it was thought that the falling garland prognosticated vnto him the glory of the imperiall scepter following after. Some say that *Constantinus* sent him against the barbarians, hoping that in skirmishing with them he should there be dispatched. But whether they report truly or no I know not. For after that he had married him to his sister, if then he should pretend him friendship and pacifical mischief towards him, what other thing were that, then to procure vengeance to light vpon his owne pate: But whether it be thus or otherwise, let every man iudge as he thinks best. When *Julian* had signified vnto the Emperour the carelesse and slothful disposition and negligence of the captaines, he sent him another, that was valiant, seruiceable, and a man for *Julianus* alone beinge. *Julian* after his comming fought manfully with the barbarians: who sent an embassadour vnto him shewing the letters patents and commission of the emperour, that commanded the to go into the borders of the Romaine countries. But *Julian* laid their embassadour in hold,

waged battell with the multitude, overcame the enemy, and sent the king of the barbarians captive vnto the Emperour *Constantinus*. After this lucke and prosperous successe, the souldiers proclaimed him Emperour. The imperiall crowne was not then present, but one of his traine toke a chaine of gold from about his necke, and compassed his head therewith in steade of the crowne. In this sort it was that *Julianus* began his raigne. What he did in time following, whether he became a philosopher or no, let other men iudge that shal heare thereof. For he determined with himselfe thenceforth to send no embassado vnto *Constantinus*, neither to do homage, or to honoꝝ him as his superioꝝ, patrone, or well willer: but to deale in all matters according to his owne will and pleasure. He altered the presidents throughout euery prouince, he discredited *Constantinus* in euery city, by reading openly and scoffing at his letters written vnto the barbarians, so that all fell from *Constantinus* and followed after *Julianus*. In the end he laid aske all hypocrisie & dissembling of Chyistian religion. For as he passed throughout euery city, he let wide open their temples & wol groves, he sacrificed to pictures, & intituled himself an highpriest: so that the Pagans celebrated afresh their heathenish and abhominable feasts. When these things were thus brought to passe, he toke occasion to raise ciuill wars against *Constantinus*, & procured (as much as lay in him) all misery, calamity, and mischief (which accostome to follow war) to be committed. Neither truly could this philosophers mind haue bene thoroughly knowne without great slaughter & bloodshedding, vnlesse God (who is the onely iudge of his owne secret counsell) had without the calamitie of others rut off from his purpose the other aduersary. For as *Julianus* continued among the Thracians, tydings were brought him of *Constantinus* death. Thus was the Roman Empire then deliuered from ciuill wars. Immediately *Julianus* got him to Constantinople, and forthwith deniseth how to win the peoples hearts, & to linke them vnto him in lone and obedience. He compassed with himselfe this craft. Knowing of a certainty that *Constantinus* was deadly hated of all them that embraced the creed containing the clause of *One substance*, partly so; that he had depriued them of their churches, and partly also so; that he had banished and exiled their bishops: vnderstanding also that the Ethnickes could in no wise away with him, because that he kept them from sacrificing, and that they hoped to see the day when their wol groves should be frequented, and their altars loded with sacrifice: seeing that both these sorts of men feruently owed spite vnto the deceased *Constantinus*, & to be short that all men abhoyred the Eunuches, and detested the baine spolie of *Eusebius*, he craftily applyed himselfe to euery sort, & framed his behaviour according vnto euery ones humoꝝ. He dissembleth and flattereth with some: others he allureth with benefites and swelling pride of hoped promotion. But euery where he proclaimeth, and al the wolbe giuen to vnderstand his disposition towards idolatrie. And first he inuegeth at the cruelty of *Constantinus*, next to the end he might make him obious among the common sort of people, he calleth home by edict the bishops he had exiled, commanding also that their confiscated substance should be restozed them againe. He gaue charge that without any ado the Ethnickes should haue free access into their temples: he made a law that the Eunuches should make restitution of such substance as they had iniuriously taken away. He commanded that *Eusebius* the Emperours chief chamberlaine should haue his head striken off his shoulders, not only for the great iniuries he offered to diuers men, but also (as he was giuen to vnderstand) for that his brother *Gallus* through his malicious procurement had bene put to death. At length he buried *Constantinus* honozably. Afterwards he rid the court of the Eunuches, Barboours and Cookes: the Eunuches, because that by their means it came to passe, that *Constantinus* being diuorced from his wife, married not againe: the cooks, because he had vied a spare kind of victualle barboours, because (as he said) one was enough for a great many. For the aforesaid causes he banished these kind of men out of his pallace. He turned out diuers of notaries to their former trades, and vnto some he commanded that the stipend due vnto scriueners should vly be payed. Sooner he commanded that the ordinary cariage prouided for necessities, should no more be by *Mules*, *Oxen*, and *Asses*: but permitted that in such publike affaires the onely ble of horses should be retained. There be but few which commend these his doings, and sure I am, there be many that discommend them: because that in remouing the admiration and glory of the Imperiall treasure and sumptuous magnificence whereat many did wonder, he brought the Empire into an abiet port, and contemptuous kinde of state. In the night he made orations, and pronounced them the day following in the Senate: so that he alone of all the

Julianus of
the souldiers
proclaimed
Emperour,
and crowned
with a chaine
of gold.

Julian the
Emperour is
become an
Apostate, and
so was he
called vnto
his end.

The policie
of Julian for
the winning
of the people

Eunuches,
Barboours, &
Cookes were
banished the
Emperours
court.

the Emperours from the raigne of *Julius Caesar* vnto his time was heard to sound orations in the Senate. Although he favored greatly and bare singular good will vnto all learned men and painful students, yet above all others he esteemed such as professed philosophy, so that the same thereof being hunted abroad, all such kind of men bragging not a little of their profession, frequented the Emperours pallace, of which number many attyzed in mantels, were more reuerenced for their pelling habite then their professed doctrine. All these sort of men became heavy friends vnto the Christians, as lend varlets they alwayes applied themselves to the Emperours religion. The Emperour himselfe being puffed vp beyond all measure with the swelling pride of vaine glorie, wrote a booke the which he intituled *Cassius*, wherein he bitterly inueyed against all the Emperours his predecessors. Being also of the same mind, and having his stomacke disordered with the cankred poyson of malice, he made declamations and speeches against the Christians. In that he banished *Cokes* and *Harbours* out of his court, we haue to gather that therein he played the part rather of a philosopher then of an Emperour; and in that he opprobriously taunted and reuiled his ancestors, he shewed himselfe plainly to be neither philosopher, nor emperour. For both these sort of men are bold of malicious backbiting and despitifull enuie. For euen as it becometh the Emperour to looke after those precepts of philosophie which tend to the moderation and modestie of minde: so the philosopher if he imitate the Emperour in all things, he shall passe the bounds of his calling, and forget his profession. Thus much briefly of the Emperour *Julians* linage, his bringing vp and disposition, also how he came to be Emperour: now let vs returne to discourse of the Ecclesiasticall affaires within that time.

CHAP. II.

Of the commotion raised at Alexandria, and of the death of Georgius.

The Persians worshipped the Sunne, which they called *Mithra*

I fell out vpon this occasion at the beginning, that there arose a great vprore at Alexandria. There was a certain place within the citie which of old time lay all wast and open, full of all filth and uncleanness, where the Ethnicks (with rites and ceremonies done to the honor of *Mithra*) accustomed to offer vp men for sacrifice. This plat of ground serving to no other purpose, *Constantius* gaue to the Church of Alexandria. *Georgius* purposing with himselfe to found there a Church, causeth the ground to be rid; and the filth to be caried away. Having purged the place, there was found a chancell of great height where the Ethnicks had laid up the reliques of their mysteries. There was also found therein an infinite number of dead mens skuls, both of yong and old, the which as we are giuen to vnderstand, wereaine when the Pagans bled bowels and intrails for diuination and diuelliish soothsaying, thereby to dazzle and blear the eyes of simple and ignorant soules. When these were found in the vestries and secret closets of *Mithra*, the Christians went about to disclose vnto the world their practices, to the end their fond ceremonies might be derided of all men. They carry about the haule skuls of the dead for the people to gaze vpon. The Pagans inhabiting Alexandria perceiving their drift, stomaked the Christians, boyled within themselves for anger, took that which first came to their hands, set vpon them, and did of them euery kind of way: so that some were run through with swords, some other brained with clubs, other some stoned to death, some strangled with halters about their necks, some other were nailed to the tree, casting in their teeth the death of the crosse. In the end, as commonly it falleth out in such hurlyburdies, they had not their hands, no not from their dearest friends: one friend fell vpon another, the one brother sought the other brothers life, the parents put their children to death, and to be short the one cut the others throte: so that the Christians were faine to cease from ribbing the filth and foule closets of *Mithra*: and *Georgius* was of the Gentils pulled out of the Church by the eares, tyed to a Camell, toyne in peeces, and burned to ashes together with the beast.

The death of *Georgius* bishop of Alexandria.

CHAP. III.

How that the Emperour taking grievously the death of Georgius, rebuked sharply in his letters the people of Alexandria.

The Emperour being wonderfully moued with the death of *Georgius*, wrote bitter letters vnto the people of Alexandria. The report goeth, that such as conceived displeasure against him in the quarrell of *Albanasius*, committed these things against *Georgius*, for to dispatch

dispatch him out of the way. But in my opinion they that be at variance among themselves, most commonly hold together when necessitie constraineth them, in tumults and seditions to withstand the violence of desperate and damned persons. Wherefore the Emperours epistle chargeth not the Christians severally, but all the inhabitants of Alexandria. *Georgius* (as it is verie like) had diuerslie molested and græued them all, and therefore the people was furiously set on fire sedition. That the Emperour wrote generally vnto the whole multitude, heare out of his Epistle as followeth: The Emperour *Cæsar, Iulianus, Maximus, Augustus*, vnto the people of Alexandria sendeth greeting. If it be so fallen out amongst you, that there is no reuerence giuen vnto *Alexander* the founder of your citie, or (which is greater) if ye stand in no awe of the great and most holy God *Serapis*: yet do I greatly maruell that you were so void of common reason, naturall affection, and honest ciuilitie, and that (which with modestie I may adde thereunto) you had so little consideration of our person, whom not onely the great God *Serapis*, but also all the other gods, haue thought worthy to be Emperour of the whole world, vnto whom, it should haue bene your part to haue had recourse, and to haue giuen vs the hearing of all such iniuries, whatsoeuer you had sustained at the hands of leud and disobedient persons. But peradventure the boyling heate of anger, and the furious motion of the minde, overshadowed your wits and blinded your eyes, the which most commonly, being remoued from the seate of reason, is wont to commit such cruell and hainous acts. And though the fond humour of sedition feeding on malice was hindered a little: yet for all that it brake out to the contempt and overthrow of the lawes. You therefore seeing you are numbred among the people and inhabitants of Alexandria, whom neither reason could perswade, nor shame withdraw, from attempting the things for the which you might haue iustlie detested them, I charge you in the name of *Serapis* tell me, what wicked fiend hath thus furiously prouoked you to seeke the death of *Georgius*? You will say peradventure, he incensed against you the most blessed Emperour *Constantinus*: that he procured a band of armed souldiers to be brought into your sacred citie: that the Lieutenant of *Egypt* ransacked and kept from you the most holie temple of God, caried away thence, the images, the monuments, and glorious ornature provided for the solemnitie of seruice: and also that when you not digesting those hainous acts, endeouored (and that not without iust cause) to maintaine the quarrell of your God, yea rather to retaine the glorious ornaments of your great God, the same Lieutenant contrary to all reason, both vniustly and wickedly, set vpon you with armed souldiers, who fearing more the displeasure of *Georgius* the Bishop, then of *Constantinus* the Emperour, thought best in such sort to saue himselfe. Fornow of a long while, he had behaued himselfe more orderly and ciuilly then tyrannically disposed towards you. For the which causes you were incensed against *Georgius*, the open aduersarie of the gods, and haue thus defiled with conspiracie and slaughter, your holy city, when as you might haue sued him in the law, and brought him to his tryall, and the sentence of the Iudges. In so doing this hainous offence had not broken out into bloudshedding and horrible murder: but would haue pacified the matter in equall ballance, and preserved you without harme or damage: it would haue sharply punished the authour of such leud practises, and kept vnder all them which not onely despise the Gods, but also set at nought such noble cities and famous assemblies, supposing the crueltie they exercise vpon them, to be a furtherance of their power and authoritie. Conferre this my Epistle with that which of late I sent vnto you, and weigh diligently the difference betweene them. In the former I haue highly commended you, but now in the later, I take the immortall gods to witnesse, when that I endeavour (as dutie requireth) to praise you, the horrible offence which you committed stoppeth my mouth, and stayeth my penne. What? darest thou the subiect as a madde dog, pull man in peeces with his teeth? ought not he be ashamed of so hainous an offence? Is this to purifie and cleanse the hands, and to hold them vp stretched wide vnto the gods, as if they were not polluted with the blemish and infamy of murder? But *Georgius* had no other then was due vnto his desert, and peradventure I my selfe might iustly haue affirmed, that by al right he should haue suffered far worse. But you will say, that he deserued it for his dealing towards you: and therein I am of your opinion. But if you say, that it behoued you to punish him, that will I in no wise grant. You haue lawes, the which ought greatly to be honored and embraced of al men, both publicly and priuately. But notwithstanding, though it commonlie fall out, that many be found faultie and seuerall trespassours, yet ought we to fauour the publike state of the common weale, to obey the

The Epistle
of Iulian the
Apostata vnto
the inhabitants
of Alexandria.

Nicephorus
in steede of
grandfather
readeth vncle

the lawes, and in no wise to violate the ancient and godly decrees. Thinke your selues happy (O ye people of Alexandria) that this hainous offence was committed by you in my time: for I cannot in maner chuse, but embrace you with brotherly affection, both for the reuerence I ow vnto God, and the affection I beare vnto my grandfather, of the same stocke with me, who sometime gouerned both Egypt and your citie. For the prince that will not be contemned of his subiects, and the discreet and vpright magistrate, may not winke at so hainous offence of the people, lest that necessitie constraîne to cure so grieuous a maladie with farre greater griefe, and more desperate medicine. But I for the aforesaid causes do applie vnto these your sores, most gentle and tolerable salues, to wit, exhortation and curteous language: whereunto I am certainly perswaded you will yeeld, if you be the men I take you for, descending of the ancient stocke of the Grecians, and retaining in your breasts that noble and valiant courage, hauing also all the properties of curteous and ciuill life (I speake vnto you my louing citizens of Alexandria) impressed in the secret closets of your mindes. **This was the Epistle of the Emperour.**

CHAP. IIII.

How that after the death of Georgius, Athanasius returning vnto Alexandria tooke againe the gouernment of the Bishopricke. Of Lucifer and Eusebius: and how Lucifer made Paulinus Bishop of Antioch.

Athanasius
returneth to
Alexandria
after y death
of Constans
* Cap. 5. in
the Greeke.

Not long after, the people of Alexandria receiued with louing and cherefull minds their Bishop *Athanasius* returning from exile, at what time also the Arians were banished the Christian congregations, and the Church restozed to the gouernment of *Athanasius*. But the Arians meeting in priuate houses, appointed *Lucius* to succede *Georgius* in the Bishopricke. At that time thus went the affaires of Alexandria. * In the meane while *Lucifer* and *Eusebius* by the Emperours edict were called home from banishment. *Lucifer* was Bishop of Caralitanum a citie in Sardinia: *Eusebius* (as I said befoze) was Bishop of Vreelle a citie of the Ligurian Italians. Both they returning frō the higher countries of Thebe, consulted together, by what meanes they might recouer their bishopricks without prejudice to the canon and decree of the Church. Wherefoze after aduise ment taken, it seemed god that the one of them (I meane *Lucifer*) should to Antioch in Syria: the other, that is *Eusebius*, should take his voiage to Alexandria: where by the meanes of *Athanasius* a counsell might be called together, and the canons of the Church therein confirmed. *Lucifer* sent thither a Deacon, signifying by him, that he would subscribe vnto the decrees of the Conncell. He himselfe went to Antioch, where he found the state of the Church very troublesome. For the multitude was deuided, and the congregations at variance, not only by reason of *Euzoius* hereticall opinion, but also (as I said befoze) because that the sect of *Meletius*, for the singular fauour they bare vnto him, seuered themselves from the faithfull. *Lucifer* therfoze when he had ordained *Paulinus* to be Bishop of that sea, departed thence.

* Cap. 6. after
the Greeke.

Cap. 7. after
the Greeke.

CHAP. V.

How that Eusebius ioyning with Athanasius, called a Conncell at Alexandria, where the blessed Trinitie was pronounced to be of one and equall substance.

The counsell
held at Alex-
andria conden-
ned the Ari-
ans, Apollina-
rians, & Ma-
cedonians.

When *Eusebius* came to Alexandria, he dealt earnestly with *Athanasius* for the summoning of a counsell. The bishops assembled out of diuers cities, and decreed very necessary doctrine: confirmed y diuinity of y holy Ghost, to be of one substance in the blessed trinitie: affirmed the Son of God at his incarnation, to haue taken, not only humane flesh, but also a reasonable soule, as the ancient fathers of old haue deliuered vnto vs. They would not establisth, nor thrust into the Church of God any new opinion. But such things as of old were enioyned by ecclesiasticall decree, and laid downe vpon god consideration, by such as were wise, learned and zealous Christians. For thus did the elders of old time reason of this matter, and deliuer in wryting vnto the posterity. *Irenaeus*, *Clement*, *Apollinaris* Bishop of Hieratopolis, and *Serapion* Bishop of Antioch, haue with generall consent laid downe, euery where throughout their woorks, that the Sonne at his incarnation was endued with a reasonable soule. Whereouer the counsell summoned for the hearing of *Cyrillus* cause, who was Bishop of Philadelphia in Arabia, signified the selfe same by their letters vnto *Cyrillus*.

Origens

Origen likewise who throughout his works, teacheth that the sonne in taking flesh, took also soule: yet in the ninth homily upon Genesis, he openeth this mystery more plainly, where at large he discourseth how *Adam* bare the figure of *Christ*, and *Eve* the figure of the Church. Whereof *Pamphilus*, and *Eusebius* who of him took his appellation, are witnesses sufficient. For both they employing their labour ioyntly, for to penne in paper the life of *Origen*, and presenting with Apologies in his behalfe the numerous accusations of the aduersaries, haue affirmed that *Origen* was not the first that intreated of this matter, but that he interpreted into the posterity, the mysticall tradition of the Church in that behalfe. Whereover the bishops which met in the councell of Alexandria, haue discussed the controuersie of the clause of essence and substance. For *Osius* bishop of Corduba in Spaine (of whom we haue spoken before) being sent by the Emperour *Constantine*, to appeale the tumult raised by *Arius*, in disputing of essence and substance, to the ouerthrow of *Sabellius* the Aphricks opinion, he ministred occasion to the raising of a newe controuersie. But at that time there was not a word of this matter in the councell of Nice: for afterwards, when diuers contended, and reasoned among themselves hereof, this councell took order touching the clauses of essence and substance, and decreed: that in handling the diuinity of God, there should thenceforth no mention be made of these words, affirming that the word essence, was not found in holy Scripture, and that the Apostle in deliuering the ground of doctrine, was constrained of necessitie to vse the word substance. But they decreed farther, that in another sense, to the end the opinion of *Sabellius* might be rooted out, these words were to be admitted: least that through the want of proper words, we should be compelled, to imagine the thing of three names, to be as one, but that the several names of the blessed Trinity signifie, and set forth God, to subsist by him selfe in proper substance. These were the things decided in that Councell. I see nothing to the contrary, but that presently also we may lay downe what we learned and read of the words essence and substance. Such as laboured in Greece to set forth the sage doctrine of the Grecians, gaue vs to vnderstand, that the word Essence was diuersly to be taken, and had many significations: but of the word Substance, they made no mention at all: nay *Irenaeus Grammaticus*, in his Anticke dictionary, termeth it a barbarous word. He sauyth moreover that it can not be found in any auncient writer, and if that perchance we light vpon it, that it was neuer meant in the sense we take it: That *Sophocles* in his tragedy of *Phoenix*, taketh *Hypostasis* for wiles or conspiracy, and *Menander* for sauce, and it signified also lasses or dzegs of swine. For though the auncient Philosophers haue not vsed this word, yet we see that the later writers haue taken it very oft for Essence. But we haue spoken before, that the definition of Essence was deliuered to haue diuerse significations. If that Essence may be comprised by definition, how, when we intreate of God which is incomprehensible, can we properly vse this voice? *Enagrios* in his booke entituled *The Monke*, exhorteth vs to refraine from rash and brauished reasoning of the Godhead: he forbiddeth the definition of the diuinitie of God, because it is a simple thing. For definitions (saith he) are alwayes of concrete and compound things, not of the abstract and simple. His words are these: Every proposition, as the Logicians do write, hath either *Genus*, of whom it may be verified, or *Species*, or *Differencia*, or *Proprium*, or *Accident*, or that which dependeth of these: But in the handling of the blessed Trinity, none of all these is to be required, because it can not be laide downe, neither expressed by words, therefore it is not to be defined, but reuerently to be runne ouer with silence. So farre presently out of *Enagrios*, but hereafter more at large. We of our owne part, although we seeme to haue digressed, yet in so much as these things appertaine vnto the discourse of our present argument, we haue thought good to lay them downe here.

CHAP. VI.

The Apologie of *Athanasius* in defence of his flight in the time of persecution.

A *Thanasius* at that very time read in the hearing of such as were present, an Apologie, the which he had writtten a litle before in his owne defence, when as by reason of the armed souldiers that beset the church of Alexandria and sought his life, he was faine to leaue all and runne away. Whereof I haue thought good at this present, to alledge some such parcell, as may seeme to bring most profit vnto the louing reader, leaving the whole discourse,

Osius b. of Corduba going about to remoue one opinion, gaue occasion to raise another Heb. 1.

Irenaeus Grammaticus.

Enagrios in lib. Monac.

Cap. 8 in the Grecke.

Athanasius read his Apologie in the councell of Alexandria.

The Apolo-
gie of Atha-
nasius written
in his owne
defence, a-
gainst the
flaunders
mouths of
the Arians.

1. Reg. 22.

Gen. 27.

Exod. 2.

1. Reg. 18. 19.

20. 21. 22. 23.

27.

3. Reg. 17. 18.

19.

3. Reg. 18.

Mat. 26.

Act. 9.

2. Cor. 11.

Num. 35.

Deut. 4.

Deut. 19.

Isue. 30.

Mat. 10.

Mat. 24.

Mar. 13.

Luk. 21.

course, being somewhat ouer long, vnto the labour & industrie of the painefull students. Be-
hold (saith *Athanasius*) the leud practises of wicked persons. Although they are priue vnto their
hainous offences, yet for all that they are nothing ashamed of the contumelies and cruell tyr-
anie exercised against vs: but charge vs (in their opinion) with a foule spot and blemish of infamie,
for escaping the hands of cut-throtes, and bloudsuckers: yea they bestrew themselves, that
they dispatched vs not out of the way. Moreouer to the end they may staine my credite and est-
imation, they fall to accuse me of faint courage, and timorous disposition, being forgetfull that
whilst they blazed these things to my dispraise, they turned the shame to light vpon their owne
pates. For if it be a discredit to flie the hands of the tyrant, how much more to persecute men
vnto the death? He that flieth, seeketh meanes to saue his life, but he that persecuteth, goeth about
to procure the others death. That we should flie in such cases, the Scriptures are on our side, but in
thirsting after the bloud of our brother, the commaundement is broken, and the author thereof is
found chiefe cause of the flight. If they blame any man for giuing them the slip, they are worthe
of farre greater shame and reprehension. For let them cease from persecuting and threatening of
death, then will the other remaine still, and not runne away. But their spite and malice hath no
end, they do nought else saue deuise feates to bring men vnto destruction, yea when
they know full well, that the flight of the persecuted is a foule shame vnto the persecutors.
For no man flieth the gentle and meeke, but rather the cruell and wicked man. They that were
griued and farre indetted vnto others, gaue *Saul* the slip, and fled vnto *David*. Wherefore these
men go about to dispatch such as conuey themselves out of their way, lest the leudnesse of Bishops
be manifestly knowne. Moreouer herein they seeme to be starke blind. For looke how
euident the flight is, farre more apparent will their slaughter and banishments seeme vnto the
world. If they murder men, death no doubt lifteth her voice, and foundeth out their crueltie: if
they fall a banishing of them, therein they set vp monuments, to their remembrance of their wicked
doings. Had they bene in their right wits, they might haue easily perceiued their owne follie, and
themselves ouerthrown in their owne deuices. But in that they are bereaued of their wits, and be-
side themselves, they fall a persecuting of others, and while they endeavour to mischief others,
they perceiue not their owne malice and impietie. If they reprochfullie charge them which hide
themselves from such as seeke their liues, and accuse them for flying the hands of the persecutors,
what haue they to say (I beseech you) when they heare that *Jacob* fled from the face of his bro-
ther *Esau*, & that *Moses* for feare of *Pharao*, conueyed himselfe to *Madian*? What haue these coten-
tious quarellers to say vnto *David*, who fled from *Saul*, which sent his gard out of his house to slay
him: who hid himselfe in a caue: counterfeited his person, vntil that subtilly he had past *Abimelech*
the priest, & auoided their laying of waite for him? What answer can these rash bablers giue,
when they see that the great Prophet *Elias*, who so deuoutly called vpon the name of God, and
raised the dead, was faine to hide himselfe from *Achab*, and runne away because of the threats of
Iezabel? For it is written how that in those daies, the sonnes of the Prophets being sought for, hid
themselves, and through the helpe of *Abdias*, lurked in denues. What haue they not read these
auncient stories? what are they ignorant also of such things as the Euangelists haue written?
For the Disciples fearing the Iewes, stole themselves from among them. Moreouer
Paul being at *Damascus*, and sought for by the gouernour of that countrey, was let downe
ouer the wall in a basket, and so escaped the magistrate. Seeing that holy Scripture hath thus re-
membred the behauiour of holy men, what colourable shift can they find to cloke their impu-
dent dealing? If they charge them with timorous feare, the fault recoiles, and lighteth vpon their
owne distempered braine: If they report it to be contrarie to the will of God, then are they found
altogether ignorant of the word of God. For it is comanded in the Law, that sanctuaries and cities
of refuge, should be ordained for such as were pursued to death, where after they had fled vnto
them, they might liue in safetie. Furthermore the word of the Father, which in old time spake vnto
Moses, hath comanded in these last daies: When they shall persecute yon in this citie, flie into an-
other. And againe: When you see (saith Christ) the abomination of desolation, mentioned in
the Prophet *Daniel*, standing in the holy place, (he that readeth let him vnderstand it) then let
them that be in Iudza flie vnto the mountaines: he that is on the house top, let him not come
downe to take ought out of his house: and let not him that is in the field returne home for his ray-
ment. The which when holy men had learned, they framed their trade of life agreeable thereun-
to. For looke whatsoeuer the Lord commanded at that time, the same he vttered by the mouth

of his Saints, yea before his incarnation. And this is the way to perfection, for men to performe that indeed, which the Lord commanded in word. Wherefore the word of God, being made man for our sakes, sticke not to hide himselfe as we commonlie do, when he was sought for: and againe to flie to the end he might auoide the conspiracie of the Pharises, which persecuted him. *Iohn. 8.* For euen as by patient sufferance of hunger and thirst, and such kind of miseries he would shewe himselfe to be true man: so also by flying away fro the face of the aduersarie. Moreouer euen from the verie cradle, and swadling clouts, as soone as he had taken flesh of the Virgine; being as yet but a child, he gaue charge vnto *Ioseph* by the Angell, saying: Arise, take the child, together with *Mat. 1.* his mother, and flie into Egypt, for it will come to passe, that *Herod* will go about to seeke the life of the child. Likewise after the decease of *Herod*, when he heard that *Archelaus* the sonne of *Mat. 2.* *Herod* reigned in his stead, it pleased him to go aside into the parts of Nazareth. Afterwards when he made himselfe manifest to be God, and healed the withered hand, the Pharises went out and *Mat. 12.* tooke counsell how they might dispatch him: but *Iesus* perceiuing their conspiracie, conueyed himselfe from among them. Againe, when he restored *Lazarus* to life, from that day forth (saith the text) they tooke counsell how they might put him to death. *Iesus* therefore after that time, *Iohn. 11.* shewed not himselfe openly among the Iewes, but departed vnto a solitarie place adioyning vnto the wildernesse. Beside all this, when our Sauour auouched, saying: before *Abraham* was, I am: the Iewes tooke vp stones for to throw at him: but the Lord hid himselfe, and went out of the *Iohn. 8.* temple, and passing through the middest of the throng, escaped away. When they see these examples (but they seeing as it is written, do not see) and bethinke themselves of these presidents, are they not inwardly pricked in conscience, when as they presume thus vnadvisedly to bolt out sentences, and sit in iudgement, both vpon the sayings and doings of our Sauour? To this purpose was that of *Iesus*, who vnderstanding of the beheading of *Iohn* the Baptist, and the burying of his *Mat. 14.* bodie by his disciples, tooke shipping and went aside into a desert place. Thus the Lord himselfe both did these things, and taught the same. I would to God these men would now at length be ashamed of their doings, & cease euen presently from slaundering of true professors: and not proceede on further in their furious disposition, charging yea our Sauour himselfe with timorous feare, and faint courage, blaspheming with all might the maiestie of his blessed name. But no man can away with such kind of persons that are whollie giuen ouer vnto all vngracious behauiour, it may easilie be proued that they are altogether ignorant what the Euangelists haue left vs in writing. The cause that moued our Sauour to flie and go aside (being laide downe in the Gospell) seemed not onely to be agreeable vnto reason, but was in verie deed most true: we therefore haue to coniecture that the same by all likelihood happened vnto all the Saints of God. For whatsoeuer things are written to haue chaunced vnto our Sauour after the maner of men, we haue to referre the same vnto all mankind: in so much as he tooke our nature vpon him, & liuely expressed in him selfe the humane affections of our fraile constitution: euen as it is written in the Gospell after *Iohn. 7.* they sought to take him but no man laide hands vpon him, because that his houre was not as yet come. Yea before this came about he said vnto his mother: Mine houre is not as yet come. He *Iohn. 2. 7.* spake also vnto them that were called his brethren: My time is not yet come. Againe when the houre was come, he said vnto his disciples: Sleepe on now & take your rest, behold the houre is at *Mat. 26.* hand, the Sonne of man shall be betrayed into the hands of sinners. Therefore neither suffered he himselfe to be taken before his time was come: neither hid he himselfe when the houre was at hand, but yeelded himselfe vnto the enemy. In like sort the blessed Martyrs in the great heate and troublesome stormes of persecution, which often came to passe, being pursued by men, fled away and hid themselves in secret and solitarie places, but being taken, they valiantly encountered with the aduersaries, and ended the combat with martyrdom. These were the reasons *Athanasius* layd downe in his Apologie, the which he wrote in the defence of his departure from his bishopricke in the time of persecution.

CHAP. VII.

Cap. 9. in the
Greeke.

Eusebius after the counsell held at Alexandria was broken up, returned to Antioch, where he found the people at variance, by reason that Paulinus was there chosen Bishop: and when that he could not preuaile among them with exhortations to peace and vnitie, he got him home to his owne bishopricke of Vercella.

Impatiencie
bringeth he-
refie.The hereti-
call sect of
the Luciferi-
ans.Cap. 10. in
the Greeke.Hilarius wrot
12. bookes of
the trinitie the
which are to
be seene in
Latine a-
mong his
workes.

Eusebius Bishop of Vercella immediately after the dissolving of the counsell got him to Antioch. But when he found Paulinus there, whom Lucifer had assigned to be their bishop, & the people divided into two parts (for the sect of Meletius had severall conuenticles by themselves) he was wonderfull sozry, because they did not all agree vnto the election of Paulinus. For in his secret opinion he condemned the act, yet because of the reuerence he owed vnto Lucifer he concealed his sentence: & as soone as he promised by summoning of a counsell that he would provide for their quiet state, he left them & went his way. And first of all though he had done his best for the reconciling of the brethren that were at variance, yet all was to no purpose. For Meletius returning from exile, and finding his complices to frequent secret meetings and conuenticles, became their superintendent. All the other churches that were there abouts were vnder Euzoius the Arian. Paulinus had but one litle parish within the citie, of the which Euzoius did not deprive him, because of the reuerence he owed vnto him. Meletius had his conuenticles in the suburbs without the walls of the citie. For that time when the affaires went in this sort, Eusebius took his leaue of Antioch. Lucifer vnderstanding that Eusebius disliked with that election of his, took it very contumeliously, & was altogether impatient. He refused therefore to communicate with Eusebius, and being kindled with the fire flame of contention, he reiected the canons of the counsell. These things falling out in those heavy times and tempestuous seasons for ecclesiasticall affaires, ministred occasion that many fell from the faith: so that a new sect called the Luciferian here after then first sprang vp. But Lucifer could not haue his fill, neither satisfie himselfe with anger, because that he bound himselfe with his owne promises sent vnto the counsell by his Deacon (who subscribed thereunto in his name) to give his assent. Wherefore having agreed (though against his will) vnto the canons of the Church, he got him vnto his owne bishopricke in Sardinia. But they which fretted within themselves no lesse then he, as yet do remaine out of the Church. Eusebius passing throughout the countries of the East, cured and confirmed like a cunning Physitian such as were weakelings in the faith: restored them to their former health, & instructed them in the doctrine of the Church. Whence he went into Illyrium, & comming into Italic in like sort he diligently preached the word of God.

CHAP. VIII.

Of Hilarius Bishop of Poitiers in Fraunce.

Hilarius bishop of Poitiers a city of Guyen instructed diligently both y^e bishops of Italic, & also of Fraunce in the canons of the Catholicke faith, befoze the coming of Eusebius. For he first after his returne from exile had preuented him in those p^{ro}vinces. But both of them very absolutely confirmed the faith. Hilarius being endued with the gift of eloquence, wrot in the latine tong: expounded y^e canon containing the clause of One substance: p^{ro}oued it sufficiently, & confuted the arguments of the Arians. But these things were done a litle after their returne from exile. Now we may not runne over with silence, how that in the very same time the followers of Macedonius, Elenusius, Eustathius and Sophronius, (all these were called Macedonians) had their p^{ri}uate and often conuenticles: called vnto them such as were of their opinion in Seleucia, & accursed the contrary faction, to wit, of the Acacians: reiected the faith that was set forth at Ariminum, and confirmed the cred that was read in the counsell of Seleucia. It was the same which a litle befoze (acording vnto that we wrote in our second booke) was established at Antioch. These men being reasoned with in this sort: You that are called Macedonians, if so be that y^e differ in opinion from the Acacians, how is it that you could find in your hearts to communicate with them euer vnto this day, as if they had bin of one opinion with you? Sophronius Bishop of Pompeiopolis in Paphlagonia, in the

the name of the rest made thereunto this answer: The bishops of the West Churches haue in maner doted ouer the faith of *One substance*. *Actius* also in the East endeavored to corrupt the sincere doctrine, teaching the dissimilitude of substance in the father and the Sonne: both these opinions are absurd. They vnadvisedly and without discret iudgement ioyned in one the distinct and seuered substances of the father and of the Sonne, linking it (not well) together vnder the name of coessentiall or one substance: but *Actius* parted and deuised the proprietic of nature which the Sonne hath together with the father, terming it the vnlkeness or diuersity of substance. And in so much that both these fell into contraries & more extremities, we thought good to walke in the mid way, and hold the meane betwene both, to retaine the true & godly opinion, that the Sonne is of like substance with the father. This was the answer of the Macedonians (as *Sabinus* writeth in his booke intituled the collection of the conncels) exhibited by *Sophronius* vnto their demand. In that they charge *Actius* as author of the diuersitie of substance in the father and the Sonne, and not the Acacians, they craftily dissemble & cloke the truth: & in so doing they partly impugne the Arians, and partly the opinion of such as maintaine the clause of *One substance*. But they ouerthrow themselves with their owne words, for in displaying & opening both opinions, they lay downe a new of their owne. So farre of these things.

The opinion of the West churches.
The opinion of *Actius*.

The opinion of the Macedonians.

The Macedonians proued themselves Neuterans.

Cap. 11. after the Greeke.

CHAP. IX.

The hatred of the Emperour Iulian owed vnto the Christians.

The Emperour *Iulian* although at the beginning of his raigne he was meeke & courteous towards all men, yet in procelle of time he shewed himselfe not alike vnto all men, but whensoever any accusation was brought before him to the discredit of *Constantius*, the Christians were heard at will: when that againe he heard of no such thing, then began he to reueale vnto the world the priuate grudge and malice he conceived against all the Christians euery where. For he commanded to build vp againe at Cyzicum the Nouarian Church which *Eusebius* the Bishop had pulled downe: threatening *Eusebius* the Bishop of that citie with grieuous punishment if he built it not againe within two moneths vpon his own costs and charges. Furthermoze he set vp afresh the rights of the Gentiles: he let wide open (as I said before) their temples, & offered sacrifice in the Cathedrall Church of Constantinople vnto the goddess of Fortune, where her Idoll was set vp.

CHAP. X.

The conference which Maris Bishop of Chalcedon being blind, had with Iulian the Apostata.

About that time *Maris* Bishop of Chalcedon in Bithynia, being led by the hand vnto *Iulian* the Emperour (for he was old and had a web growne in his eyes which bereaued him of his sight) began to rebuke the Emperour sharply, calling him an impious person, an Apostata and an Atheist. He of the contrary answering him opprobriously, recompenced him with the like, calling him a blind sole, & said vnto him farther: thy God of Galilee will not restore thee thy sight againe. For *Iulianus* called Christ a Galilzan, and all Christians in like sort. *Maris* a litle after answered the Emperour somewhat freely, I thanke God (saith he) which made me blind, leass that euer I should set mine eye vpon so vnglacions a face as thine is. Whereunto the Emperour made no answer, but handled the Bishop roughly. When he perceiued that the Christians did highly reuerence and honoz such as suffered martyrdome vnder the raigne of *Dioclesian*: when he learned also for certaine, diuerse men to be so well disposed, that willingly they would suffer martyrdome: he going about to depzine the Christians of so great a benefit, deuised another way to afflict them. And although he let passe the vnsatiable tyrannie practised in y time of *Dioclesian*, yet ceased he not altogether to persecuting. In mine opiniõ he is a persecutor which molesteth any kind of way such men as leade a quiet and peaceable life. *Iulian* in this sort afflicted the Christians not a litle. He made a law that the Christians should not be trained vp in prophane literature. For (saith he) seeing they haue the gift of vtterance so readily, they shall easily be able to ouerthrow the quirkies of Logicke wherewith the Gentiles do byhold their doctrine.

The answer of *Maris* vnto *Iulian*.

Who is a persecutor.

CHAP.

CHAP. XI.

Cap. 13. in
the Greeke.

*Of the stirre the Emperour Iulian raised against the Christians, and what denice
he found out to extort money from them.*

Iulian stande-
reth and gi-
beth at the
Christians.

Ecebolius
was a turne-
coate.

The horrible
practises of
the Ethnicks

Moreouer the Emperour Iulian gaue out a proclamation, that such as would not re-
nounce the Christian faith, should warfare no longer in the Emperours pallace: like-
wise that all should prepare themselves to do sacrifice: that no Christian should beare
office in the common wealth. For their law (saith he) forbiddeth the vse of the sword vnto
such as deserued death, and therefore they are not fit to be Magistrates. He allured diuers
with flatterie and faire offers to sacrifice. But immediatly they that were Christians indoo,
and they also which were thought to be no lesse, made themselves manifest vnto all men, as
if they had shewed themselves vpon a stage. For they which with hart & good will professed
Christian religion, theyew down their sword girdles, & signified they would rather suffer any
kind of torment, then denie their Saviour Christ Iesus. Of which number was Iulianus, Va-
lentinianus & Valens, who afterwards were crowned Emperours. Other some who were coun-
terfeit Christians, and thought that the riches & hono^r of this world was true felicity it selfe,
without any delay fell to sacrifice. Of which number Ecebolius a Sophist of Constantinople
was one, who confo^rming himselfe vnto the humo^rs & disposition of the Emperours, was
an earnest follower of the Christian faith in the time of Constantius: but when Iulian succe-
ded him in the empire, he fell to gentilitie & the idolatrie of Pagans: againe after the death of
Iulian he became a professo^r of the doctrine of Christ. He lay along at the po^rch of the Church,
and cried vnto such as came in: tread me vnder foote, so that I am the vnfanerie salt. Ecebo-
lius as he was light and vnconstant, so he continued vnto the end. It came to passe about that
time, that the Emperour purposed to reuenge him of the Persians, so the iniurie they had
done him by inuading some part of the Romane dominions, & determined to take his iourne
into the East, through the coasts of Asia. When that he pondered with himselfe how many
enils and inconueniences appertained vnto warres, what great summes of money were
needfull thereunto, & how that without it, it was vnpossible to bring his purpose to effect, he
denised a certaine sleight to wyng money from the Christians. For he set a great fine vpon
the heads of such as would not sacrifice, & the tax was very very grieuous, and only deman-
ded of the Christians. So that euery one rateably was sealed at a certaine summe, and the
Emperour himselfe in a short while was wonderfully enriched with the iniurious heaps of
money vniustly eracted. This law was of force not only where he travelled, but also in such
countries as he came not neare. When did the Gentiles insult ouer the Christians: the Philo-
sophers celebrated their frequented conferences: they solemnized certaine detestable rights
and ceremonies: they made slaughter of infants, sparing no sere, they vsed their entrails for
soulhaying, they tasted of their tender flesh. These horrible practises were both at A-
thens, at Alexandria, and other places.

CHAP. XII.

*How that Athanasius was faine to flie and leaue Alexandria, in the time
of Iulian the Apostata.*

* Cap. 14. in
the Greeke.
Athanasius
liketh per-
secution to a
cloud or
mist.

They forged at that time a false accusation against Athanasius, & signified vnto the Empe-
rou that he had subuerted Egypt, & the whole city of Alexandria, & that of necessity it be-
houed to banish him the citie: so that by the commandement of the Emperour, the go-
uernour of Alexandria was soze incensed against him. * Athanasius uttering these words vnto
certaine of his familiars: My friends, let vs go aside for a season, this is but a litle cloud which
quickly will vanish away, he fled immediatly, toke shipping, & sailed into Egypt. The enemy
pursued after, and made hast to ouertake him. When it was vnderstood that the pursuers
were at hand, his companions gaue him counsell to flie into the desert. He by following
their aduice, escaped the enemy. For he perswaded them to turne backe, and to make the
pursuers, the which they did immediatly. As sone as they, who a litle before fled away,
met the persecuto^rs, there was nothing demaunded of them, but whether they
had seene Athanasius: who answered againe that he hid him selfe in some bush not
farre from them, and if they would make quicks spede, they would be like to take him. So
the pursuers followed after, and the further they runne, the further they ranage, but they
lost their labour: so he escaped their hands, & conueyed himselfe priuily to Alexandria, where
he

he bid himselfe vntill the kindled flame of persecution was wholly quenched. Such was the burlesque after sundry stormes of persecution, & manifold vexations by the Ethnicks, which happened vnto the bishop of Alexandria. Furthermore the gouernours of the prouinces, supposing now that it was high tide for them vnder colour of the Emperours religion, to make by their bugges, bered the Christians far sorer then the Emperours proclamations bare the out: demanded greater taxes then they were sealed at, and sometimes tormented their bodies. The Emperour vnderstanding of their doings, winked at them, and answered the Christians which complained vnto him in this sort: It is your part when you haue iniuries offered vnto you, to take it patiently, for so your God commanded you.

Julian the Apostata mocketh Christians with their religion.

CHAP. XIII.

Of such as suffered martyrdom, at Meris a citie of Phrygia, in the time of Iulian.

Cap. 19. after the Greeke.

There was at Meris a citie of Phrygia, a certaine gouernour whose name was Amachius, who commanded that the Idolatricall temple of the Ethnicks which stood in the citie, should be set wide open, that the foule heaps and filthy corners of a long time vntre-quented, should be made cleane, & sell himselfe a worshipping of the Idols. Which act of his pricked not a little in conscience the zealous Christians. Wherefore Macedonius, Theodulus & Trianus, being kindled with seruencie of loue towards the Christian faith, could in no wise away with such horrible practises: but in the burning zeale of their godly mindes, brake in the night season into the temple, threw downe their Idols, & stamped them into powder. Whereat when the gouernour was wonderfull wroth, & purposed to execute diuerse of the citizens which were guiltlesse & innocent persons, the authours thereof presented themselves of their owne accord besore him, and chose to die themselves for the truth, rather then any other for their sakes should be depriued of their liues. After they were layd in hold, the gouernour commanded that they should cleare themselves by sacrificing vnto the Idols, and threatned them if they refused, he would senerely punish them. They being of a noble minde and valiant courage, set nought by his threats, made themselves readie to suffer what torment soeuer were layd vpon them, for they counted it farre better to lose their liues, then to defile their soules with those impure sacrifices. The gouernour when he had assayed them at all kind of torments, last of all set them on the grediron, caused fire to be made vnder, and broiled them to death. And to the end they might valiantly encounter vnder the glorious garland of victorie, they reason thus with the gouernour: If thou long (O Amachius) after broiled meate, turne vp the other side of vs, least in the eating we seme rawe vnto thee, and the bloud runne about thy teeth. This was the end that these men had.

Amachius an Heathen magistrate.

Macedonius, Theodulus, & Trianus broyled to death.

CHAP. XIII.

When the Emperour Iulian forbade the Christians the studie of Prophane literature, both the Apollinarisus, the father and the sonne, fell a writing, The profit that the Christians haue in prophane writers.

The law which the Emperour made that the Christians should not be trained vp in the liberall sciences, made both the Apollinarisus (of whom we spake besore) to be of farre greater fame. For either of them being skillfull in such arts as direct our stile and orations, the father a grammarian, the sonne a Rhetorician, profited very much the Christians, and furthered at that time not a litle the Church of God. For the father as a profound grammarian, framed the art of humanitie vnto the furtherance of Christian religion: he turned the five booke of Moses into Heroicall verse, together with other booke of the old Testament which containe Histories: partly in Hexameter verse, & partly after the forme of comedies & tragedies, with the fit application of persons: he wrote in all kind of meter, to the end the Christians should not be ignozant & vnskilfull in any rare gift that excelled among the Gentiles. The sonne an eloquent Rhetorician, brought the writings of the Euangelists, and works of the Apostles into Dialogues, as Plato vsed among the Heathens. Although their labour & industrie seemed auailable, & greatly to set forth the seruice of God, in so much that

The 5. booke of Moses in Heroicall verse. The new Testament was turned into Dialogues.

Whilſt

thereby

thereby the lewd drift of the Emperour was stopped from taking effect: yet the providence of God did farre exceed their carefull studie, and dashed also the Emperours wicked device. For immediatly the Emperours law (as hereafter it shal moze manifestly appeare) was abrogated, & their woꝝkes were as much spoken of, as if they had neuer bin written. But here peradventure some man will say vnto me: why then do ye attribute both the aforesaid vnto the providence of God? As touching the shortning of the Emperours daies, it is knowne well enough how anassleable it was vnto Chzistian religion: but in that the Poetry of both the *Apollinariuses* was neglected, and that the Chzistians fraily applied the Philosophical sciences of the heathens, there is no man will graunt that it furthered the service of God, & the faith of Chzist. For it cannot be without danger, that the Chzistians may wade in the doctrine of Ethnicks, because it teacheth there be many Gods. Vnto these things which aptly may be objected vnto vs, we will presently frame such answers as we can. The doctrine of *Gen- tiles* is allowed neither by Chzist nor by his disciples as inspired from aboue, neither altogether reiected for dangerous. And I take that to haue come to passe not without the speciall providence of almighty God. For there were many heathen philosophers which were not far from the knowledge of God: such as by publique disputation confuted the Epicures, & other contentious philosophers delited with the quirks of logicke, & ouerthrew their palpable erroꝝ and ignorance. And though they stood the sauozers of Chzistian religion in great stead for their furtherance of learning, yet attained they not the ground & pꝛincipall point of our religion, insomuch they vnderstood not the mysterie of Chzist, which was concealed the continuance of many ages & generations. The which the Apostle in his epistle vnto the Romanes sheweth plainly in these woꝝds: The wrath of God is reuealed from heauen, against all vngodlinesse and iniquitie of men, which withhold the truth in vnrighteousnesse. For the thing that may be knowne of God is manifest among them, because God hath shewed it vnto them, For his inuisible things being vnderstood by his woꝝkes, are scene through the creation of the world, that is, both his eternall power & godhead, so that they are without excuse, because that when they knew God, notwithstanding they glorified him not as God. Wherefore they knowing the truth which God reuealed vnto them, were worthie of death, because that when they knew God, they glorified him not as God. Wherefoze sithence the Apostle forbade not the knowledge of the Gentiles doctrines, he gaue fre licence & liberty vnto euery man at his choise and pleasure to wade in the vnderstanding of them. Let this suffice for one reason to the satisfi- ing of the former doubts. The second is as followeth. The holy Scriptures inspired from a- boue deliuer vnto vs diuine pꝛecepts, and mysticall doctrine: they graffe in the minds of such as hears them true godlinesse, and the right trade of lining: they set wide open before such as study the most sacred faith: they teach vs no logicke wherewith we may withstand such as oppugne the truth, although the aduersaries are easiely ouerthrowne when their owne weapons are vled to their soile and destruction. But the Chzistians enioyed not this benefit by the woꝝkes of both the *Apollinariuses*. This was it that the Emperour *Julian* shot at when he made the law, that *Gen- tiles* should not be schooled in the doctrine of *Gen- tiles*. For he knew well that the fables contained in the woꝝkes of Heathen writers being passed in the equall balance of indifferent iudgement, would quickly be found light, & subiect to re- prehension & discredit: the which fond inuention of theirs when *Socrates* their pꝛincipall phi- losopher had disallowed, *Judges* condemned him as if he had gone about to dispoꝝne or de- stroy their Gods, nay rather their diuels. Besides all this, both Chzist himselfe & his Apostle commanded vs to be tried exchangers, to the end we might examine all things and hold that which is good. We haue also to take heed least any circumuent vs, through philosophie, & vaine deceit. This we shall not be able to do, vnlesse we possesse the armoz of the enemy, & in en- ioying it, not to be affected like vnto them, but to reiect that which is euill, to retaine that which is good, and to admit nothing without god triall. For that which is good, where- soeuer it is found appertaineth vnto *Gen- tiles* truth. And if any be disposed to vize vs farther herein, let him consider with himselfe how the Apostle did not only not forbid the knowledge of hea- thenish doctrines, but is scene not to haue despised them himselfe, to the end he might be skill- full in many of the Ethnicks woꝝkes. Where I pray you boꝝowed he this sentence: The Cre- tans are alwaies liers, euill beasts, slowe bellies, was it not out of *Epimenides* a Poet of Creta? Where learned he this? we are also his offspring, was it not out of *Phænomena* of *Aratus* a

Rom. 1.

1. Thess. 5.
Coloss. 2.Tit. 1.
Ab. 17.

Astrono

Astronomer : That saying also : Euill words corrupt good maners, sheweth plainly that he was well seene in the tragedies of *Euripides*. But what neede I vse many words hereof? It is knowne well inough that the Doctors of the Church, of an auncient custome neuer so, bid- den vnto this day, exercised themselves from their youth vp, euen vnto the last houre, in the sciences and doctrine of the Gentiles : partly for to attaine as well vnto a fine stile and elo- quent phrase, as the exercise and whetting of the wittes : and partly also for to confute the doctrine of such writers as deliuered vnto the world error and falshood, in stead of the man- nest and onely truth. These things according vnto our simple habilitie, we haue layd downe by occasion of both these *Apollinaris*ses.

CHAP. xv.

How the Emperour taking his voyage to warre with the Persians, came to An- tioch, where the common people derided him, vnto whom after his departure he wrote an oration intitled Misopogon.

Cap. 17. after the Greeke.

The Emperour when he had exacted of the Christians, & heaped together a great sum of money, proceeding on his voyage against the Persians, came to Antioch in Syria. Being there, & desirous to shew vnto the people of Antioch, a taste of his hono^r, the which he set much by, he set the market low, made all things very cheape, had no consideration of the time: he pondered not with himselfe how that an host of army, whersoever it commeth, bring- geth great domage vnto the provincials, & turneth plenty of necessaries to scarcity of food. Wherefore tauerne^rs & bittailing houses which provided necessaries for wayfaring men, not able to beare the losse of so weighty a burthen whereunto they were enioyned by the emperours edict, gaue ouer their trade, so that the city was brought to great distresse because they wanted necessary provision. The Antiochians an impatient kind of people, some prouo- ked to anger and reuengement, could not away with this plague, (which they toke for no o- ther) without any moze ado, they go to meete the Emperour, they crie out against him, they inueigh at his doings, and play with his beard (it was a long thum beard) they bid him go haue his beard and make halters thereof: they bring him in remembrance of his coigne, wherein there was a bull conquering the world with his hornes. For the Emperour being wholly giuen to superstition, sacrificed buls vpon the Idols Altar, & therefore gaue charge that both the altar & the bull should be ingrauen in his coigne. The Emperour being incensed with their scoffes, threated he would plague the people of Antioch. He remoued thence vnto Tarsus in Cilicia: as soone as he had provided there such necessaries as he stood in need of, he went on his journey. Whereupon *Libanius* the Sophist toke occasion to write the oration intitled of his embassie, where he intreated the Emperour for the Antiochians, and also the oration vnto the people of Antioch, where he layd befoze them the displeasure which the Em- perour had conceiued against them. The report goeth that the Sophist wrote the said Oration, and yet they neuer were seene abroad: & that the Emperour was appeased, not by reuen- ging him of such as had flouted his beard, but requiting the with like contumelious quips. For he defamed the citie of Antioch for euer, in the oration which he entituled Antiochian or Misopogon, directed against the deriders of his beard. So farre of these things.

The beard & coine of Lu- lian.

The orations of Libanius.

The oration of Iulian a- gainst such as flouted his beard.

CHAP. xvi.

When the Emperour would haue an answer of the Oracle of Apollo, the diuell would not speake because the body of Babylas the martyr was buried hard by.

The Emperours displeasure, and of the torments, which Theodorus the Confessor suffered.

Cap. 18. after the Greeke.

Now let vs speake of the iniuries which the Emperour at that time did vnto the Christi- ans at Antioch. When he had commanded that the idolatricall temples of the Ethnicks should be set wide open at Antioch, he made hast to the Oracle of Apollo, which was in Daphne a litle out of Antioch. But the diuell whose dwelling was in that denne, Babylas the martyr, trembled for feare of Babylas the martyr, (whose corpes lay interred not farre from the place) and

Rufflib. 1. ecc.
cles. hist. cap.
35. saith the
Psalme was
this: confound-
ed be all
they that
worship car-
ued Images,
and put their
trust in Idols.
*Cap. 19. in
the Greeke.

Theodorus a
confessor.
Ruffli. l. c. 36.

¶ would give the Emperour no answer the Emperour perceining the cause, commanded that the martyrs tombe should be remoued thence with speed. When the christians of Antioch vnderstood of this, they assemble together with women and children, they reioyce & are glad, they sing Psalmes, they translate the cozps from out of Daphne into the city of Antioch. The Psalmes which they song tended to the reprehension of the heathen Gods, and of such as worshipped Idols & carued images. * When the Emperours disposition which was hid & cloaked afore time, was made manifest vnto the whole world. For he who a litle before was a professour of Philosophie, now breaketh out, & fretteth within himselfe at the Psalmes that were song in derision of the Gentiles, and determineth to torment the Christians, as *Dacian* had done a while before. But when his expedition against the Persians permitted no leysure to bring his purpose about, he gaue out a commission vnto *Salustius*, who was Lieutenant of that prouince, for to see that such as had song the Psalmes in derision of the Ethnicks should seuerely be punished. The Lieutenant although he were a painime, yet was he altogether vnwilling to execute his commission. But seeing there was no other choise, he attached many of the Christians, & sent many to prison. But one that was a yong man, by name *Theodorus*, and appeached of the Pagans, he tormented with sundry kinds of punishments, & rent the flesh all his body ouer with the lash of the whip: and in the end he commanded, that he should be let loose, when in very deede he was thought not possibly able to line. Yet God restozed him to his former health, for he lined many yeares after that confession which he yeelded in torment. *Ruffinus* who wrote the ecclesiasticall history of his time in the Latine tongue, reporteth that he had conference a long time after with this *Theodorus*, and demanded of him whether he had not felt great paine when the lash of the whip rebounded from his body: and that he answered him againe, that the torments were not so grieuous as some men thought: that there stood by him a yong man which wiped away all the salt drops of that sweating combat, confirmed him in the faith, & that the houre of torment was vnto him, rather a delectable pleasure then a dolefull paine. Thus much shall suffice of the renowned *Theodorus*. At that very time there came Embassadors from the Persians vnto the Emperour *Julian*, requiring him to proclaim open warres: he sent them backe againe with this answer: You shall see me shortly in mine owne person, and therefore I shall not neede to send any in embassie vnto you for this matter.

CHAP. XVII.

How the Emperour exhorted the Iewes to sacrifice. Of the wonderfull signes which God shewed vnto the Iewes, and the utter ruine of their Temple at Ierusalem.

Cap. 20. in
the Greeke.

¶ Furthermoze when the Emperour endeuored another way to bere the Christians, he set forth his own superstition to be seene of all men. For when he tooke great pleasure in sacrifice, he did not onely feed his own fond humour with the shedding of bloud, but also enioyned penalties for such as recreated not themselves with the like. When he perceined that he could find but a few men of his disposition, he calleth for the Iewes, & demandeth of them the cause why they did not sacrifice, seeing that *Moses* had commanded them so to do: After they had answered that it was not lawfull for them to execute that function in any other place saue at Ierusalem, he commanded that in all the hast the temple of Salomon should be builded vp againe. After this he taketh his voyage against the Persians. The Iewes who of long time had dreamed they should see the day when their temple should be builded againe for sacrifice, now thinking that the houre was come, occupied their heads busily about the building: they put the Christians in great feare: they insolently crowed ouer them: they threatened the like entertainmēt as they themselves had of old at the Romaines hands. When by the Emperours commandement the cost and charges was awarded out of the publicke treasury, all necessities were prouided, as timber, stone, brick, clay, lime, together with other things that are required in building. At what time *Cyrillus* Bishop of Ierusalem remembzed the prophesie of *Daniel*, the which Christ had confirmed and prognosticated vnto many: that the time was now come when there should not be one stone of the temple left vpon an other. but that the prophesie of our Saniour should now take place and be fulfilled. When the Bishop had thus prophesied there was a great earthquake the night following, which shooke the old foundation of

The prophesie
of Cyril.
Mat. 24.
A great
earthquake.

of the temple and turned all stone to the ground, together with the houses which adjoy-
ned therunto. The Iewes at the sight thereof were take with a sodaine feare, the same ther-
of brought many which dwelled in farre countries to feare. Againe not onely this, but also
many that were present saw with their eyes another wonder. For there came downe fire
from heauen: which burned all their toles and instruments. When might a man haue some
their hammers, graving irons, sawes, axes, hatchets, and all such things as the workmen
occupied in the building consumed with fire. The fire ceased not to burne the space of a whole
day. The Iewes againe being in maner astonied at this strange sight, confessed against their
wills, that Christ was an omnipotent God: yet yelded they not vnto his will and pleasure,
but were held backe with the stubburne opinion of Iudaisme, that was rooted in their minds.
Neither could the third wonder which ensued after, conuert them vnto the true faith. The
night following, there were formes of crosses marked in their garments which shined like
the sunne beames: in the morning when they saw them, and coueted to wipe and rubbe the
off, they could not by any meanes. Wherefore being blinded as the Apostle writeth, they
banished the goodnesse of God from among them. To conclude, the temple at that time in
stead of raising vp, was raiuely throwne to the ground.

Fire fro hea-
uen burned
the instru-
ments of the
Iewes.

Crosses were
printed in
the clothes
of the Iewes
that could
not be wiped
away.

Cap. 20. in
the Greeke.

The Persians
& Medes can
not abide
cold.

The Emperour Iulianus voyaged into Persia, and his miserable end. *CHAP. XVII.*
The Emperour understanding the maner of the Persians, that in winter they are very
weake, of small power and simple courage, (for they are a kind of people that cannot a-
way with cold: the Mede also as it is commonly said, all winter time neuer pulleth his
hand out of his bosome) knowing also that the Romaine souldier is of power and force,
though the weather pinch neuer so much: marched forthwards a litle before winter, and led
his army into Persia. First he destroyed the countie, the villages, and castles, and after-
wards he fell a ransacking of their cities. He besieged Ctesiphon that great citie of Persia,
and pinched therein the king of Persia very sore, so that he sent vnto him many Embassadors,
humbly requesting him to take from him some part of his kingdome to end the warre, to
raile the siege, and so go his way. But Iulian was nothing moved therewith: pitied them not
at all: neither remembred he the common saying: To conquer is praise worthy, but inso-
lently to triumph over the conquered is a despisefull act: he put confidence in fond con-
jectures of Southsaying, he trusted too much to fantastical dreames, the which Maximus the
Philosopher then present put in his head: he hoped verily to counteruaile, or rather to sur-
mount the great glorie and noble prowesse of Alexander the Great, so that he set nought by
the humble sute of the Persians: he dreamed according vnto the opinion of Pythagoras and Pla-
to, that by the transmigration of the soules from one body into another, the soule of Alexan-
der was crept into his carcasse, or rather that he was Alexander himselfe in another body.
The which opiniõ led him into a soule error, & caused him to make light of the king of Persia
his request. The king vnderstanding that his embassie was to no purpose, being brought
to a narrow straight and sore plunge, gathered his power the day after this embassie, & ioy-
ned with the Romaines host face to face. The Romaines although they found great fault with
their Emperour, for refusing the offer and falling to bloodshed, yet doubted they not to deale
with the Persians, who now were come forth to meete them, so that in the end they put them
to flight and won the field. The Emperour himselfe was on horsebacke at the battell, to the
end he might animate and incourage the souldiers: but trusting too much to his prosperitie,
and thinking himselfe cockesure, went into his campe without complete harnesse.
Therefore an arrow being suddainely shot at him, pierced through his arme, and
stucke in his ribbes, which gaue him his deaths wound, but who did it was neuer
knowne. Some report that he was wounded by a fugitive Persian: some other that he
was slaine by one of his owne souldiers, which is rise in euery mans mouth, yet
Calistus one of the Emperours household guard, who wrote his life in Heroicall verse,
and the battell which he gaue then vnto the Persians, saith that it was a wicked fiend
or Diuell that ranne him through, which peraduenture is fained, after the manner
of Poeticall inuention, and yet it may very well be true, for we learne that the furies of
hell, haue oftentimes recompenced such leud persons, with extreme punishment. But
howsoever

Julian dyed
Anno Dom.
367.

how so ever it was, every man knoweth, that for his heaby rashnesse he was subiect to danger: for his eloquence and gift of utterance, he was desirous of vaine glorie: and for his counterfeited gravitie he was contemned and derided of all men. Thus he ended his life in Persia (as I said before) in his fourth Consulship, the which he enjoyed with *Salustius*, being the five and twentieth of Iune, and the third yeare of his raigne: the seventh yeare after he was made Cæsar by *Constantius*, the one and thirtieth yeare of his age.

CHAP. XIX.

Ionianus was
created Em-
perour Anno
Dom. 367.

Ionianus is created Emperour. A notable confutation of Libanius the Heauen Rhetorician.

The souldiers being doubtfull, knowing not what was best to be done, the next day after the death of *Julian*, without any further deliberation, they proclaimed *Ionianus* a man of valiant and noble courage their Emperour. This man being a tribune, when *Julian* by proclamation gaue the souldiers in choice, either to doe sacrifice or to leave warlike, chose rather to throwe away his swordgirdle, then to satisfie the wicked and detestable euill of the Emperour. For all that, *Julian*, when the necessitie of the warres then in hand constrained him, retained him in the number of his Captaines. But *Ionianus* being nominated Emperour, refuseth the crowne, and being compelled therunto against his will by the souldiers, breaketh out into loud speech, saying: In that hee was a Christian, he would not be Emperour where Ethnickes should become his subiects: yet when all with one voice could see themselves to be Christians, he yelved and was crowned Emperour. Being in Persia, & sodainly put to his shifts, his souldiers also being almost famished to death, vpon certain conditions he signed in league with the king of Persia, and so ended the warres. The conditions as the Romaines thought were vnlawfull, yet considering the case of that present time, they were not to be misliked. For he was content to lose the dominion of Syria, & to deliver the Persians *Nisibis*, a citie in Mesopotamia. When these tidings were blazed abroad, the Christians conceived no small ioy at the departure of *Julian*: the whole armie also misliked very much with his vndiscrete and heaby rashnesse, and lay to his charge that the bounds of the Empire were cut short. For he being deceiued by a Persian & was a fugitive, set on fire certaine vessels vpon the seas which brought them coze, and thereof it arose that the samine grieved the soze. At that time *Libanius* the Sophist made a funeral oration, wherein he bewailed the death of *Julian*, and entituled it *Juliana*, or the Epitaph of *Julian*. In the which he painted forth his life with lofty stile in praise of his person, and to his further commendation repeateth of the booke he had written against the Christians, and how that in them he had perceived their doctrine for trifling and ridiculous stuffe. If this Rhetorician had extolled the Emperour onely for his other Acts, I would haue proceeded with silence to discourse of that which remaineth of the historie: but in so much as he hath mentioned the booke of *Julian*, & like a grane & wise orator inueyed bitterly against Christian religion, therefore I haue thought good to say somewhat thereof, and first I will lay downe his owne words. In the winter lesson (saith he) when the nights are somewhat long, the Emperour perusing those booke which affirme that the man whose originall was in Palæstina is both God and the sonne of God, confuted them with many reasons and strong arguments, & condemned them for ridiculous doctrine: affirming moreover that the glorious religion highly esteemed of them, was full of toys & trifles, where he proued himselfe to be farre wiser then the old graybeard of Tyrus. Wherefore let the old man of Tyrus (he meaneth *Porphyrius*) conceiue no displeasure at all but patiently weigh, wherein his child doth preiudice his credit. These are the words of *Libanius* the Sophist. Truly I will say no lesse, but that he was a notable Rhetorician, and I am verily perswaded that if he had not consented vnto the Emperours religion, he would haue had no other speech in his mouth then the Christians haue at this day, & that by all likelihood, being an excellent Rhetorician, he would haue extolled Christian religion vnto the skies. For he wrote in the praise of *Constantius* while he liued, after his decease he wrote to his dispraise and made inuectiues against him. Wherefore if *Porphyrius* had bene Emperour, he would haue preferred his wordes before the writings of *Julian*: againe if *Julian* had bene a Sophist (as he wrote

* Cap. 23. in the Greeke. *Libanius* the Sophist in his funerall oration vpon the death of *Julian* the Apostata.

of Ecebolius, in his funerall oration of *Julian*) he would haue called him a bald Rhetorician. In as much then as he being of the same religion with the Emperour, being a Rhetorician, and also his friend, wrote his pleasure of him: we also after our habilitie, will fall to answer his slanderous woordes. First he saith that in the winter season, the nights being somewhat long, he took great paines in perusing the Christians bookes. He signifieth by taking of paines in this place, that his trauell was great in writing of inuectiues, as Rhetoricians do vse, when they traine vp youth to the knowledge of their art. A good while ago he read those bookes indeed, took great paines, discoursed at large, not as *Libanius* saith, with strong arguments, but with weake, in so much as they were contrary to the truth, and endeouored scoffing wise, to refell such things as of themselves were of force enough. For whosoener disputeth with another, laboureth to soile his aduersarie, sometime by corrupting and perverting: some other time by concealing of the truth. Whosoener also he be that steeleth spite and hatred vnto any man, he will endeavour like a deadly enemy, not onely to do, but also to speake the worst of him: he will also worst all the mischief which the enemy deuiseeth against him, vpon his aduersarie. Their owne bookes do manifestlie declare, that both *Julian* and *Porphyrius*, (whom he calleth the gray beard of Tyros) were raylers and scoffers. For *Porphyrius* in his booke intituled the lines of Philosophers, writing of *Socrates* the chiefe of all the rest, inuiceth against him bitterly: and writeth to his contumely, rayling speeches, and farre moze opprobrious languages, then *Melissus* or *Antisthenes* who of old slandered him alike, euer durst to reuile *Socrates* withall. I meane that *Socrates*, whom the Gentiles haue in great admiration, for his temperance, iustice, and other his vertues: whom *Plato* the diuine Philosopher, whom *Xenophon*, with the whole Senate of Philosophers, do greatly reuerence. But *Julian* following his fathers steppes in all things, reuealed vnto the world that corrupt humour which troubled his head, wherewith he reuiled all the Emperours and Cæsars that were before him in so much that he spared not, no not his deare friend the Philosopher *Marcus*. Wherefore let their writings be iudge, whether both *Porphyrius* and *Julian* were reuilers and slanderers or no. Neither haue I neede of great and weightie arguments to confirme this my assertion, but the opinions of diuers sage personages, grounded vpon good coniectures, the which I minde to alledge, shall stand for sufficient proofe. What *Gregorie Nazianzen* hath thought of *Julian*, let vs first of all see out of his owne wordes. For in his second Oration against the Gentiles, he writeth thus: Although both his raigne and also experience hath taught other men, that these things were most true in him: yet perceiued I them long ago, since the time I was acquainted with him at Athens. For he came thither when the Empreſſe had procured licence of the Emperour for his voyage, when also his brother *Gallus* had conspired the death of *Constantinus* the Emperour. There were two causes that moued him to repaire vnto Athens. The first was tollerable, the second of small honestie: the first to see Greece, and the schooles that flourished therein: the second (which was more secret and knowne vnto few) for to consult with Southsayers and sacrificers about his affaires in time to come, because it was not then openly permitted for the authors of such impietie to practise such diuellish inuentions. And I my selfe in coniecturing of him at that time (although I am not of the number of Propheciers) was not much deceived: but his wauering minde and freneticke disposition made me a Prophet good enough. For he which goeth nearest the marke by coniecture, is commonly called the best Prophet. I saw not one signe in him, that gaue me any hope of him, that euer he would become an honest man. He had a running head: his shoulders did neuer leaue wagging, and lay flatte or stipe wise: he had a winking eyes that continually rolled in his head: his countenance was staring: he had a sliding, slipperie and lymping pace: his visage was scornfull: he had a fleering face of his owne, the which his immoderate laughter and continuall scorning did declare: his manner was without all good order to say and vsay: his wordes came tumbling out with vehemencie and stoppes, the sentence broken in the middest: his questions and obiections were rash and foolish, his answers were little better, which oftentimes followed one after another; and as there was little hold of them, so were they proposed without order. But what neede I to runne ouer all particulars? I foresaw in him before he was created Emperour, that which afterwards proved to be most true. If there were presentlie in place any of my familiars, which heard me thus diuining of him, I am sure they would testifie this to be no otherwise then I do report it:

Gregorius
Nazianzen
orat. 2. contra
Gentil.

The phisio-
nomie of Ju-
lian the Apo-
stata.

in whose hearing also at the foresight of these things, I vttered these words: O good God, what a monster the Empire of Rome doth nourish. When I had vttered these words, I desired of God, that in this behalfe I might be found a lyer. For that had bene farre better, then that the whole world should haue bene visited with so many mischiefes: then that such a monster should euer haue bene seene among men, the like whereof had neuer bene remembered before: seeing there happened many deluges, and floods, ouerflowing the countreys, the which both yong and old at this houre do remember: great losse by fire: terrible earthquakes, and gaping of the ground, and men also of a strange shape were seene borne in the world, of mixt and compound natures, halfe man, halfe beast. But he purchased vnto himselfe such an ende as his frenlike disposition by all right deserued. These things did *Gregorie* report of *Julian*. Because that *Porphyrus* and *Julian* both, in many their rash allegations, to the slander of Christian religion, haue done great iniurie to the truth, partly by peruertering certaine places of holy Scriptures, partly also by reconciling of others after their owne foolish indgment, with applying of them to their owne purpose: many withstood them, confuted and ouerthrew their Sophisticall positions, yea aboue al the rest, *Origen*, who flourished along time befoze the raigne of *Julian*, sifted out such places of holy Scripture as seemed to bring the readers into doubt, laid downe the obiections together with the answers, and satisfied the captious and vaine doubts of wicked persons. If *Julian* and *Porphyrus* had diligently perused these his workes, they would (I am sure) not onely haue approued the same, but also applied all their gifts to other matters, and neuer set their mindes to write Sophistical fallacies, full of blasphemous impletie against the maiestie of God. It is manifest hereby that the Emperour used these raillations among rude and vnlearned people, and not in the hearing of such as had learned the manifest truth out of holy Scripture. For when he had heaped together many wordes of holy Scripture, which are necessarily set forth after a common and vsual kind of phrase, to expresse the Oeconomic, the order in doing or dispensation of God, in the end he saith thus: Verily these places euerie one, vnlesse the sentence hath some secret or hid mysterie, (the which I take to be most true) containe as farre forth as the words giue vs to vnderstand, many blasphemies against God. This was one among other of his arguments, laid downe in his third booke against the Christians. In his booke intituled Cynisme, while he endeoureth to instruct vs how farre forth it may be lawfull for vs to procede in framing of holy fables, or diuine comedies, his opinion is, that in the handling of such matters, it behoued vs to conceale the truth, his wordes are these: Nature had rather be vnreuealed, and the hid and intricate essence of the Gods, wil not in any wise suffer it selfe to be beaten with plain and manifest words into the defiled eares of men. Wherefoze the Emperour as farre forth as we can gather by his wordes, seemeth to be of that opinion touching holy Scripture, because the wordes are mystical and containe secrecie: but it grieues him that all men be not of his mind, and therefore he scorneth at such Christians as vnderstand the said mysteries simple. Yet he should not haue so derided the simplicitie of the common people: neither therefore to haue inueyed against holy Scripture: nor to haue abhorred and detested the sense and notable sentences comprised in the same, because all men did not vnderstand them as he thought good. Now as it is verie euident, the like happened vnto *Porphyrus*. This *Porphyrus* being rebuked of certaine Christians at Caesarea in Palestina, being altogether impatient, through boyling choller and burning heate of furious rage, fell from the Christian faith, and rashly took penne in hand (because of the hatred he owed vnto them which reprehended him) for to write bookes, wherein he inueyed bitterly with contumelious stile, against all Christians: as I reade in the books of *Eusebius Pamphilus* which he wrote of the confutation of his workes. The Emperour also setting vp himselfe insolently against the Christians, in the hearing of vnlearned persons, and being prouoked thereunto by the selfe same frenlike and raging humour, fell into the like Apostasie with *Porphyrus*. Wherefoze both of them, falling of their owne accorde into extreame impietie, and prying in conscience to their blasphemous practices, receiued punishment due vnto their deseruing. Furthermore when *Libanius* the Sophist scornefully derided the Christians, in these wordes: They take the man that was borne in Palestina for God, and the Sonne of God: me thinkes he forgetteth himselfe, when as in the ende of his Oratation, he numbred *Julian* among the Gods, in this sort: First of all (saith he) they could not refraine, for they stoned him almost to death which brought

*Julian. lib. 3.
contra Christian.*

*Julian. lib.
Cynic.*

*Impaciencie
brought Por-
phyrius into
Apostasie.*

*Libanius in
the funerall
of Julian.*

the first tidings of *Julians* departure out of this life, as if he had lyed against God. Again a little after: O thou scholer (saith he) of the diuels: O thou assistant and associate of the diuels. Although he understood this otherwise, yet in so much he eschued not the equivocal word which compriseth also the diuel, he seemed to utter no lesse then the christians accustomed to do in reproch. Wherefore if he had determined with himselfe to extoll any man, he should have avoyded every ambiguous word, in such sort as he rejected another phrase being reprehended for it, and blotted it out of his booke. Now that man in Christ is made God: how that he is both man openly, and God in myserie, how that also both these things may be iustified the holy booke of the Christians do declare. The Ethnicks before they beleue, are not able to comprehend it. For the saying of the Prophet is true: If you beleeue not, ye shall not be able to vnderstand. Wherefore they are not ashamed to number many mortall men in the catalogue of the gods. I would to God they had offended herein one, by in taking them for gods who were vertuous liners, iust men, and temperate persons: but they have preferred such as were impure, vniust, & drunken sots: I meane *Herculeans*, *Bacchians*, *Esculapians*, whom *Libanius* both verie oft call to witnesse in his writings, whose amorous toyes and wanton behavio both with male & female, if I should go about to rehearse, would compell me to vse a long digression. Such as are desirous to vnderstand farther hereof, let them repaire vnto *Aristotles* *Peplus*, by interpretation the womans attire: vnto *Dionysius* garland, vnto *Reginus* *Polymnemon*, and to the whole rable of Poets, who writing of these things, do set wide open vnto the world the vaine and ridiculous myseries of the ethnicks. But that it is an heathenish custome to accompt of mortall men as of gods, let vs consider thereof a little better. The Rhodians being in great distresse received answer of the Oracle, that they should worship *Attis* the Phrygian, who was a priest and died frenlike. The Oracle was as followeth:

Set forth the great God *Attis* name, sound out his glorious praise,
Whom vertue ioynd with *Adon* chaste, and *Bacchus* happy dayes.

This Oracle maketh *Attis*, who died for loue, a god, together with *Adonis* and *Bacchus*. Whereupon when *Alexander* king of Macedonia came to Asia, the people Amphictions brought him presents, of whom the Oracle of *Apollo* in Delphos made this answer, and charged the people as followeth:

Let altars burne and incense powre, please loue, *Minerva* eke:
The potent Prince though nature fraile, his fauour you must seeke.
For loue from heauen to earth him sent, lo *Alexander* king,
As God he comes the earth to rule, and iust lawes for to bring.

These were the words which the diuell out of the brest of *Pythia* uttered of *Alexander*. The same Oracle to the end he might flatter great personages and Princes of great power, numbred them in the catalogue of the gods, and peradventure this answer was no other but a flattering of *Alexander*. To what end shall I write of *Cleomides* the wrestler, of whom to the end he might be canonized a god, the Oracle spake in this sort:

Cleomides interred is, his fame let flourish still,
Advance with feasts and sacrifice his name, this is our will.

Diogenes *Cynicus* and *Oinomaus* the Philosopher, condemned the Oracle of *Apollo* for this as foolish. The people Cyciceni called *Adrianus* the thirtieth god: *Adrianus* himselfe counted *Antoninus* his darling in the catalogue of the gods. Yet *Libanius* would not once open his lips to the reprehension of these ridiculous toyes and more folly. Nevertheless though he perused these Oracles, and read ouer the booke of *Adrian*, intituled The life of *Alexander*, yet was not he ashamed to esteem of *Porphyrius* as of a god. I am humbly (saith he) to craue pardon of the old gray beard of *Tyrus*, in that I have preferred the Emperour before his writings. Thus have we discouraged by way of digression somewhat at large, to the end we might satisfie the desirefull reports of the slanderous mouth of the Sophist: yet in so much they seeme to require a severall volume we will end them here and procede on in our history.

Hercules.
Bacchus.
Esculapius.

Attis died
for loue.

Bacchus was
a dronke sot.

Cleomides
was a wra-
stler of ex-
ceeding strength
and greatnes
of body, who
being put be-
side the price
at the game
of *Olympus*,
fell madde.

Antoninus was
a yong boy
whom *Adrian*
the Emperour
loued.

Cap. 24. after
the Greeke.

CHAP. XX.

How that the Bishops of all sects and opinions posted vnto Iouianus the Emperour as soone as he was created, hoping euery one to finde him according vnto their owne veines.

The Empe-
ror Iouianus
was a fauou-
rer of the Ni-
cene Creede.

As soone as the Emperour Iouianus returned out of Persia, the churches immediatly were troubled with sedition. The bishops likewise whilst they hope to finde the Emperour of their owne seuerall opinions, endeuor with al might to pzeuent one another. The emperour for as much as alwayes he cleaued vnto the cred containing the clause of *One substance*, made flat answer that he would alwayes further the same, and encouraged Athanasius bishop of Alexandria by his letters, who immediatly after the decease of Iulian enioyed againe the bishopricke of Alexandria. For he being then confirmed by the emperours letters, laid aside all feare and faintnes of courage. Howsoeuer the emperour called home againe the bishops whom Constantius had exiled, whom Iulian also had not restozed to their seas. When also the ydoll groues & temples of the ethnikes were shut vp: the Pagans themselves wandered and hid them here and there: such as wore the philosophicall habite, laid it aside & wore the common and vsuall attire. Those bloody and detestable sacrifices wherewith they openly defiled themselves, and toke their fill during the raigne of Iulian, were now wholly taken away.

Cap. 25. after
the Greeke.

CHAP. XXI.

How the Macedonians and Acacians assembling at Antioch, confirmed with their subscriptions the Nicene Creede.

Iouianus the
Emperour
could not
away with
contentious
persons.

The suppli-
cation of the
Acacians as-
sembled at
the councill
of Antioch,
vnto the Em-
perour Ioui-
anus.

The Christian affaires were not as yet pacified, neither enioyed they a quiet end. For such as were ringleaders of contrary factions got them vnto the emperour, hoping that he would gine them free liberty to feed and foster among themselves the fierie humors of contention, and licence to deale seditiously with their aduersaries. And first of al the Macedonians exhibite vnto him a supplication, where they request that such as auouch the vnlikenes and dissimilitude betwene the Son and the Father, should be banished the Church, and themselves substituted in their romes. The authozs of this supplication were Basilus bishop of Ancyra, Siluanus bishop of Tarsus, Sophronius bishop of Pompeiopolis, Pasimicus bishop of Zenon, Leontius bishop of Comanum, Callicrates bishop of Claudiopolis, and Theophilus bishop of Catabala. The Emperour receiuing their supplication gaue them no answer at all, but sent them away with these words: I tell you truly I cannot away with contention, but such as embrace vnitie and concord, I do both honoz and reuerence them. These words of the emperour coming to the eares of other contentious persons, belaid the heat of sedition that was kindled among them, which fell out right as the Emperour had wished. Againe at that time also the behauiour of the Acacians, a busie kind of bodies, a sect wonderfull seditious was perceiued: a kind of people they are, alwayes applying themselves accozding vnto the veines of the emperours. These men assemble themselves at Antioch in Syria together with Meletius, who a little before had seuered himselfe from their communion, they craepe to familiaritie and conference with him. The cause that moued the therunto was for that they saw him in great estimation with the Emperour, who then made his abode at Antioch. They frame a supplication among themselves with vniforme consent of them all: they acknowledge the faith of *One substance*: they ratifie the Nicene Creede: they exhibite vnto the Emperour their supplication containing the foyme as followeth: Vnto our most holy and gracious Lord Iouianus, victorious, puissant, Augustus: the Councell of Bishops assembled at Antioch out of sundry Prouinces, send greeting in the Lord. We haue experience and triall sufficient (most holy Emperour) how that your graces highnesse with great industry endeuoreth to establish peace and vnitie in the Church of God: neither are we ignorant, how that your prudent aduice thinketh no lesse then that the forme of the catholicke faith will preuaile very much to the furtherance and confirmation of the aforesaid vnitie and concord. Therefore lest we should be numbred among the corrupters of the true and sincere character of Christian doctrine, we thought good to let your Maiestie vnderstand, that we both allow and retaine vniuolably, the Creede confirmed of old in the holy and sacred councill of Nice: sithence that the clause of *One substance* (according vnto some mens thinking vnaduisedly laid downe) is very well interlaced of the fathers, interpreted and expounded both with commodious phrases, and fit epithetons

the which exposition the which saith the Sonne to be begotten of the Father substance to be like vnto the Father according vnto his substance. that no passion might be conceived in the apostolicall generation: the word *Substance* was not used of the holy fathers in that sense which the Greeks take it, but to the overthrow of the poisoned doctrine which the blasphemous mouth of *Arius* endeoured to establish, saying that Christ had his originall of nothing: that also others *Anomoeans* affirming (by interpretation) the Sonne to be unlike the Father, who lately stood up, auouched more impudent and leud doctrine to the overthrow of the Ecclesiasticall peace and vnitie. Wherefore we haue thought good to annexe vnto this our supplication, which our censure and opinion is laid downe, the forme of faith (which we honour and reuerence) decreed by the Bishops assembled at Nice. It beginnes as followeth: We beleue in God the Father almightie, &c. conrayning throughout very sound and substantiall doctrine. I *Meletius* Bishop of Antioch, do subscribe and allow of all the parts and parcels of the aforesaid supplication and Creed aboue written. Euen so do I *Ensebius* Bishop of Samosata, *Enagrius* Bishop Sicilia, *Vranus* Bishop Apamea, *Zoilus* Bishop of Larissa, *Acacius* Bishop of Cæsarea, *Anapater* Bishop of Rosse, *Abramius* Bishop of Vria, *Aristonius* Bishop of Seleucobelus, *Berlamenus* Bishop of Pergamus, *Vranus* Bishop of Melitine, *Magnus* Bishop of Chalcedon, *Eutychius* Bishop of Eleutheropolis, *Yacocius* Bishop of Armenia the greater, *Titus* Bishop of Bostra, *Peter* Bishop of Sipus, *Pelagius* Bishop of Laodicea, *Arbidiannus* Bishop of Antros, *Pisa* Bishop of Adana, by his substitute *Lamydus* the Elder, *Sabacianus* Bishop of Zeugma, *Albanasius* Bishop Ancysa, by his substitutes *Orphius* and *Aetius* the Elders, *Genio* Bishop of Gaza, *Pisa* Bishop of Augusta, *Patricius* Bishop of Palmyra, by his substitute *Lamydus* the Elder, *Anatolius* Bishop of Bercea, *Theotimus* Bishop of Arabia, and *Lucianus* Bishop of Arce. This supplication haue we found in the booke of *Sabinus* intituled The collection of the Councils. The emperour who determined with himselfe to pacifie with gentle and courteous languages all quarels and contention, made answer that he would not molest any, what faith or religion soeuer they professed, but aboue all others that he would honour and reuerence such as shewed themselves peacemakers, and went about to maintaine the bond of vnitie and concord. *Themissius* the Philosopher doth report these things in this sort of him. For in the oration intituled Consul, the which he wrote of him, he extolled him vnto the skies, because that in granting euery man free choice and libertie to professe this or that kind of religion, he stopped the mouthes of all flattering parasites and sycophants, which kind of men (saith he nipping wise) as it is knowne vnto the whole world, worship not the King of heauen, but the earthly crowne and scepter, much like vnto Euripus, caried headlong sometimes this way, sometimes that way.

The subscrip- tion of the Bishops.

Flatterers
are likened
vnto the sea,
Eripos, which
ebbeth and
floweth seue
times a day.

СНАР. XXI. I. and
of Ioulianus the Emperour.

The emperor when he had appeased the sedition of contentious persons in such sort as we haue said before, removed with speed from Antioch, and got him to Tarsus in Cilicia, where after the wonted solemnities of honorable funerals he buried the corpse of *Julian* his predecessor: immediately after he is proclaimed Consul. Thence he took his voyage toward Constantinople, and came unto a place called *Dadastana* lying in the midst betwene *Galatia* and *Bithynia*. There was he met of *Themistius* the philosopher together with other Senators and noble personages, who then pronounced before him his oration intitled *Consul*. The which afterwards also he uttered at Constantinople in the hearing of the whole multitude. The empire of Rome had enjoyed great prosperitie: and aswell the state of all people, as the ecclesiasticall affaires of the Church of God, by reason of so vertuous an emperor, had flourished exceedingly, had not death unlucked for, pierced his breast with her poisoned dart, and deprived him of all his princely joy: for he died in the aforesaid place in winter, of the longues being stopped with deadly obstructions, the 17. of Februarie, he himselfe together with his sonne *Varonianus* being Consul. He was emperor seven moneths, and departed this life being thre and thirty yeares old. This booke compriseth the space of two yeares and five moneths.

Iouianus the
Emperour
departed this
life An.D. 1
368.

Eudoxus
 Cyllus
 Alcinus
 Antinous
 Eudoxus

The end of the third booke of Socrates.

THE FOURTH BOOKE OF THE ECCLESIASTICAL HISTORIE OF SOCRATES SCHOLASTICVS.

CHAP. I.

How that after the death of Ionian, Valentinianus was chosen Emperour, who ioyned with him his brother Valens. Valentinianus himselfe was a true Catholike, but Valens was an Arian.

The fourth booke compriseth the historie of 16. yeares, ending An. Do. 381.

Valentinianus created Emperour An. Dom. 368. Valens the Arian was fellow Emperour with Valentinian, Anno Dom. 368.

Liberius.
Athanasius.
Lucius.

Euzoius.
Paulinus.
Meletius.
Cyrillus.
Eudoxius.

When Ionian the Emperour had run the race of his naturall life, and departed out of this world at Dadastana, (as we said befoze) the senententh of February, being Consul himselfe together with Varonianus his sonne: the souldiers descending from Galatia, came to Nicæa a citie of Bithynia the senenth day after, and with vniforme consent proclaimed Valentinianus for their Emperour the nine and twentieth of the said February, and in the aforesaid consulship. This Valentinian was by birth of Pannonia, and of the citie Cibale, who applying himselfe to seates of armes, proved both a skilful and a valiant warrior. He was a man of a noble mind, and seemed alwaies to deserue far greater honor and dignitie then he enjoyed. As soone as he was created Emperour, he got him with all speed to Constantinople, and thirtie dayes after his coronation, he made his brother Valens fellow emperour with him. And though they were both Christians, yet did they disagree in points of religion. Valentinian embraced the faith established by the Council of Nice: but Valens after a certaine toy conceived in his braines, cleaved unto the Arian heresie, the which opinion took root in his breast by reason he was baptized of Eudoxius the Arian bishop of Constantinople. They were both earnest followers of the faith which they embraced, and being created Emperours, the one was far unlike the other in condition and trade of life. For though befoze that time vnder the raigne of Julian, the one being Tribune, I meane Valentinian, the other being of the ordinarie guard and dayly about the Emperour, I meane Valens, they both declared vnto the world the zeale they bare vnto Christian religion, (for being constrained to sacrifice, they chose rather to sing from them their sword girdles, then to forsake the faith of Christ, so that the Emperour Julian deposed neither of them from their dignities, no moze he did not Ionian, who immediatly succeeded him in the Empire, perceiving they were profitable members of the common wealth) yet afterwards having gotten the supremacie and the imperial scepter, notwithstanding their diligence and care was alike in the administration of the publike weale at the beginning of their raigne, for all that touching the faith (as I said befoze) they varied one from another, and shewed a contrary and diuers countenance vnto the professors of Christian religion. Valentinian as he honored and reuerenced the fauourers of his faith and opinion: so he molested the Arians not at all, but Valens endeavored not only to increase the number of the Arians, but also (as hereafter shal more manifestly appeare) greedously to persecute the contrary opinion. About that time Liberius was bishop of Rome, and at Alexandria Athanasius was ouer the congregations which adidicted themselves vnto the faith of One substance: but ouer the Arians was Lucius, whom the heretickes chose to their Bishop immediatly after the decease of Georgius. The Arians inhabiting Antioch had Euzoius to their bishop. Such as maintained there also the faith of One substance were deuided into two parts, ouer the one was Paulinus, ouer the other Meletius. Cyrillus was then Bishop of Ierusalem, and Eudoxius the Arian bishop of Constantinople. The defenders of the Crede which contained the clause of One substance, were faine to make in a little chapell within the said citie, and there to celebrate their wonted solemnitie. The sect of the Macedonians which varied from the Acacians in Seleucia, enjoyed their Churches throughout euery citie. And thus went the affaires of the Church in those dayes.

CHAP. II.

When Valentinianus abode in the West, the Macedonians repaired unto Valens at Constantinople, and obtained of him to summon a Councell. How that Valens being an Arian, persecuted the true Christians.

The Emperour Valentinian took his iourney with all speede into West, whither he was constrained by reason of earnest businesse to remoue. But Valens as he remained at Constantinople, was visited of the bishops which were of the sect of *Macedonius*, and requested to summon another Synode, for the establishing of the true faith. The Emperour thinking verily they were of one opinion with *Acacius* and *Eudoxius*, gave them licence to call a Councell together. They from euery where cited the bishops to meet at *Lampsacum*. But Valens with all celerity got him to Antioch in Syria, fearing lest the Persians should breake the league of thirty yeares made in the raigne of *Iovianus*, and invade the Romaine dominions, where he found that the Persians were quiet and ment no harme. The Emperour therefore living in peace and enioying quietnesse, raised great and grievous persecution against them which embraced the faith of *One substance*. And although he molested not *Paulinus* the Bishop, for his rare vertues and singular gifts, yet banished he *Melarius*. But other of the Churches of Antioch that would not communicate with *Euzoius*, he vexed diuersly, and plagued with sundry penalties and punishments. It is reported moreover that he threw many into the river *Orontes*, which runneth by the citie, and there drowned them.

The councell of *Lampsacum* gathered together of *Macedonian* hereticks.

CHAP. III.

While Valens the Emperour persecuted the true Christians in the East, *Procopius* the tyrant rebelled at Constantinople: then also were seene great earthquakes, and overflowing of the sea, which destroyed many cities.

When Valens exercised such practices in Syria, *Procopius* the tyrant rebelled at Constantinople. Who when in short space he had gathered great power, marched towards to give battell unto the Emperour. Valens understanding of this, was in a foze taking, and by reason of this stir, his tyranny and cruelty rested a while from persecuting of the true Christians. In the meane space while the smoke of this tumult waxed hot, there rose vpon a sodaine a great earthquake, which scattered the building asunder, and destroyed many cities. Moreover the sea kept not within his bounds, brake over the banks and drowned the countries. For it fel out in many places, that where a litle before men went on foot, all then was on fote, botes, barks, and ships were vled: againe the sea went so far from it selfe in other places, that it left much dry land, much sandy ground, and many fishes to swimme without water. These things happened in the first Consulship of these two Emperours.

Earthquakes. The sea ouerflowed.

CHAP. IIII.

In the troublesome state of the Church, the *Macedonian* sect in the Councell of *Lampsacum* ratified the creede of the councell held at Antioch: accursed the faith of the councell summoned at *Ariminum*, and confirmed the deposition of *Acacius* and *Eudoxius*.

In the time of the aforesaid calamities, neither enioyed the comon weale peace, nor were the ecclesiasticall affaires in prosperous estate. For such as had procured licence of the Emperour to summon a councell, met together at *Lampsacum* in the same Consulship, that is, the senenth yeare after the councell of *Seleucia*, and there, after they had confirmed afresh the forme of faith which of old was published at Antioch, (they had also a litle before subscribed vnto the same at *Seleucia*) they accursed the creed of the bishops, which with vniuerse consent in religiō, they had lately established at *Ariminum*. Again they gave sentence against *Acacius* and *Eudoxius*, as of right deseruing to be removed. *Eudoxius* Bishop of Constantinople could in no wise resist their doings, the commotion and wars then in hand raised by the tyrant *Procopius*, was a cause and let that he could not reuenge him of them. Wherefore *Elenus* bishop of *Cyzicum* hauing gotten the vpper hand, maintained for a while together with his complices the *Macedonian* opinion, the which also a litle before was disclosed, and made more manifest at the councell of *Lampsacum*. I suppose verily the said councell to haue bene cause why *Hellipont* (for *Lampsacum* is a towne on the sea side of *Hellipont* towards *Asia*) is so full of the *Macedonian* hereticks. The aforesaid Councell was ended as you read before.

The councell of *Lampsacum* held of *Macedonians* 7. yeares after the councell of *Seleucia*.

CHAP. V.

How the Emperour and the rebell Procopius pitching their field by Nacolea a citie of Phrygia, the rebell was betrayed by his owne captaines, and executed together with them.

Anno Dom.
370.

Angelo and
Gomarius the
captaines of
Procopius
were sawed
asunder.
Procopius di-
eth misera-
bly.

The yeare following in the consulship of *Gratianus* and *Dagalafrus*, the war began. *Procopius* the tyrant left Constantinople, and made expedition against the emperor: *Gratians* understanding of it removed out of Antioch, and with all speed went to meet *Procopius*, joyned with him at Nacolea a citie in Phrygia, and there pitching the battell, in the first skirmish his side was the weaker. In a while after he took *Procopius* alive, so *Angelo* and *Gomarius* his owne captaines had betrayed him, whom (I meane all three) beheaded with new and strange kindes of torments. The traitors for neglecting their allegiance and oth past betwene them, he sawed asunder in the midst. The tyrants thigges be tyed to the tops of mighty boughes growing not farre asunder, the which first of all with certain Engines he wrested to the ground, and afterwards loosed them, which lifted *Procopius* on high, and pulled him in peeces. The rebell being thus torne in two parts, died miserably.

CHAP. VI.

How the Emperour, after his victory against Procopius, went about to compell the Macedonian Councell of Lampfacum, and all Christians, to the Arian opinion.

The Emperour being passed up with his prosperous and lucky successes, turned himselfe againe to molest and persecute the Christians, because he determined with himself, to preferre every where the Arian opinion. And first of all the councell held at Lampfacum lay on his stomacke, not onely because they deposed the Arian Bishops, and depriued them of their Churches, but also because they accursed the forme of faith lately established at Ariminum. Wherefore after his comming vnto Nicomedia a citie of Bithynia, he called before him *Eusebius* Bishop of Cyzicum, who as I said before, was of the Macedonian opinion. The emperor called together a Councell of Arian bishops, and compelled *Eusebius* to subscribe vnto their faith. Who though at the first he denied utterly that he would agree therunto, yet afterwards being soze threatned of the emperor with banishment and confiscation of all his substance, yielded vnto the Arian opinion. Immediately after his subscription he was in great agony and torment of conscience: he turned thence to Cyzicum: in the face of the congregation he made a pitifull complaint, with relation of the iniury which the emperor had done vnto him: how he had condescended not with his will, but by compulsion vnto the Arian heresie: he requested they would get them another Bishop, because that he was constrained to deny his owne opinion, but the inhabiteurs of Cyzicum for the great loue and affection they bare towards him, neither would acknowledge another bishop ouer them, nor yield vp the government of their Church. Wherefore they both took him for their superiour, and kept still their former opinion.

CHAP. VII.

How that Eunomius after the deposition of Eusebius the Macedonian, was made Bishop of Cyzicum. The originall of Eunomius, and how that he being the scribe of Aetius the Athiest, followed his steps.

When the former deposition was heard of, the bishop of Constantinople chose *Eunomius* to be bishop of Cyzicum, who being an eloquent man, was thought able with his gift of perswasion easily to induce the to embrace his opinion. After that *Eunomius* was come thither, the emperor sent commandement that *Eusebius* should be removed, and *Eunomius* placed in his roome. Whereupon the fanozers of *Eusebius* builded them a church without the walls of the citie, and there had their priuate conventicles. But of *Eusebius* so far: now let vs returne vnto *Eunomius*. This *Eunomius* was a scribe of *Aetius*, who was surnamed the Athiest, of whō we spake before. And lining with this *Aetius*, he learned of him captious fallacies & quirks of Logick, the which sophisters do highly embrace, and exercised himself therein continually. For he was delighted with vaine speeches, and epithetons: he learned to

Eunomius
was the scribe
of *Aetius* the
hereticke.

adversely

advisedly to frame sophisticall arguments: he took great pride therein, and ran headlong in to open blasphemy. He embraced the heresie of *Arius*, and impugned the truth in *Christ*. And although he was in manner ignorant as touching holy Scriptures and the understanding thereof: yet was he able to decline the words and vary the phrase, but he could never attaine unto the marke he shot at, as his seven books of commentaries vpon the epistle of *S. Paul* vnto the *Romains*, foolishly written do declare. When he had uttered many vaine and frivolous expositions of that epistle, his capacity could not compzise neither attaine vnto the drift of the Apostle. There are extant certaine other bookes of his not vnlike the former, the which if any be disposed to peruse, he shall find many words, but little matter. It was this *Ennomius* that *Endoxius* preferred to the bishopricke of *Cyzicum*. When as he after his wonted manner fed the eares of his auditors out of the pulpit with sophisticall arguments and reasons of Logick, he amazed his auditors, so that thereupon there was raised a great tumult at *Cyzicum*. For the citizens of *Cyzicum* when they could not away with his arrogant and insolent manner of preaching, they banished him their citie. Thence he got him to *Constantinople*, lined with *Endoxius*, and plaid the bishop no longer. Yet lest we seeme in the way of slander only to report these things of him, let vs heare the blasphemous words of *Ennomius* himselfe, wherewith most impiously after his sophisticall manner he derogated from the maiesty of Almighty God. He said as followeth: God of his owne essence vnderstandeth no more then we do, neither is the same better knowne or vnderstood of him then of vs: and whatsoever we know of it, the same knoweth he, and looke what his capacitie reacheth vnto, the same thou shalt find in vs. These and many other such leud fallacies linked *Ennomius* together, but after what sort he fell from the *Arians* I will hereafter declare.

The blasphemies of *Ennomius* the hereticke.

CHAP. VIII.

Of the oracle that was found ingrauen in a stone, when the Emperour *Valens* vpon displeasure overthrew the wals of *Chalcedon*.

The Emperour vpon displeasure gaue comendement that the wals of *Chalcedon*, lyingouer against *Byzantium*, should be overthzown. For he took an oth that if he got the vpper hand of *Procopius* the tyrant, he wold do it, because the citizens of *Chalcedon* took *Procopius* part and reuiled him as he passed by the wals of their city with spiteful & contumelious languages, & shut vp their gates against him. So it fel out that the wals of the city, by the comendement of the Emperour, were thzown downe to the ground. The stones therof were carried to the common baths at *Constantinople*, called *Constantianz*. In one of the said stones there was an oracle found ingrauen, the which of old lay in secret, & the first came to light. Wherby it appeared that the wals should be taken to the vse of the baths, where great plenty of waters were sene in the citie: and that when infinite of the barbarian nations inuaded the Roman dominions, they should wonderfully molest the empire of *Rome*, & in the end be overthzown themselves: there is no cause to the contrary, but that the reader may haue the oracle laid befoze him

When Nymphs with noyse and royall feasts, when mirth in citie raignes,

When wals with woe keepe streamy bathes, that boyle vp filth and staines,

A people strong in number great, shall passe Danuby streames:

Callioe ke, the Scythian Ise and Misian craggy realmes,

The Thracian bankes with armour bright all couered men shall see

This nation fierce though armour fight, in armour foyld shalbe.

An oracle found engrauen in a stone when the wal of *Chalcedon* was throwne downe.

The oracle is in this sort. For not long after, the conduit which *Valens* made, yeldded great plenty of water vnto the city of *Constantinople*: at the same time also (as hereafter shal moze manifestly appeare) certaine of the barbarian nations took armour against the Empire of *Rome*. Yet the oracle may otherwise be vnderstood. For *Clearchus* the Lieutenant of the city, after the conueyance of the conduit, made a great pipe in *Theodosius* market, the which was called the plentifull pipe, where also for toy thereof the citie kept a solemne feast, and this peraduenture was it which the Oracle meant when it said:

When Nymphes with noyse and royall feasts, when mirth in citie raignes,

When wals with woe keepe streamy bathes that boyle vp filth and staines.

But these circumstances and knowledge of the oracle fel out afterwards. When the wals of *Chalcedon* were a thzowing downe, the citizens of *Constantinople* made humble sute vnto

to the Emperour that he would not so deface the city of Chalcedon. The like did the Bithynians, Nicomedians, and Nicæans, who by chance then were at Constantinople. But the emperour being thoroughly incensed against them, took their sute in very ill part: and to the end he might keepe his oth, he commanded the wall should downe, and the foundation should be filled up with little pelting stones, so that as yet there is to be seene in some places of the wall how slender and what new building of no accompt was raised vpon so ancient and substantiall a foundation. But of the wals of Chalcedon so much shall suffice.

CHAP. IX.

How the Emperour Valens persecuted the Nouatians, who embraced the clause of One substance, no lesse then the true Christians. How the Emperour Valentinianus begate a sonne and called him after his owne name, for his sonne Gratianus was borne before Valentinianus enioyed the Empire.

The Emperour mozeouer ceased not from persecuting such as embraced the creed containing the clause of *One substance*, but banished them out of Constantinople, and together with them the Nouatians, who addicted themselves vnto the same opinion: their church doores he commanded to be nailed up: their Bishop *Agellus* a man that led a pious life, and ruled the Church euen from the raigne of *Constantine*, he exiled. This man al his life time went barefoote, and according vnto the commandement of the Gospel, he had but one coat. At that time *Martianus* who sometime was a souldier in the emperours pallace, a zealous and an eloquent mā, appeased the displeasure of the emperour conceived against the Nouatians. He was then a Priest of the Nouatian Church, and trained by *Anastasia* and *Carosus* the emperours daughters in the precepts of Gammer: in whose name the common baths builded by *Valens* at Constantinople were consecrated, the which as yet are there to be seene, bearing the name of the emperours daughters. Wherefore by reason of his sute, and because of the reverend opinion which the emperour conceived of this priest, the Nouatian Churches being shut up for a while, were set wide open and frequented anew, yet were they not rid of the Arians, nor delivered from their persecution. The Arians abhorred them because they loved entirely such as embraced the faith of *One substance*. The state of the ecclesiasticall affaires then was at this point. This one thing we may not leaue vntouched, how that the battell between the emperour and *Procopius* the tyrant was fought about the latter end of May, in the Consulship of *Gratianus* and *Dagalephus*. In a while after the said battell, the aforesaid men being Consuls, the emperour *Valentinianus* had a sonne borne him in the West, whom he called after his owne name, for his sonne *Gratianus* was borne before he was crowned emperour.

CHAP. X.

Of the great haile that fell at Constantinople, and the earthquakes which happened in Bithynia and Hellespont.

Great haile.

Terrible earthquakes.

The yeare following in the Consulship of *Lucinus* and *Iouianus*, the second of Iuly, haile of a wonderfull bignesse, like vnto stones lighted at Constantinople. It is rise in every mans mouth, that God sent that great haile in token of his displeasure against the emperour, for banishing many Priests and Bishops, which refused to communicate with *Eudoxius* the Arian. Not long after in the aforesaid consulship, the foure & twentieth of August, *Valentinianus* created his sonne *Gratianus* emperour. The yeare following, being the second consulship of *Valentinianus* & *Valens*, the eleventh of October, there was in Bithynia a great earthquake which ouerthrew the citie of Nice. It was the twelfth yeare after the ruine of Nicomedia. Immediately after many partes of Germa a citie of Hellespont were turned vpside downe with another earthquake. For all these dreadfull sights were beheld in the open face of the world, the lued disposition of *Eudoxius* the Arian bishop, & the peruered mind of the emperour *Valens* was nothing moued to incline vnto pity & right reformation of true religion. For they obserued no meane, but furiously raged against all such as held the contrary faith & opinion. These earthquakes were no otherwise to be taken, then for manifest tokens of the schisme & tumults then raised in the Church. And though many of the priestly order were deprived of their dignities, yet of all the rest *Basilus* bishop of Cæsarea in Cappadocia, and *Gregorius* bishop of a small and meane citie bordering vpon Cæsarea, by the providence of God

for their great pietie, were not banished their native soile. Of whom I shall haue occasion hereafter to discourse moze at large.

CHAP. XI.

How the sect of Macedonius being put to their shifts by reason of the Emperours displeasure, sent their letters vnto Liberius Bishop of Rome, where they subscribed vnto the faith of One substance.

When as that time such as cleaued stedfastly vnto the clause of *One substance*, being the true Christians, were vered aboue measure: the Macedonians also were pursued of the wicked and godlesse persecutors. These men, partly for feare, and partly for their faith, being brought to their wits end, wrote letters, and sent messengers from their bishopricks one vnto the other, signifying that of necessity they must fly for refuge both vnto the emperours brother, and to *Liberius* bishop of Rome, & subscribe rather vnto their faith, then condescend to communicate with *Eudoxius* the Arian. Wherefore they send *Eustathius* Bishop of Sebastia, one that had bene oftentimes deposed: *Siluanus* bishop of Tarsus in Cilicia, and *Theophilus* bishop of Castabala, a citie likewise of Cilicia: these men are charged not to disagree as touching the faith with *Liberius*, but to communicate with the Church of Rome, and to ratifie by their subscriptions the faith of *One substance*. When these men had receiued their letters, which impugned the faith at Seleucia, in all the hast they post to old Rome. They shew not themselves vnto the emperor (for he was in France, busily occupying himselfe about the battell against the Sarmatians) but deliuer their letters vnto *Liberius*. *Liberius* refuseth to giue their letters the reading, he told them they were Arians, and therefore in no wise to be entertained of the church, because they had abrogated the creed of the Nicene Councell. Vnto whom they make answer that his words were true, yet they repented them afterwards of their folly: that they acknowledged the truth: that of late they had condemned the opinion which affirmeth the Son to be vnlike the Father: that they confessed the Son in all things and in all respects to be like the Father, and that the clause of likenesse differed nothing from the sense of *One substance*. When they had made this protestation by word of mouth, he requireth them to do the same in writing. They immediatly exhibite vnto him a supplication wherein the forme of faith published and established by the Councell of Nice was comprised. And lest that I seeme ouer tedious vnto the reader, my purpose is to omit the letters they wrote from one company vnto another, namely from Smyrna in Asia, from Pisidia, Isauria, Pamphylia and Lycia: and onely here to lay downe the supplication which *Eustathius* sent from his lodging vnto *Liberius*, it was writtten as followeth:

Vnto their Lord and brother, their fellow minister Liberius: Eustathius, Theophilus and Siluanus, send greeting in the Lord.

To the end we may remove all suspicion of heresie, and partaking with sects whasoeuer, which heretofore haue molested the quiet estate of the catholicke Church: presently we do allow of the synods and assemblies of Bishops which met at Lampfacum and Smyrna, and at sundry other places, maintaining the right & sound faith. That these our words may seeme for no other the our true meaning, we are legats, and haue brought letters vnto your holines, vnto all the bishops of Italy, & to the other churches whatsoeuer of the West country, whereby it shall manifestly appeare that we are of the Catholicke faith, that we defend the sacred canons of the Nicene Councell, established in the happy raigne of the holy Emperor *Constantine*, by three hundred & eighteen Bishops, the which vnto this day haue bene continually obserued and vniolablie retained: where the clause of *One substance* was godly enterlaced, to the ouerthrow of the poysoned opinion of *Arius*. For by subscribing with our owne handes, we do plainlie protest that we are of no other opinion, then these fathers were of: but that heretofore, and presently also, we embrace the same faith with them, and minde firmly to continue therein vnto our last houre. Moreover we condemne *Arius*, his detestable opinion, his disciples, his complices: the whole heresie of *Sabellius*, all the Patropassians, Marcionists, Photinians, Marcellians, and to be short, the wicked sect of *Paulus Samosatenus*. We pronounce these mens doctrine for accursed, together with all that hold with them, all heresies likewise which are contrarie vnto the afore-said sacred faith, generally and godly framed by those holy fathers assembled in the city of Nice.

We

The hereticall Bishops of Macedonius sect, now do recant and exhibite this supplication vnto Liberius b. of Rome,

The Nicene
Creede.

We accurse also the forme of faith that was repeated at the councell of Ariminum, partly for that it impugneth the Nicene Creede, and partly for that diuers were fraudulently brought to subscribe vnto the same at Constantinople, through wiles and periury mistaking the title, for they took Nice a cite of Thracia, for Nice a citie in Bithynia. The beliefe and faith we are of, and of them likewise whose legates we are, is as followeth: We beleue in one God the Father almightie, maker of all things visible and inuisible, and in one onely begotten God, our Lord Iesus Christ the Sonne of God, begotten of the Father, that is of the substance of the Father: God of God, light of light: very God of very God, begotten not made: being of one substance with the Father by whom all things were made, either in heauen or in earth, who for vs men & for our saluation came down from heauen, was incarnate and made man, he suffred and rose again the third day, he ascended into heauen, and shall come againe to iudge both the quicke and the dead. And we beleue in the holy Ghost, Such as say there was a time when he was not: or that he was not before his incarnation: or that he hath his being of nothing: or that he consisteth of any other essence or substance then of the Father: or that the Sonne of God is conuertible and mutable, them we say, the holy and Catholicke Church vnder heauen doth hold for accursed. I *Eustathius* Bishop of Sebastia, *Theophilus* and *Siluanus* legats of the councell of Lampfacum, Smyrna, with others, haue voluntarily with our own proper hands subscribed vnto all the premises, and to every parcell within comprised. If any man after this our protestation commence any sute to accuse either vs or them which sent vs, let him come with your holines letters vnto some of the Catholicke Bishops whom you thinke best, and there pleade against vs in their presence, and so let the punishment light vpon his head that is faulty. *Liberius* hauing bound the legats with the subscription of their owne hands, receiued them into the communion, gaue them these letters following, and sent them away.

Cap. 12. after
the Greeke.

*The Epistle of Liberius Bishop of Rome, vnto the Bishops of the Macedonian
seet inhabiting the East countries.*

Vnto our welbeloued brethren and fellow Bishops, *Hythius*, *Cyrillus*, *Hyperichius*, *Yranus*, *Heron*, *Elpidius*, *Maximus*, *Eusebius*, *Eucarpus*, *Heortasius*, &c. vnto all the Catholicke Bishops of the East Churches: *Liberius* Bishop of Italie, together with other Bishops of the West, send greeting alwayes in the Lord. Your letters (welbeloued brethren & men that are bedecked with the bright beames of faith) we haue receiued by the reuerend brethren and bishops *Eustathius*, *Siluanus*, and *Theophilus*, containing quietnes & concord of the Catholicke Church, which confirmed in vs fully our desired ioy and gladnes. And first of all because that thereby we perceiued your faith & opinion to be in all points agreeable, both with mine which am the meanest of you all, with the other Bishops of Italie, and the rest of the West countries: nay not onely this, but also your legates haue confirmed it with the testimonie of their owne hands. This Catholicke and Apostolicke faith we do acknowledge, which from the Councell of Nice hitherto, hath firmelie and vniolablie continued. This was the faith that your legats protested: in this faith with notable courage they haue accursed all the crooked steps of cankred opinions, and quenched all the fiery sparkles that flashed thereof. This faith not onelie by preaching vnto the people, but also by penning of it in paper, they haue published vnto the world. The copie whereof we thought good to annexe vnto these letters, lest the heretickes finde meanes hereby to cauill: euen as some heretofore haue gotten lighter occasion then this, to leuell at the Church of God, the darts of their despitefull minde, and the flaming firebrands of contention. For our most reuerend brethren *Eustathius*, *Siluanus*, and *Theophilus*, confesse the same, and withall themselues, together with your fatherhood, to haue bene euer of this faith, and now with free purpose to continue firme in the same vnto the last houre: that is, in the faith which was approued of three hundred and eightene Catholicke bishops assembled in the citie of Nice: which containeth the absolute and perfect truth: which stoppeth the mouths of heretickes, and vitterly ouerthroweth their counterfeit doctrine. Neither came it to passe by hap hazard, that so great a heape and multitude of Bishops met together: for it was the will and providence of Almighty God, that assembled them to the suppression of the fury of the hereticke *Arius*, Yea with the same number that the blessed *Abraham* overcame through faith so many thousands of men. The which faith being comprised in the force & name of *One substance*, is so firme & inuincible a bulwarke, that it foileth all the sleights and crafty inuention of the *Arian* heresie. And although the cursed and abominable *Arians* caused all bishops from euery where to

Gen. 14.

assemble at Ariminum, to the end that either through perswasion or rather (to tell the truth) by the commandment of the Emperour, that which was the principall point of the Creed might by them be blotted out, or at least wisely perverted: yet for all their spitefull deuises, they prevailed not. For all the Bishops in maner which met at Ariminum, and were either allured by their fraudulent enticements, or compelled by force, and so fell at that time from the faith, now hauing remembred themselves better, accursed the faith set forth by the bishops at Ariminum: ratified by subscription the Catholicke & Apostolicke faith confirmed by the bishops of the Nicene councell, and now they communicate together with vs: once I say againe all they presently are earnest and zealous bent against the hereticall opinion of Arius and his followers. The which thing when your legats had thoroughly examined and deeply weyed with themselves, they freely subscribed in your names, & accursed Arius, together with the canons concluded ypon at Ariminum contrarie vnto the Nicene faith, vnto the which sometimes you your selues being trained through fraud and wiles, haue by oth subscribed. Wherefore it seemed good vnto vs, to write vnto your louing brotherhood, and to assist you in such reasonable requests: especially seeing we are giuen to vnderstand by the protestation of your legats, that the bishops of the East are now come into the right way, and embrace one faith together with the catholick bishops of the West. Neither would we haue you ignorant, that they who sometime were craftily & violently drawne from the truth to establish the blasphemous decrees against the maiestie of the sonne of God at the councell of Ariminum, now haue wholly and vnfaignedly condemned the same, and with vni-forme consent of them all, to haue embraced the Nicene creed. Moreouer you haue to certifie all men by your letters, that they which heretofore vniwittingly swarued from the faith, & now wander in the wast desert and darke mist of heresie, may at length returne vnto the bright and celestially beames of Christian libertie, shining in the world to the comfort of their soules. All which let them know for surery, that if they will not after this damnable councell purge themselves, and vomit out the deadly poison of this detestable doctrine: if they wil not remoue from among them all the blasphemies of Arius: if they will not abhorre him from the heart roote, and accuse him for euer, that they themselves are cut off, and excommunicated from the communion of the faithfull as aliens and forreiners, (for the Church nourisheth no bastards) together with Arius and his disciples, and all such vipers brood as the Sabellians, Patropassians, & all other hereticall opinions whatsoever, God haue you in his tuition welbeloued brethren. The legats of Eustathius compa-
nie hauing gotten these letters, toke their iourney into Sicilia: where after that a synod of Sicilian bishops was called together, they protested in like sort before them, that they imbraced the faith of One substance: there also they ratifie & soyme of faith established by the councell of Nice. When they had also procured these bishops letters touching the same matter, together with the epistle of Liberius vnto the East churches, straight way they returne home. The Easterne bishops after the receipt of Liberius epistle, sent legats into every citie of them which defended the faith of One substance, requesting them with one consent to assemble at Tarsus in Cilicia: partly for to ratifie the Nicene creede, & partly for to remoue all schisme and contention raised in the Church since that time. The which peradventure had bene done, if that Eudoxius the Arian bishop who was in great fauour with the Emperour, had not withstood it: who also for the summoning thereof was wonderfully incensed, so that afterwards he di-
uerly bered them. Sabinus also in his booke intitled the Collection of the Councels, reporteth in like sort that the Macedonians communicated by their legats with Liberius, and ratified the Nicene Creede.

The councell
of Ariminum
recanteth and
accuseth A-
rius.

The councell
of Sicilia.

CHAP. XII.

How Eunomius the hereticke fell from Eudoxius the Arian: how by the procurement of Eudoxius, Athanasius was faine to flee & hide himselfe, so that there arose a great tumult, and to appease the same, the Emperour wrote lovingly vnto the people of Alexandria, & commanded that Athanasius should quietly enjoy his bishopricke.

Cap. 13. after
the Greeke.

About that time Eunomius deuised himselfe fro Eudoxius, & raised seueral contentions: because that after he had made long & tedious sute vnto Eudoxius in the behalfe of his maister Arius, he would not receiue him into the Church. Neither did Eudoxius that of himselfe (for he disliked not at all with the opinion of Arius, in so much that his own differed not fro his) but all the whole faction of Eudoxius abhorred Arius, for one that was of a contra-
rie opinion vnto them. It is knowne very well, & this was the cause which moued Eunomius

The one he-
retick falleth
out with the
other.

to disagree and vary from *Eudoxius*, for we learned of a truth these things to haue thus fallen out at Constantinople. But at Alexandria, the writ that was sent thither by the gouernours, throught the procurement of *Eudoxius*, molested wonderfully the quiet estate of the church. *Athanasius* mistrusting the heauy & rash motion of the common people, fearing if any mischief were wrought by them, that it should be layd to his charge, hid himselfe in his fathers priuie closet the full space of foure moneths. The Emperour hearing that the people was all on an vpproze at the departure of *Athanasius*, & for their loue to him, was wonderfully incensed & signified vnto the people of Alexandria by his letters, that his pleasure was, that *Athanasius* should quietly, as they wished themselves, enioy the bishopricke. By this meanes it came to passe that the Church of Alexandria had peace and tranquillitie vnto the death of *Athanasius*. But how the Arians possessed that church after his death, we will hereafter declare.

CHAP. XIII.

Cap. 14. in
the Greeke.

How after the death of *Eudoxius*, the Arians chose *Demophilus* bishop of Constantinople: the Catholicks chose *Euagrius*, whom *Eustathius* bishop of Antioch did consecrate, but by the commandement of the Emperour *Valens*, they were both exiled, so that afterwards the true Christians were wonderfully afflicted. Of the fourescore priests that were burned in the ship, and the great famine that fell in Phrygia.

* Cap. 15. in
the Greeke.

The Emperour *Valens* hastening againe to Antioch, left Constantinople, and comming to Nicomedia in Bithynia, was faine to make there his abode for a while, the cause was as followeth. *Eudoxius* the Arian bishop, hauing enioyed the bishopricke of Constantinople the space of nineteene yeeres, departed this life immediatly after the Emperours remouing out of the city, in the third Consulship of *Valentinianus* and *Valens*. Wherefore the Arians placed *Demophilus* in his roome. But such as embraced the faith of *One substance*, supposing now they had got fit opportunitie, chose *Euagrius*, a man of their owne opinion. He was consecrated bishop by *Eustathius*, who of old had bene bishop of Antioch, and then lately had bin by *Iouianus* called home from exile, & at that time by chance remained (though in secret) at Constantinople, for to confirme such as were of y^e faith of *One substance*. This being done, the Arians began againe with furious motion to persecute the faithfull Christians, so that tidings thereof came quickly to the emperours eares. He fearing greatly least y^e seditious tumult of the vulgar sort, should ouerthrow the citie, sent out of Nicomedia into Constantinople, great power of armed souldiers: and commanded withall, that both the consecrator and the consecrated bishop, should be banished one to one place the other into another country. Wherefore *Eustathius* was exiled into Bizya a citie of Thracia, and *Euagrius* was conueyed into another citie. When the world sawed the Arians in this sort, they set vp themselves, they crowed insolently ouer the christians, they scourged, reuiled, imprisoned, merced, and laid vpon them all the grieuous & intollerable burthens they could deuise. The true Christians being thus oppressed with extreme dealing, went vnto the Emperour, besought most humbly of him, that if not altogether, yet at least wise he would ease them of some part of their troubles: but where they thought to haue found fauour, there were they fouly deceived, inasmuch they hoped to obtaine iustice at his hands which was their deadly foe, and the cause of all the wofull calamitie.* For when as those godly and religious men of the priestly order, being in number 80. and sent in the name of all the rest into Nicomedia, (as namely the most famous *Urbanus*, *Theodorus*, and *Menedemus*) made supplication vnto the Emperour, opened vnto him their greife, certified him of the iniuries they sustained at the hands of the Arians: he although he was wonderfully incensed against them, yet concealed his displeasure vntill that priuily he had commanded his Lieutenant *Modestus* to lay them in hold, & punish them with death. The kind of death insomuch it was new & strange, I thinke best to paint it forth in paper to the knowledge of the posteritie in time to come. The Lieutenant fearing greatly least if he should execute them in the open face of the Citizens, the common people would be on an vpproze, and set vpon him: made them beleue that he would banish them the country. They toke the threats of exile in good part. The Lieutenant commanded them to haften to the roade to go on boord, and take shipping, as if they were to be conueyed into forraigne and farre countries: yet charged he the mariners, that when they came into the maine sea, they should set the ship on fire, so that dying in that sort, they should haue none for to bury them. And so they did. For immediatly after their comming vnto the Asian sea, they conueied themselves

* Cap. 16 in
the Greeke.

Fourescore
true christi-
ans were set
in a ship, and
fired by com-
mandement

themselves into a cockbofe, fired the ship and returned home. There arose by chance a mighty easterne wind, which drove the ship with violence, swiftly to sulcate the seas, and continued so long untill she arrived at the haven called Dacidizus: where in the end, together with those godly men, she was utterly consumed to ashes. Yet the report goeth, and rise it is in every mans mouth, that this cruell and horrible act was not long after unreuenged. For immediately all Phrygia was plagued with soze lamentable famine: so that many of the inhabitants of that countrey were constrained of necessity to fly vnto Constantinople, and to other p[ro]vinces for necessary food. The citie of Constantinople though it find and relieue an infinit multitude of men, yet there is great plenty and abundance of all things, partly by reason that all necessaries are caried thither by sea, and partly for that Euxinus is so nigh, and conueisth thither great stoze of graine.

of Valens the Arian Emperour.

CHAP. XIII.

How the Emperour went to Antioch, and persecuted all them that professed the faith of One substance: of his doings at Edessa, and the great constancie of a Christian woman.

Cap. 17. in the Greeke.

The Emperour Valens weied not at all this grieuous famine, went forth on his iourney to Antioch: continuing there, pursued with deadly hatred such as detested the Arian opinion. He deposed of their churches for no other crime, then because they were enemies vnto the Arians, all that embraced the faith of One substance, not onely throughout all the Easterne parts of the world, but also not satisfied with this punishment, tormented them with diuerse grieuous deuises, and executed a far greater number then we spake of before, with sundry kinds of death, but specially with drowning of them in the waves of the sea. Furthermoze let vs here call to remembrance the horrible act committed by him at Edessa a citie in Mesopotamia. In that citie there is a godly and gorgeous temple, called Saint Thomas the Apostles, where infinite tropes of men, for the reuerend opinion conceived of the holy place, are wont to frequent. Valens being desirous to see it, although he knew full well that all those flocking assemblies detested his hereticall opinion: as the report goeth, gave the Lieutenant a blow with his fist, because he had not scattered those conuenticles, as he had charged him before. When the Lieutenant, for all this grieuous contumely, framed himselfe though unwillingly, to obey the Emperours wrath & displeasure: he gaue notice priuily hereof vnto them (for it was far from his mind to fall a murdering of so many godly citizens) that none should shew his face in the temple, that none should be found raising of any conuenticle: but not one made accompt of his aduice, neither weied of his threats: for the day folowing all flocked in great companies to the temple. And while the Lieutenant hastened with great power of armed souldiers vnto the temple, to the end he might satisfie the boyling heat of the Emperours stomacke, a simple woman leading a child in her hand, all in hast brake the ray, and thrust herselfe into the throng of armed souldiers to passe on her voyage. The Lieutenant being moued therewith, calleth the woman before him, reasoneth with her in this sort, Thou sond and vnsortunate woman, whither runnest thou so rashly? Whither (said she) where others do hasten. Hast not thou heard (saith he) that the Lieutenant will execute as many as he finds there? I heard it (said she) and therefore I go thither in all the hast, that I may be found there. But whither (said he) ledest thou this child? That he also (said she) may be accompted in the number of Martyrs. When the Lieutenant heard this, he coniectured thereafter of the rest. Whereupon he got him vnto the Emperour, and giueth him to vnderstand, that all from the highest vnto the lowest, prepared themselves to die in the quarrell & defence of their faith: he added mozeouer, that it was very rash and without all reason, that so great a multitude, in so short a space, should so suddenly be executed, and in so saying he fell a perswading of the Emperour so long untill his words preuailed, and the Emperour was with reason appeased. Thus the Edessians auoyded the overthrow pretended of the Emperour towards them.

* Cap. 18. in the Greeke.

Ruffinus reporteth this storie lib. 3. cap. 5. ecclesiastical hist.

CHAP. XV.

How the Emperour Valens put many to death, whose names began with Th, by reason of certaine Necromancie, whereunto he gaue some credit.

Cap. 19. after the Greeke.

About that time a certaine pestilent spirit vsed the tyrannical cruelty of the Emperour to the satisfiing of his diuellish lust. For he allured certaine sond and curious kind

Do it

kind of people, to search and sift out by Necromancie, who should succeed *Valens* in the Empire. The diuine after his wonted guise, gaue no perfect and plaine, but a very dark and doubtfull answer vnto the conſurers, that his name began of foure letters *T, h, E, O, D,* which should succeed *Valens* in the Empire, & that his name was compoſed. The ſame thereof was ſpzed ſo far that it came to the Emperours eares. He as it fell out, neither attributed casualties, neither referred the knowledge of things to come, neither admitted the beſtowing of ſcepters, to lie in the power of God, whoſe prouidence ruleth all things: but laying aſide the principles of Chriſtian religion, the which colozably he pretended, executed diuers whom he ſuſpected ſhould enioy the Imperiall ſcepter after him. So that he diſpatched out of the way as many as were called *Theodorus, Theodotus, Theodoſius, Theodulus*, or after any ſuch like names. Of which number was *Theodoſiolus* a noble man, the ſon of a Senator, being brought vnto *Valens* from Spaine, who loſt his head. Many ſo feare changed their names which their parents had giuen them at their comming into the world, and denied themſelves and their owne names, being in greate perill and danger of their liues. But of this matter thus much ſhall ſuffice.

CHAP. XVI.

Cap. 30. after
the Greeke.

After the deceaſe of Athanaſius, Peter became his ſucceſſor: but the Arians by the commandement of the Emperour clapt Peter in priſon, and placed Lucius in the biſhopricke.

Athanaſius
died Anno
Dom. 375.

*Cap. 31. in
the Greeke.
Peter b of
Alexandria.

Here we haue to learne, that while *Athanaſius* biſhop of Alexandria liued, the Emperour through the prouidence of God, tempered himſelfe from troubling of Alexandria and Egyt, becauſe he vnderſtood that there was a great multitude which would liue and die with *Athanaſius*: and therefore he feared if Alexandria were ſet on an vprore (ſo it is a hote and haſtie kind of people) leaſt the common weale ſhould thereby greatly be moleſted. *Athanaſius* in the end, after many ſkirmiſhes endured in the quarell of the Church: after he had bin biſhop ſix and ſoztie yeares not without great hazard of his life, departed out of this world in the Conſulſhip of *Probus* and the ſecond of *Gratianus*, & left behind him *Peter*, a godly and a zealous man to ſucceed him. Immediately the Arians ſet vp themſelves, they brag and boalt of the Emperours religion, & in all the haſt they certifie the Emperour, who then continued at Antioch, of *Athanaſius* death. *Euzoius* alſo the Arian being then at Antioch, determined with himſelfe, by reaſon of the oppoztunitie of the time, in all the haſt to ride in to Alexandria ſo to confirme *Lucius* the Arian in the biſhopricke. The ſame likewiſe ſemed good vnto the Emperour. Whereſoze he prepared himſelfe, and taketh his voyage into Alexandria, together with great power from the Emperour. Where accompanied him *Magnus* the Emperours treaſurer. The Emperour ſent with him a commandement vnto *Palladius* Lieutenant of Alexandria, that he ſhould ayde the enterpriſe of *Euzoius* with armed ſouldiers. Being come to Alexandria they lay hand on *Peter*, and clapt him in priſon: the reſt of the clergie they baniſhed, ſome vnto one place, ſome vnto another: but *Lucius* they ſtalled biſhop.

CHAP. XVII.

Cap. 32 in
the Greeke.

How Sabinius the Macedonian made no mention of the miſchiefes committed by Lucius the Arian: how Peter Biſhop of Alexandria fled vnto Damafus Biſhop of Rome & ſaued his life of the crueltie which the Arians exerciſed vpon the worſhippers which liued in the deſert.

Although *Sabinus* being halfe an Arian, and therefore a concealer of the hainous faults of his friends, made no mention of the horrible acts committed immediately after the ſtalling of *Lucius* in the biſhops ſea of Alexandria, againſt ſuch as inhabited the reſt of Egyt, by impriſoning of ſome, tormenting of others, exiling of the reſt: yet *Peter* after he had eſcaped out of priſon, ſignified how great they were, by his epiſtles written vnto all the Chriſtian churches vnder heauen. Who as ſone as he got out of priſon, fled vnto *Damafus* biſhop of Rome. Whereſoze the Arians though they were few in number, yet ſo would ſanctify them ſo much, that they held all the churches of Alexandria. Not long after the Emperours edict was proclaimed, by vertue of the which as many as held the faith of One

ſubſtance

should appoint. The were the religious houses in the desert spoiled, overthrowen & cruelly beaten to the ground. For the armed souldiers setting upon these silly and unarmed soules, who stretched not out the hand to their owne defence, they were miserably slaine: the manner of the slaughter was so lamentable, that it cannot be sufficiently manifested unto the world.

CHAP. XVIII.

Of Ammon the monke, and diuerse religious men inhabiting the desert.

Cap. 23. after the Greeks,

Having made mention of the monasteries in Egypt, there is no cause to the contrary but that we may discourse some what thereof. The places commonly called religious houses, though peradventure the original of them was many yeares before: yet were they very much augmented & amplified by Ammon an holy man. Who though in the prime of his flourishing youth he disdained of wedlocke, yet when he was exhorted by some of his friends, not to inuey so bitterly against mariage, but to take a wife, he yielded vnto them, and was married. Immediately he led the new married spouse by the hand out of the parlour, with the wonted pompe and solemnitie, into the bride chamber: when their friends were gone, he took the new testament in his hand, read the epistle of Saint Paul vnto the Corinthians: expounded vnto his wife out of the Apostle, such doctrine as concerned wedlocke: entertained many other exhortations borrowed out of other writers: layd before her the discommodities of mariage, how heauy a case was the company of man and wife together. What bitter pangs & griping griefes women great with child haue at the deliuerance of their burthen. He added mozeouer vnto these, the care and sorrow incident to the education & bringing vp of children: last of all, he rehearsed the vertues & commodities annexed vnto virginity: how the pure life, the undefiled and vnstained vessel, was free from all the foresaid annoyances and cumbrances: and that virginity comended vs highly, and presented vs next vnto God. When he had vsed these and the like reasons with his wife, as yet being a virgine, they prevailed so much, that she was perswaded before their comming together, to forget the wonted familiarity of man and wife. Wherefore both they hauing concluded among themselves touching the premises, got the immediately vnto the mount Nitria, where for a season they led a monasticall life in a blind cottage, without respect of sexe, not thinking either on man or wife, for they were as the Apostle saith, one bodie in Christ. In a while after the new married spouse, the undefiled virgin, reasoneth thus with Ammon. It becommeth not you, inasmuch you haue vowed temperancie and chastitie, to haue a woman in your sight in so narrow and strait a roome. Wherefore if you thinke my aduice any thing to the furtherance of continencie and vertuous life, let vs both severally leade solitary and monasticall lines. Thus they agreed between themselves, and parting asunder one from the other, spent so the rest of their daies. Both abstained from wine and oyle: their food was dry bread: they fasted sometimes one whole day, sometimes two, some other times moze. Antony who lived in those daies (as Athanasius bishop of Alexandria writeth in his life) saw the soule of Ammon after his decease caried vp of the Angels into heauen. Wherefore many became earnest and zelous followers of Ammons trade of life: so that the mount Nitria and Scitis were full of religious men, whose lines severally to pen, would require a peculiar volume. But in so much there were of them many singular and rare men, renowned for their monasticall discipline, and partly also for their Apostolike trade of life, famous also for many notable acts and sage sentences, worthy of immortall memory, it shall not be amisse in my opinion, to call out, and here lay downe diuers things which may seeme commodious for the profit of the studious readers. The report goeth that Ammon neuer beheld his naked bodie: and that he was wont to say: that it was a shamefull thing in a monke, to delight himselfe with the sight of his bare skin. Of the same man it is reported, that going about by chance to passe ouer a river, & very loth to shift himselfe, to haue prayed vnto God, that he might not be soiled, neither hindered of his enterprise: an Angell to haue come & conueyed him ouer vnto the further bank. Didymus also another monke hauing lived 90. yeares, is said in all that space, neuer to haue kept company with man. Arsenius of the same vocation, was neuer wont to excommunicate the younger sort when they had offended, but such as profited very much in the monasticall discipline. His reason was this: A yong man when he is chastised (saith he) with excommunication, forthwith wil disdaine, & take the matter in snuffe: but he that profiteth, wil quickly perceiue the grieue, & be sore pricked with punishment. Pior was wont to eate as he walked, & being demanded, why he did so: made this answer: that he took not feeding for a seuerall work, but as an od or superfluous thing.

Ammon a Monke, yet married.

Antonie.

Didymus.

Arsenius.

Pior.

Isidorus.

Pambo.

Psal. 38.

The idle
Monke is a
thiefe.
Petrus.

1. Macarius.

Eugrius.

Eugrius in
his booke
entitled the
Monke.

thing. Unto another that asked of him the like, he gave this answer: My behaviour is as you see, least the mind by pampering of the carcase be puffed up with fleshly pleasure. *Isidorus* affirmed that for the space of fortie yeares, his mind had not consented to sinne, that he had neuer yielded to fleshly lust, or furious anger. *Pambo* a simple and an vnlearned man, came vnto his friend to learne a Psalm, and hearing the first verse of the thirtie and eight Psalm, which is thus read: I said I will take heed vnto my waies, that I offend not in my tongue, would not heare the second, but went away saying: This one verse is enough for me, if I learne it as I ought to do. And when as his teacher blamed him for absenting himselfe whole fire moneths, he answered for himselfe, that as yet he had not well learned the first verse. Many yeares after that, when as one of his acquaintance demanded of him, whether he had learned the verse: he said againe: that in nineteene yeares he had scarce learned in life to fulfill that one line. The same man when as one deliuered him money to the reliefe of the poore, and said tell the summe, made answer: We need no counters, but a sound mind and a settled conscience. The report goeth that at the request of *Arbanasius* the bishop, he came from the desert into Alexandria, and seeing there a certaine light woman, sumptuously attyzed and gorgeously arrayed, to see the eyes of fond people, to haue burst out into teares. And being demanded what the cause was, and wherefore he wept, to haue answered, that two things moued him to lament very sore. One was, that he saw the gay and painted woman to run headlong into destruction: the other was, that he was not so carefull and earnest in pleasing of God, as she busied to bait and entrap men already burthened with sinne and iniquitie. Another said: the Monke that liued idly and labored not for his liuing, was no otherwite to be taken, then for a thiefe, a rogue, or a vagabond. *Petrus* a man of great skill in metaphysicall and diuine contemplation, gave out one precept or other continually vnto such as conferred with him: his manner was to conclude euery sentence with a prayer. Among the foresaid religious men of that time, there were two of equall fame and renowne, of like piety and vertue, of one name and appellation, either was called *Macarius*, the one of the vpper part of Egypt, the other of Alexandria it selfe: both flourished and excelled in many things, as monasticall discipline, institution of godly life, right conuersation, and strange miracles. The Egyptian *Macarius* cured so many men, cast out so many diuels out of such as were possessed of them, that all the wonderfull acts he wrought, desire a peculiar volume. He mingled austere severity with temperate reuerence & gravity towards them which reasoned or dealt with him. The Alexandrian *Macarius*, although in all other things he fully resembled him, yet in this one point was he farre from his disposition, for he behaved himselfe cherefull and pleasant towards all them that talked with him, so that with his courteous ciuilitie, and comely mirth, he allured many young men vnto the monasticall trade of liuing. *Eugrius* was a disciple of theirs, who at the first was a philosopher in word, but afterwards indeed and truth it selfe. This man was first made deacon at Constantinople by *Gregorie Nazanzan*: thence together with him went he to Egypt, and there had conference with the aforesaid religious men: he became an earnest follower of their trade of life, and wrought as many miracles as both the *Macariuses* before him. He wrote learned bookes, one intitled the monke, or of that trade of life which consisteth of practise: another called Gnosticus of science or knowledge, deuised into fiftie chapters: a third Antirreticus, that is, a confutation collected out of holy Scripture, against the temptation of diuels, deuised into eight parts, resembling very fitly the number of the eight deuided or imaginations of mans mind. Moreover he wrote six hundred problemes, to the vnderstanding of things to come. Unto these are added two bookes in verse, one vnto the monks inhabiting the monasteries & publicke assemblies: the other vnto him that leadeth a virgine life: what singular bookes these are, I refer it vnto the iudgement of the reader. Yet opportunitie serueth (in my opinion) presently to alledge here, some part of his booke called the Monke, and to linke it with this our history, for thus he writeth: The institution and trade of life laide downe by the monkes of old, is necessarily to be knowne of vs, & furthermore we haue to direct our waies thereafter. For they vttered many sage sentences, and did many notable and worthy acts. Of which number, one said, that a drie & spare kind of diet, at all times precisely kept, mingling brotherly charitie and loue withall, would quickly purge mans mind of all perturbation and fond humour of humane and earthlie affection. The same man deliuered a certaine brother that was wonderfully tormented in the night season with spirits, for he charged him alwaies with

devotion to minister vnto the poore, fasting. Being demanded why: There is no way (saith he) to quench the fire heate of perturbation, so soone as by almes and charitie. One of them which at that time were called wise, came vnto *Antonie* the iust, and reasoned with him, saying: O father, how can you prolong your daies, being bereaued of that solace and comfort, which is by reading of booke, and perusing of holy writers? My booke O Philosopher (saith *Antonie*) is the contemplation of all the creatures vnder heauen, in the which as often as I am disposed, I may reade the wonderfull workes and writings of God. The old Egyptian *Macarius*, the chosen vessell, demanded of me the reason why, when we remember the iniuries that men do vnto vs, we do weaken the seat of memorie ingrafted in the mind: but when we call to remembrance such spite as the diuell oweth vs, the memorie taketh no hurt: and when I mused what to answer, and requested him to resolute me the doubt, he sayd: that the former perturbation was contrarie to nature, the later agreeable with the heat & anger of nature. Furthermore, when I came vnto the holie father *Macarius*, about noone time, in the heate of the day being sore athirst, and requested of him a draught of water: Be content (saith he) with the shade, for many that trauell on earth, and many that trafficke by Sea, haue not that. When that I reasoned with him of continencie: God send thee well to do O sonne (saith he) these twenty yeares haue not I taken my fill either of bread, or water, or sleepe. For I eate bread by weight, and dranke water by measure, and slept few houres, my manner is to leane vnto a wall and so take a nappe. A certaine Monke vnderstanding of his fathers death, told him that brought him the tydings thus: Hold thy peace (friend) vtter no such blasphemie, for my father is immortall. A certaine brother sold the new Testament, being his onely booke, and gaue the money to releue the poore, & vttered a worthy saying withall: I haue sold the same booke which sayeth, Sell all that thou hast, and giue to the poore. There is a certaine Isle not farre from Alexandria northward, situated ouer the brooke of Marie, where there dwelled a Monke of the sect of Gnostici a notable man, he said that all whatsoever the Monkes did, were done for fise causes: for God, for nature, for custome, for necessitie, and for handie worke. At another time he said, that naturally there was but one vertue, yet because of the powers and faculties of the soule where her seate resteth, the same one was deuided into sundrie parts and members. The light of the Sunne (saith he) wanteth forme and figure, yet by reason of the windowes and chinkes, through the which it pierceth, it is sayd to haue a figure. It is reported of him that vnto another Monke he said thus: I do therefore cut off all occasion and baits of fleshly pleasure, to the end I may expell euerie humour that tendeth to heate of anger. I am verilie perswaded, that this heat of anger contendeth for pleasure, disquieteth the quiet disposition of my mind, and bereaueth mine vnderstanding of her force. Another fatherly old man said: That loue or charitie could neuer hoord or lay vp great store of meate & money. Againe he said, that to his knowledge, the diuell neuer deceiued him twise in one thing. **These among other things hath *Euagrius* remembred in his booke entituled, The trade of life which consisteth of practise. In this booke called Gnosticus, he writeth thus:** That there are foure vertues, and so many offices or functions belonging vnto them, we haue learned of *Gregorie* the Iust: Prudence, Fortitude, Temperance, and Iustice. The office of Prudence, is to contemplate those faculties that appertain vnto the mind, (these he affirmed to proceed of wisdom) without intermeddling with words. The office of fortitude, is firmly to persist in the truth, and though therefore thou suffer grieuous torment, yet it is thy part neuer to yeeld vnto falsehood. The office of Temperance, is to receiue seeds of the highest and supreme husbandman, & to put him by that poppeth in any other seed. Last of all, the office of Iustice, is to render an accompt of euery thing worthily: he sayd that this vertue acknowledged some things obscurely, signified other things darkly, explicated some things openly, to the profit of the ignorant and vnlearned. *Basilus* of Cappadocia, the pillar of truth, layd: that the knowledge which one man learneth of another, is made perfect by continuall vse and exercise: but that which through the grace of God is ingrafted in the mind of man, is made absolute by iustice, gentleness, and charitie: And that they which are subiect vnto perturbation, may be partakers of the former, but of the later they onely which are purged of all such heate and motion, who also while they pray vnto God, do behold the proper and peculiar light of the mind shining to the comfort of their soules. Blessed *Athanasius* likewise, the light of all Egypt, said that *Moses* was commanded to set the table northward: let them therefore which are in contemplation remember alwaies, who the aduersarie is which assaulteth them, and see that they endure manfully all temptations: and that they refresh and relieue cheerefully all such as frequent vnto them. *Serapion* bishop

Antonie.

Macarius.

Euagrius in his booke intituled of Science or knowledge. Prudence. Fortitude. Temperance. Iustice.

Basilus.

Athanasius.

Serapion.

Didymus.

Ammonius a
religious mā
cut off his
eare & fled
away because
he would not
be bishop.
Euagrius re-
fused a bi-
shopricke.

of Thmuis spake much like an Angell, that the mind which feedeth vpon spirituall knowledge, must thoroughly be cleansed; that the parts of the mind, which boile with fire heate of rage, must be cured with loue and brotherly charitie: and that the lust of the flesh, being crept into the inner closet of the mind, is to be suppressed with continencie. *Didymus* that great doctor, and beholder of heavenly things, was accustomed to say: Ponder with thy selfe alwaies the precepts of the providence and iudgement of almightie God, endeavour to retaine in thy memorie the summe of the, for many do erre therein: the precepts of iudgement thou shalt easilie discern in the varietie of bodies, & in the alteration of all the creatures vnder heaven: the precepts of providence thou shalt perceiue, in those meanes whereby we are drawne from vice and ignorance vnto vertue and knowledge. These things haue we borrowed out of *Euagrius* booke, and alledged heretofore the profit of the studious reader. Another monke there was a very notable man called *Ammonius*, who by chance being at Rome together with *Athanasius*, was nothing curious, he desired to see nothing of all the gay and gorgeous building of the citie, save the temple of *Peter* and *Paul*. The same man being vrged with a bishopricke, fled away secretly, cut off his right eare, that the deformitie of his body might be a canonicall impediment, so that he should not be chosen bishop. Afterwards when that *Euagrius* (being chosen bishop by *Theophilus* bishop of Alexandria) had run away without maiming any part of his body, and by chance met *Ammonius*, whom he merily taunted for committing so hainous an offence in cutting of his eare, and that he should answer for it before God: *Ammonius* answered: And dost thou thinke *Euagrius* to escape punishment, for that of selfe loue thou hast shut vp thy mouth, and not used the gift and grace which God hath given thee? There were at that time sundry other rare and singular men of those religious houses, of whom to make rehearal would be too long, for that in running ouer their severall lines, and the strange miracles wrought by them, by reason of their singular vertue and holinesse, we should farre digresse from our former discourse. Wherefore if any man be desirous to know further of their acts, to vnderstand more of their trade of life, to learne their profitable sayings and sentences, to be instructed how they strone with beasts, and overcame them: let him reade the booke of *Palladius* the monke, who was the disciple of *Euagrius*, the which he wrote onely of them. For all that appertained vnto them, is fully layd downe there, where also there is a discourse of the women which led the like trade of life with the aforesaid holy men. *Euagrius* and *Palladius* flourished in a while after the death of *Valens*. But now let vs returne thither where we left.

Cap. 24. after
the Greeke.

CHAP. XIX.

Of the religious men that were exiled, and how that God wrought miracles by them, and drew all men vnto him.

When the Emperour *Valens* had by law ordained that persecution should be laid against all that maintained the faith of *One substance* throughout Alexandria and Egypt, all was destroyed, whilst that some were brought before the barre, some clapt in prison, some others diuersly tormented; for they vexed them with sundry punishments which led a peaceable & quiet life. When these things were practised at Alexandria according vnto *Lucius* his pleasure, when that *Enzoins* also was come backe from Antioch, the captaine with great power together with the companie of *Lucius* the Arian (who was nothing behind, but without all compassion vexed these holy men farre more grievously then the souldiers did) marched forwards, towards the monasteries of Egypt. When they came to the place, they found the men after their wonted manner, potizing out prayers vnto God, curing of diseases, casting out of diuels. These men making no account of miracles, would not suffer the in their accustomed places to accomplish their vsuall syturgie, but chased them away. Neither were they content with this, but proceeded forwards in their madness, and stirred vp the headie and rash multitude against them. This, *Ruffinus* reported himselfe to haue seene, and to haue bene partaker with them of the same calamitie. When the things specified by the Apostle, seemed in them to be fulfilled anew. For many of them were let at nought, scourged, spoiled of their rayment, fettered in prison, crushed with stones, beheaded with bloody swords, shut vp in the desert, couered with shepe & goats skins, destitute of

Ruff. li. 2. ca. 8

and succour, grievously afflicted, wonderfully troubled with aduersity, whom the world was not worthy to enjoy, neither the earth to beare so holy a burthen: many wandred in deserts and dangerous waies, they hid themselves in mountaines, in denes, in caves, & hollow rocks. These afflictions they suffered for their faith, for their workes, for their gift of healing, the which God miraculously wrought by them. Yet as we have to coniecture, it pleased the providence of almighty God, that they should endure such great calamities, to the end their miserie might be a medicine to reduce other unto the health of their soules, purchased by God himselfe. The end proved that the premises were no lesse. For after that these notable men, though their invincible patience and sufferance, had overcome these sundry and manifold torments, *Lucius* being deceived of his purpose, perswaded the captaine to exile the fathers and ringleaders of these religious men, by name *Macarius* the Egyptian, and *Macarius* the Alexandrian. These men were banished into an isle where there was not a Christian. In this isle there was an idoll groue, whom all the inhabitants worshipped for their god. When these holy men came thither, all the diuels that were conuersant there, began to tremble for feare. At that time such a miracle as followeth is said to have bin wrought. The priests daughter was suddenly possessed of a diuell, she raged out of measure, and kept a foule fire, neither could her fury any kind of way be mitigated, but she exclaimed & cried out against these godly men, saying: Why came ye hither to chase vs away? When the holy men revealed & made manifest unto all those inhabitants, the gift which God had bestowed upon them. For they cast the diuell out of the maide, they deliver her safe and sound unto her parents: and convert both priest and people unto the Christian faith. Immediately they changed their religion, and were baptized, and willingly embraced the service of almighty God. Wherefore those holy men being grievously persecuted for the faith of *One substance*, were proved and sufficiently tried themselves, ministered both health and salvation unto others, and also confirmed that holy and reverend faith.

A miracle:

CHAP. XX.

Cap. 25. in the Greeke.

Of *Didymus* a blind man, yet of great skill and knowledge.

ABout that time God raised in this world another rare & singular man, by whose means he made the faith to flourish: for *Didymus* a notable man, excelling in all kind of literature, was famous at that time. Who being a yong man, and entering into the principles of learning, was wonderfully plagued with soze eyes, so long untill that at length he was bereaved of all his sight. But God in stead of the outward sence of the eye, endued him of his godnes with rare gifts and understanding of the mind. For loke what he could not attain unto by the eye, that got he by the eare. Because that of a child he was of great forwardnes, sharp witted, & of singular capacitie, he farre excelled all the famous wits of his time. For he was quickly scene in all the precepts of grammer: Rhetorick he ranne over sooner then the other: it was a wonder to see in how short a space he profited greatly in philosophy: first he learned Logick, next Arithmetick, then Musick, afterwards the rest of the liberall arts, the which he so applied, that he was able to encounter with them who by the helpe of their eye sight had profited very much therein. He was so perfect in the old and new testament, that he made thereupon many commentaries. He published three booke of the Trinitie. He interpreted the booke of *Origen* intituled Of principall beginnings, lest commentaries there of, commended the booke highly, condemned for soles such as not understanding what he wrote, found fault with the workes, and accused the writer. Wherefore if any be desirous to know the profound skill & great study of *Didymus*, let him peruse his workes, & there he shall be fully perswaded. The report goeth that *Antonie* a good while ago, in the time of the Emperour *Valens*, coming out of the desert, because of the Arians, into the citie of Alexandria, had conference with this *Didymus*, & understanding of his great skill & knowledge, he said unto him: Let it not grieve thee at all (*O Didymus*) that thou art bereaved of the cozpo: all eyes & carnall sight, for though thou want such eyes as commonly are given to flies & gnats for safety, yet hast thou greatly to reioyce, that the eyes wherewith the Angels do behold, wherewith God himselfe is scene, wherewith the cleare shining of the celestiaall godhead is comprehended, are not digged out of thy head. These as they say, were the words of *Antonie* unto *Didymus*. At that time *Didymus* was a great patron, & defender of the true faith against the Arians: he with God them, he dissolved their captious fallacies, and confuted their leud and false arguments.

Didymus:

CHAP.

Cap. 26. after
the Greeke.

Basil bishop
of Cesarea in
Cappadocia.

Gregorius
first bishop of
Nazianzum,
afterwards of
Constanti-
nople.

Basil reason-
eth with the
Arian presi-
dent of An-
tioch.

EMen as *Didymus* by the appointment of God himselfe withstood the Arians at Alex-
dria, so in other cities did *Basilus* of Cesarea, and *Gregory* of Nazianzum, of whom no
fit opportunitie is ministred to discourse. Although the fame of them is rise in every
mans mouth, and the great profit that ariseth by their worke, is of great force, to their praise
and commendation: yet seeing that then the Christian faith was greatly furthered by them,
as by two great lights, it is our part to say somewhat of them. If in case that any will com-
pare *Basilus* with *Gregorie*, and with long discourse conferre the life and learning of the one
with the other, it will be long ere he shall be able to discerne whether to preferre of them
both. They were both equally matched for right trade of life, for each kind of knowledge,
divine and prophane. Being young men in the floure of their youth, they heard at Athens the
famous Rhetoricians *Himerius* and *Proeresius*: afterwards at Antioch in Syria, they frequen-
ted the schole of *Libanius*, in the end they excelled in Rhetorike. When they were thought
worthy men to deliver vnto the world the precepts of philosophy, & were intrusted of many
to take that function vpon them: when as also others perswaded with them to become Or-
ators: they set nought by both those trades, they dispised the manner and guise of Rhetorici-
ans, and gaue themselves vnto solitary and monasticall life. Wherefore as soone as they had
sufficiently profited in philosophy, vnder a certaine reader who then was a professor at An-
tioch, they provided for themselves the commentaries of *Origen* (who then was famous
throughtout the world) and learned out of them to expound and interpret the holy and sacred
Scripture. Being exercised in them, they valiantly encountred with the Arians. And when
as the Arians alleaged *Origen*s books, for the confirmation of their hereticall opinion, they re-
futed their ignorance: and shewed by plaine demonstrations, that they vnderstood not the
mind and meaning of *Origen*. For *Eunomius* a fauourer of that sect, and as many Arians
were of greatest reputation, and accompted the profoundest clerks, in respect of all the rest,
when they disputed with *Gregorie* and *Basil*, proued themselves foles, and vnlarned per-
sons. *Basil* first of all being ordained Deacon of *Meletius* bishop of Antioch, afterwards
bishop of Cesarea in Cappadocia, where he was borne: gaue himselfe wholly to the furthe-
rance and profit of the Church of God. When he feared greatly lest the new device of Ari-
bzaine, would creepe throughtout the prouinces of Pontus, he got him into those parts in all
the hast, and ordained there the exercise of monasticall life, instructed men in his opinion, and
confirmed the wauering mind of weaklings in the faith. *Gregorie* also being made bishop of
Nazianzum, a meane citie of Cappadocia (whereof his father had bene bishop before him) did
the like vnto *Basil*s doings. As he passed throughtout the cities, he confirmed the faint and
weake in the faith: by oft visiting of Constantinople, he settled with his graue lessons & great
learning, the minds of all them that embraced the faith of *One substance*. Wherefore in a short
while after, he was by the voice and consent of many bishops, chosen bishop of Constanti-
nople. When the fame of them both was blazed so farre that it came to the Emperour *Valen-*
eares, in all the hast he gaue forth commandement, that *Basil* should be brought from Cesa-
rea before him to Antioch. He was no sooner come, but the Emperour charged he should be
brought before the tribunall seate of the president. When the President demanded of him,
why and wherefore he liked no better of the Emperours religion: *Basil* vntainedly and freely
spake his mind of the Emperours opinion, yet highly commended the faith of *One substance*.
When the President threatened him with present death: I would to God (saith *Basil*) it would
fall out so well on my side, that I might leaue this carkasse of mine in the quarrell of Christ,
in the defence of my head and captaine. When the president aduised him againe and againe,
to remember himselfe better, the report goeth that *Basil* said vnto him: As I am to day, so
shalt thou find me to morrow, but I pray God thou alter not thy mind. He lay *Basil* in pri-
son that whole day. In a while after the emperour *Valens* son, by name *Galaies*, of youthfully
tender yeares, fell into so dangerous a disease, that the phisitions gaue him vp, despairing of
his recovery: whole mother *Dominica* the Emperesse told her husband the Emperour, that the
same night she was wonderfully disquieted in her sleep with vnglesome shapes & dreadfull vi-
sions of diuels and wicked spirits: that the child was visited with sicknesse because of the
tumely & reproch he had done vnto *Basil* the bishop. The Emperour marking diligently the

words of his wife, mazed a while, and pondered them with himselfe, at length resolved him-
selfe what was to be done, sent for Basil, and because he would know the truth, reasoned thus
with him: If thy faith and opinion be true, pray that my sonne die not of this disease. When
Basil answered, If thou wilt promise me to beleue as I do, and if thou wilt bring the church
vnto vnitie and concord, the child no doubt shall liue. When the Emperour would not agree
vnto this, let God (saith Basil) deale with the child as please him. Immediately after this
conference Basil was set at libertie, and forthwith the child died. Thus much haue we runne
ouer of both these mens doings. They both left behind them vnto the posteritie many nota-
ble bookes, whereof *Rossini* reporteth himselfe to haue translated some into the Latine
tongue. Basil had two brethren Peter and Gregorie. Peter led the solitarie life, after the exam-
ple of Basil: Gregorie was a teacher, and finished after the decease of his brother, the Com-
mentaries which Basil had left vnperfected, vpon the Six daies workes. The same Gregorie pre-
ached at Constantinople a funerall Sermon vpon the death of *Arletius* bishop of Antioch.
There are extant many other notable orations and sermons of his.

The confe-
rence of Basil
and the Ari-
an Emperour
Valens.

CHAP. XXI.

Of Gregorie bishop of Neocæsarea.

Cap. 27 in
the Greeke.

As much that many are deceived, partly because of the name, and partly because of the
works attributed vnto Gregorie: we haue to learne that there was another Gregorie borne
in Neocæsarea a citie of Pontus, who was the disciple of *Origen*, and far more ancient
then the former men we spake of euen now. This Gregorie is much spoken of, not only at A-
thens, and at Berytus, but throughout Pontus, and in manner throughout the whole world. As
sone as he had left the famous schole of Athens, he came himselfe at Berytus vnto the study
of the ciuill lawes: hearing there that *Origen* professed diuinitie at Cæsarea, got him thither
in all the hast. And when he had bene the auditor of the heavenly doctrine, he made
no account of the Romane lawes, but leaned thenceforth vnto that. Wherefore hauing lear-
ned of him the true philosophie, at the commandement of his parents he returned vnto his
natiue countrey. Being a lay man he wrought many miracles, he cured the sicke, he chased
deuils away by his epistles, he conuerted the Gentiles and Ethnicks vnto the faith, not
only with words, but with deeds of far greater force. *Pamphilus Martyr* made mention of
him in his bookes written in the defence of *Origen*, where the oration of Gregorie in the praise
of *Origen* is laid downe in writing. To be short, there were foure Gregories: first this aunci-
ent father, the disciple sometimes of *Origen*, next Gregorie Nazianzen, thirdly Gregorie the bro-
ther of Basil, and the fourth of Alexandria, whom the Arians after the exile of *Athanasius* chose
to their bishop. Thus much of these men.

Gregorie b.
of Neocæ-
rea
Gregorie b.
of Nazian-
um
Gregorie, the
brother of
Basil.
Gregorie b.
of Alexandria
an Arian.

CHAP. XXIII.

The originall of the Nouatian hereticks, and how that as many of them as inhabited
Phrygia, celebrated the feast of Easter after the Iewish manner.

Cap. 28 in
the Greeke.

About that time the Nouatians inhabiting Phrygia, changed the daies appointed by the
councell of Nice for the celebration of Easter, but how that came to passe I will de-
clare as sone as I haue layd downe the cause & originall why so severe a censure of the
Nouatian church preuailed so much with the Phrygian and Paphlagonian nations. *Nouatus*
the priest seuered himselfe from the church of Rome, because that *Cornelius* the bishop recei-
ued into the communion after repentance, the faithfull that fell from the church, and had
sacrificed vnto Idols in the persecution vnder *Decius* the Emperour. When he had deuined
himselfe from the church for the aforesaid cause, first he was made bishop by such bishops as
were of his opinion: next he wrote epistles vnto all churches euery where, that they should
not receiue as meete partakers of the holy mysteries, such as had sacrificed vnto Idols, but
exhort them vnto repentance, referring the forgiveness and remission vnto God, who is of
power and authoritie sufficient to remit sinne. When the letters were brought into euery
prouince, euery one iudged thereof as pleased him best. Because *Nouatus* had signified that
such as after baptisme committed a sin vnto death, were not afterwards to be admitted vnto
the communion, the publishing of y^e canon seemed vnto some too severe, vnto others but right &
reason, available also for y^e direction of godly life. When this controwersie was tolled to & fro,
y^e letters of *Cornelius* were sent abroad, signifying y^e there remained hope of pardon for such as
had sinned after baptisme. They both wrote contrary letters, & conveyed them vnto the churches
abroad. And whilest both went about to confirme his opinion with testimonies of holy
Scripture,

The Phrygi-
ans.
Scythians
Thracians.
Paphlagoni-
ans.

Adultery ab-
hominable.

A Conncell
of Nouatian
bishops held
at Pazum, a
peeling vil-
lage, where
contrary to
the Nicene
Council they
keepe Easter
with the
Iewes.

Cap. 29. in
the Greeke.

Damasus b.
of Rome.

Vrsinus a
Deacon of the
church of
Rome, aspi-
red vnto the
bishoprick.

Cap. 30. after
the Greeke.

Scripture, every man (as the maner is) looke where affection led him, there he addresse him-
selfe. For such as were giuen to sinne, toke occasion by the liberty & fauour that was granted
them, went forwarde headlong into euery shamefull crime. The Phrygians are a nation farre
more temperate and modest then others, for they shew are very sober. The Scythians and
Thracians are hotter and more prone vnto anger. For they that are nearer vnto the rising of
the sunne, are set more vpon lust and concupiscence. The Paphlagonians and Phrygians are
inclined to neither of these perturbations. For at this day they vse no running at tilt,
no such warlike exercise, neither do they vse to pastime themselves with spectacles and stage
playes. Wherefore these kind of men in mine opinion, draw neerer vnto the right and disposi-
tion of *Nouatus* letters. Adulterie is counted among them for a detestable and horrible sinne.
It is well knowne that the Phrygian and Paphlagonian trade of life is farre modest, and
more chaste and continent then any other hereticall sect whatsoener. I coniecture that they
shot at the same modest trade of life, which inhabited the west parts of the world and leant
to *Nouatus* opinion. *Nouatus* himselfe though he varied from the church of Rome, by reason
of a certaine seuerer trade of lining: yet altered not he the time appointed for the celebration
of Easter. For he alwaies obserued the custome of the west churches, and celebrated it as they
did. For such as liue there since they were Christians kept alwaies that feast after the Equi-
nodiall spring. And though *Nouatus* himselfe was put to death in the persecution vnder *Val-*
erianus: yet such as in Phrygia are so called of him, though they be fallen from the faith of
the Catholike church, were licenced to become partakers of his communion, at what time
they altered the celebration of Easter day. For in the village Pazum, where the springs of the
flou Sangarius are found, there was a counsell summoned of few, and the same very obscure
Nouatian bishops, where they decreed, that the maner and custome of the Iewes, who kept the
daies of unleavened bread, was to be obserued, & that the time appointed by them was not
to be broken. This haue we learned of an old man who was a priests sonne, & present at the
Counsell with his father: whereat *Agellus* the Nouatian bishop of Constantinople was not,
neither *Maximus* of Nice, nor the Nouatian bishop of Nicomedia, neither the bishop of Co-
rinth, who was of the same opinion with the rest: for these were they that chiefly lab-
oured the canons of the Nouatian churches. These things were of old in this sort. Not long
after because of this Counsell (as it shall be shewed in another place) the Nouatian church
was deniued within it selfe.

CHAP. XXIII.

Of Damasus bishop of Rome, and Vrsinus his Deacon, and of the great stirre
and slaughter that was at Rome because of them.

Now let vs retorne vnto the affaires of the West that were done at the same time.
When the Emperour *Valentinianus* lead a peaceable and quiet life, molesting no him of
sect: *Damasus* succeeded *Liberius* in the bishopricke of Rome, at what time the quiet
state of the Romane church was wonderfully troubled, the cause as I could learne, was as
foloweth. *Vrsinus* Deacon of that church, in the vacancie of the See, made sute for himselfe
gainst *Damasus* to be chosen bishop. Who seeing that *Damasus* was preferred, & himselfe put
backe, seeing also that al his canuasse was to no purpose, fel from the church to raising of pry-
uate & particular conuenticles, and perswaded certaine base & obscure bishops to consecrate
him bishop. Wherefore they created him not in the open church, but in an obde corner of the
cathedral church called Sicon. This being done, the people was all on an vpproze. The mu-
lts was not touching the faith or heresie, but whether of them both by right should be
bishop. The heat of thronging multitudes was so grieuous, and the contention so great, that
it cost many their liues. For which schisme and rebellion many both of the laitie and cler-
gie were grievously tomented by the commandement of *Maximianus* the gouernour, and so
was *Vrsinus* foiled, and the enterprizes of his faction suppressed.

CHAP. XXV.

After the death of *Auxentius* the Arian Bishop of Millaine, when there arose a great schisme
about the election of a bishop, the which *Ambrose* Lieutenant of that prouince
suppressed, he himselfe by the voyce of all that were present, and by the
consent of the Emperour *Valentinianus* was chosen Bishop.

ABout that time another strange act fell out at Millaine. When *Auxentius*, whom the Arians chose to be bishop of that sea departed this life, as was there on an hyppoze about the election of a bishop, and great strife there was, whilst that some would preferre this man, some other that man vnto the bishopricke. The tumult being raised, *Ambrose* Lieutenant of the citie, who also was a Consul, fearing greatly lest that schisme would breed mischief in the city, came purposely into the church for to appease the sedition. After that his presence had prevailed very much with the people, after that he had giuen them many notable exhortations, after he had mitigated the rage of the heady and rash multitude: all on a sodaine with one voice and with one mouth nominated *Ambrose* to their bishop. For in so doing there was hope that all would be reconciled, and that all would embrace one faith and opinion. The bishops that were present, thought verily that the vniforme voice of the people was the voice of God himselfe. Wherefore without any further deliberation they take *Ambrose* and baptize him (for he was a Catechumenist) and stall him bishop. But when *Ambrose* came willingly to the baptizme, yet denyed utterly he would be bishop, they make the Emperour *Valentinianus* prynto their doings. He wondering at the consent & agreement of the people, supposed that which was done to be the worke of God himselfe, and signified vnto the Bishops that they should obey the will of God, and commanded they should create him Bishop: for God rather then men preferred him vnto this dignitie. When *Ambrose* was thus chosen bishop, the citizens of Millaine, who also sometime were at discorde among themselves, thenceforth embraced peace and vnitie.

S. Ambrose was chosen bishop of Millaine an. Dom. 378.

CHAP. XXVI.

Of the death of *Valentinianus* the Emperour.

Cap. 31. after the Greeke.

After the aforesaid stirre was ended, when the Sarmatians assaulted the Romaine dominions, the Emperour raised great power, and made expedition against them. The barbarians vnderstanding of this, and foreseeing their owne weakenes, that they were not able to encounter with so great a power, sent embassadours vnto the Emperour, craving of him that he would ioyne with them in league, and establish peace betwene them. As soon as the embassadours had presented themselves befoze him, he seeing that they were but abjects and rascals, demanded of them: What, be the rest of the Sarmatians such men as you are? When the Embassadours had answered: Yea O Emperour, thou seest the chiefest of the Sarmatians befoze thee, *Valentinianus* was wonderfully incensed against them, and brake out into vehement language: that the empire of Rome had il lucke to fall into his hands, vnder whose raigne so beggerly and so abject a kind of barbarians could not quiet and content themselves with safety within their owne bounds, but they must take armes, rebell against the Romaine empire, and so boldly proclaim open war. He strained himself so much in exclaiming against them, that he opened euery veine in his body, and brake the arteries asunder. Whereof there gushed out such a streame of blood, that he died in the Castell commonly called *Bergitum*, in the third Consulship of *Gratianus*, together with *Eccerius*, the sixteenth of Nouember. He liued foure and fifty yeares, and raigned thirtene. The first day after the decease of *Valentinianus*, the souldiers of Italy proclaimed emperour *Valentinianus* the yonger, so called after his fathers name, who was of very tender yeares, at *Aconicum* a citie in Italy. The rest of the Emperours vnderstanding of this, tooke the matter very grienously, not because *Valentinianus*, who was brother to the one, and brothers sonne to the other, was chosen Emperour, but because he was appointed without their consent, vnto whom it belonged to create him Emperour. But both gaue their consents that he should be Emperour, and thus was *Valentinianus* the yonger set in the Imperiall seate of his father. We haue to learne that this *Valentinianus* was got vpon *Iustina*, whom his father married so; all that *Seneca* his first wife was aliue, and for this cause, *Iustus* the father of *Iustina*, who a good while ago in the raigne of *Constantius* the Emperour was Lieutenant of Picenum, saw in his sleepe that his right side was deliuered of the Imperiall purple robe. When that he awoke, he told his dreame to so many, that at length it came to the Emperour *Constantius* eare. He thereby was giuen to coniecture, that there should one be borne of *Iustus*, which should be Emperour, and therfore he sent from him that should dispatch *Iustus* out of the way. Wherefore *Iustina* now bereaued of her father, continueth a virgine. In proceesse of time she became acquainted with *Seneca* the Emperesse, and had often conference

Valentinianus dyed Anno Dom. 380.

with her. When that there grew great familiarity betwene them, they vsed both one bath to baine themselves. *Seneca* seeing the beantie of this virgine as she bained her selfe, was wonderfully in loue with *Iustina*. He told the Emperour what a goodly maide she was: that the daughter of *Iustus* passed for beantie all the women in the world: that she her selfe, though she were a woman, yet was wonderfully enamored with her swete face. The Emperour printing in his heart the words which seemed onely to pierce but the eare, deuised with himselfe how he might compass this beautifull *Iustina* to his wife, not vnnorring *Seneca*, vpon whom he had gotten *Gratianus*, whom also he made Emperour a little before. Wherefore he made a law, that as many as would might lawfully haue two wiues, and proclaimed it throughout euery citie. When the law was proclaimed, he took *Iustina* to his second wife, vpon whom he got *Valentinianus* the yonger, and three daughters, *Iusta*, *Grata*, and *Galla*. Of the which, two led their lines in virginity, the third, *Galla* by name, was married to *Theodosius Magnus*, on whom he got his daughter *Placidia*. For he got *Arcadius* and *Honorius* of *Placidia* his former wife. But of *Theodosius* and his children in another place.

A wicked law.

Cap. 33. after the Greeke.

CHAP. XXVII.

After that *Themistius* the Philosopher had made an Oration in the hearing of *Valens*, the Emperour relented from persecuting of the Christians and how the Gothes in the time of *Valens* embraced the Christian faith.

Valens making his abode at Antioch, though he warred but litle with forrein nations, (for the barbarians kept themselves within their bounds) yet pursued he continually such as held the faith of *One substance*, and ceased not dayly to inuent new devices and strange torments, wherewith he might plague them: until that his fierce and cruel mind was somewhat mitigated with the Oration which *Themistius* the Philosopher pronounced before him: where he admonished the Emperour not to maruel though the Christians varied among themselves in religion: that if Christianity were compared with infinite multitudes of opinions reigning among heathen Philosophers (for there were about three hundred opinions, and great dissention about rules and precepts, whereunto euery sect necessarily addicted themselves) it would seme but a very small thing: and that God would let forth his gloze by the diuersity and discord in opinions, to the end euery one might therefore the more stand in awe of his maiesty, because it was not easie for euery one to know him perfectly. Although he began to be somewhat the meeker after these and other such like persuasions which the Philosopher vsed, yet laid he not aside all his venimous spite and anger: for in steede of death he punished the cleargie men with exile and banishment, so long, until that his mischieuous enterprize was stopped vpon such occasion as followeth. The barbarians inhabiting beyond *Istrum*, called Gothes, by reason of ciuill warres, were diuided into two parts: the one side was led by *Phritigernes*, the other by *Athanasius*. When that *Athanasius* seemed to get the vpper hand, *Phritigernes* fled for aide against the enemy vnto the Romaines. *Valens* the Emperour vnderstanding of this, commanded the souldiers of *Thracia* to aid the one side against the other. The souldiers putting the enemy to flight, foiled *Athanasius* and got the victorie. Which was a cause that many of the barbarian nations receiued the faith of *Christ*. For *Phritigernes* to requite the Emperours curtesie shewed vnto him, embraced his religion, and perswaded his subiects to the same. Wherefore many Gothes, who then addicted themselves vnto the Arian opinion, partly for to feed the Emperours beine, and fully to please him, neuer left it vnto this day. When also *Ulphilas* Bishop of the Gothes found out the Gotthicke letters, and as soone as he had translated holy scripture into that tongue, he determined with himselfe, that the barbarians should learne the blessed word of God. Immediately after that *Ulphilas* had instructed in the Christian religion, as well y^e faction of *Athanasius* as the followers of *Phritigernes*, *Athanasius* tormented grievously many that professed the Christian faith, as if his countrey lawes and ordinances had bene corrupted by their meanes: so that diuers barbarians of the Arian sect then suffered Martyrdom. *Arian* because he could not withstand the errour of *Sabellius* the Affricke, fell from the right faith, saying that the Sonne of God was but lately created: but these men receiuing the Christian faith with simplicitie of minde, liked not to spend their lines in the quarrell. Thus much of the Gothes conuerted as afore vnto the faith of *Christ*.

Ulphilas translated the Bible into his own tongue.

The difference betweene Arian and the Arian Gothes.

CHAP.

CHAP. XXVIII.

How the Gothes being driven out of their owne countrey fled into the Romaine dominions, who being entertained of the Emperour, fell out to be the overthrow of the Empire, and the destruction of the Emperour himselfe, and how the warres with the Gothes wrought quietnesse to the true Christians.

Cap. 34. after the Greeke.

In a short while after, the aforesaid barbarians being reconciled and at one among themselves, were overcome by other barbarians their own neighbors called Hunni, and driven out of their owne countrey, so that they were faine to fly unto the Romaine Empire, they croched unto the Romaines, and protested loyalty and subiection. *Valens* hearing of this, not foreseeing what was like to ensue thereof, commanded they should courteously be entertained, and herein onely shewed himselfe clement. Wherefore he appointed them certaine countries of Thracia to inhabite, and thought himselfe happy for their coming. He thought to have of them at hand alwayes ready an exercised army and speedy host against the enemy: Whosoever that the barbarian garde would be a greater terror unto adversary then the Romaine souldier. Whenceforth he neglected the training of Romaine souldiers in seates of armes, and set at nought old weather beaten warriors, valiant and contagious captaines. In stead of the souldiers which were mustered and picked throughout every village of the severall provinces, he required money, commanding that for every souldier they should pay fourscore crowns. This he did when that he had first released them of their tribute. This was the original cause that the Romaine affaires prospered not in a long time after. For the barbarians now possessing Thracia, and enjoying with ease and security the Romaine province, were immoderately puffed up and swolne with prosperity: they took armour against the Romaines which had bin their deare friends, and benifted them diversly: they began to overrun and destroy all the countries about Thracia. When *Valens* heard of this, it was high time for him to leave crilling of the true christians, and to turne himselfe unto these rebels. Now mused he, and cast doubts with himselfe, immediately he left Antioch and got him to Constantinople. By this meanes the heat of persecution kindled against the Christians was wholly quenched. When also died *Euzoius* the Arian bishop of Antioch, the first Consulship of *Valens*, and the first of *Valentinianus* the younger: in whose roome *Dorotheus* succeeded.

Cap. 35. in the Greeke. Thus dealt the Saxons with the Brittaines.

CHAP. XXIX.

How the Saracens under the raigne of *Mania* their Quene, took one *Moses* a Monke a godly and a faithfull man to their bishop, and embraced the Christian faith.

Cap. 36. after the Greeke.

When the Emperour had left Antioch, the Saracens who before time were fellows, friends, & in league with the Romaines, then first began to rebell: being governed & guided by a woman called *Mania*, (whose husband had departed this life a little before) they took arms against them. Wherefore all the provinces of the Romaine dominions that lay toward the East had then wholly bene overrun by the Saracens, if the divine providence of God had not withstood their enterprises. The meanes werethese. *Moses* a Saracen borne, led in the desert the monastical trade of life: for his zeale and godlines, for his constant faith, for the strange miracles wrought by him, he was famous among all men. *Mania* quene of the Saracens required of the Romaines this *Moses* to be her bishop, & in so doing she would cast off arms, and toyne in league with them. The Romaine captaine hearing of this, thought themselves happy if peace were concluded upon such a condition: and laying all delays aside, they commanded it should be so done. *Moses* therfore was taken from the wilderness and sent to Alexandria for orders. When *Moses* was come in the presence of *Lucius* who then governed the churches of Alexandria, he refused to receive orders at his hands, reasoning with him in this sort: I thinke my selfe unworthy of the priestly order, yet if it be for the profit of the common weake that I be called unto the function, truly thou *Lucius* shalt never lay hand upon my head. For thy right hand is imbued with slaughter and bloodshed. When *Lucius* said againe that it became him not so contumeliously to revile him, but rather to learne of him the precepts of christian religion, *Moses* answered: I am not come now to reason of matters of religion, but sure I am of this, that thy horrible practices against the brethren prone thee to be altogether void of the true principles of Christian religion. For the true Christian striketh no man, revileth no man, fighteth with no man: for the servant of God should be no fighter.

Moses the Monke reasoned thus with *Lucius* the Arian Bishop.

fighter. But thy deeds in killing of some, thzotwing of others to wild beasts, burning of some others, do cry out against thee: yet are we ever surer of the things we see with our eyes, then of those we heare with our eares. When *Moses* had uttered these and other such like sayings, his friends brought him vnto a certain mountain to be made priest of such as were there rebeld. After that *Moses* had thus bin consecrated, the Saracen war ended. *Mania* thenceforth was in league with the Romaines, and married her daughter to captaine *Victor*. Thus much of the Saracens.

Cap. 37. after
the Greeke.

CHAP. XXX.

When *Valens* was gone from *Antioch*, the Catholikes throughout the East, specially of *Alexandria*, thrust out *Lucius*, and placed *Peter* in his roome, who came with the letters of *Damasius* Bishop *Rome*.

ABout that time, as soone as *Valens* had left *Antioch*, as many as were tossed with the grievous storme of persecution, specially at *Alexandria*, were comforted exceedingly and greatly refreshed, because that *Peter* was come thither with letters of *Damasius* bishop of *Rome*, confirming both the religion of *Moses* & the creation of *Peter*. The people bolting themselves vpon the sight of these letters, thrust *Lucius* out of the bishoprick, and placed *Peter* in his roome. *Lucius* being deposed got him in all the hast to *Constantinople*: *Peter* prolonging his life but a short time died, and left his brother *Timothee* to succeed him in the bishopricke.

CHAP. XXXI.

After the returne of *Valens* into *Constantinople*, being reuiled of the people because of the Gothes, left the city and went against the barbarians. He ioyned with them at *Adrianopolis* a city of *Thracia*, and was slaine the fiftieth yeare of his age, & the sixteenth of his raigne.

THe Emperour *Valens* entring into *Constantinople*, in his first Consulship, & the second of *Valentinianus*, the thirtieth of May, found the citizens in great heavinesse. For the barbarians who lately had overrun *Thracia*, now began to set vpon the suburbs of *Constantinople*, because there was then no power prepared to repell their violence. When the barbarians were come nigh vnto the wals, the city was wonderfully sorry, they lamented their case, & forthwith they stept vnto the Emperour, & charge him that he entertained within his owne dominions, such as now were ready to cut his owne throte: they blame him that he withstood them no sooner: they condemned him because he proclaimed not open warres against them. As they run at tilt, & exercised such warlike & triumphant pastime, all with one consent ran vnto the Emperour & cried out against him, that he had set such exercise at nought, saying: giue vs armoz & we our selues will deale with them. While they exclaim in this sort, the Emperour began to boile within himselfe for anger, he left the city the eleventh of June, thzreatning them, that if he returned home againe safe & sound, he would plague the citie of *Constantinople*, partly because they reuiled him, & partly also for the treason they committed against the Empire, in aiding the rebell *Procopius*. When he had thzreatned he would utterly destroy the city, make it even with the ground, turn it to arrable land, for the plough to passe through the bowels therof: he took his voyage against the barbarians, made them recoil farre from the citie: he dyane them as farre as *Adrianople* a city of *Thracia*, lying in the confines of *Macedonia*. As he ioyned there with the enemy he was slaine the ninth of August, and the aforesaid Consulship, the fourth yeare of the 289. Olympiade. Yet some say, that as he fled into a certaine village, the which was set on fire by the barbarian enemy, he was burned to ashes. Some other say he thzew aside the imperiall robe, & thrust himselfe among the throng of footmen, & when the horsemen had yielded without any great fighting, the footmen after the breaking of the array, as they stood confusely to haue bene all slaine, the Emperour after thzotwing away of the princely habit, when none could discern who he was, also to haue laine among them unknowne. He departed out of this life the fiftieth yeare of his age, after that he had raigned thirtene yeares together with his brother, and thze peares after his decease. This booke continueth the history of sixtene yeares.

Anno Dom.
391.

The end of the fourth booke of Socrates.

THE FIFTH BOOKE OF THE ECCLESIASTICAL HISTORIE OF SOCRATES SCHOLASTICVS.

The Proöme.

BEfoze we enter into the discourse of our fift booke of ecclesiastical history, we desire the reader to be admonished not to blame vs, for that our speciall dylt being to deliuer to posterity in writing the ecclesiasticall affaires, we haue also (as farre forth as we could learne) mingled therewithall battels and bloody warres, at seuerall times waged in sundry parts of the world. For this haue we done for diuers causes. first that things done in wars might come to knowledge of posteritie: secondly lest the Reader by continuall consideration of the Bishopps affaires, and their practices euery where one against another, should be overcome with tediousnes: but chiefly that it may appeare, how when the common weale hath bene tossed and turmoiled with troublesome dissention and discord, the Church of God likewise (as infected with the same contagious disease) hath bene altogether out of quiet. For whosoener with diligent obseruation wil remember the aforesaid times, without doubt he shal perceiue, when the common weale was on hurliburly, the Church in like sort was shaken with the stormes of aduersity. For either he shall find that both at one time were out of quare, or that the ones misery ensued immediatly after the others misfortune: and sometime when the church began to vary about religion, the common wealth immediatly folowed after with rebellion, and some other times on the contrary: so that I am easily brought to beleue, that the interchangeable course of these calamities, cometh not to passe by hap hazard, but by reason of our horrible sinne: that these mischiefes are sent in steade of punishments: or as the Apostle writeth: Some mens sins are open before hand, hastening before vnto iudgement, & in some they follow after. For the aforesaid causes we haue mingled tempoꝝall with ecclesiasticall, prophane with diuine stories. And though we could not attaine vnto the knowledge of such battels as were waged in the raigne of *Constantine*, by reason it is so long ago: yet haue we enterlated such as befell since that time, as well as we could learne of aged and long liued men. We haue therefore throughout our history made mention of the Emperours, because that since they beganne to embrace Christian religion, the Ecclesiasticall affaires seemed very much to depend of them: so that the chiefest Councils were in times past and are at this day summoned by their consent and procurement. We haue therefore also remembered paganism and the Idolatrical service of the Ethnicks, because it wonderfully molested the quiet state of the Catholicke Church. Thus much I thought good to lay downe by way of preface: now to the history.

CHAP. I.

How that after the death of Valens when the Gothes marched towards Constantinople, the city went out to meete them together with a few Saracens, whom Mania the Queene had sent to aide them.

When the Emperour *Valens* was dispatched out of the way in such sort as no man was certaine of, the barbarians marched apace towards the wals of Constantinople, and began to destroy the suburbs thereof. The people being moued with this, went forth of their owne accord to withstand the barbarian enemy, and euery one took that weapon which came first to his hand. *Dominica* the Emperesse gaue hye vnto euery one that went forth to battell, out of the Emperours treasury, as the covenant was with the soldiery. *Mania* also the Queene of the Saracens (of who we spake a litle befoze) being in league with the Emperesse, sent of her subiects to aide them. Thus the people gaue them battell, and dꝛone backe the barbarians farre from the citie.

CHAP. II.

How Gratianus the Emperour called home from exile the godly Bishops, banished the Hereticks, and made Theodosius his fellow Emperour.

Anno 383.

Theodosius
was Emperour
together with
Gratianus &
Valentinianus
the yonger.

Gratianus governing the Empire together with Valentinianus the yonger, condemned the cruelty which his uncle Valens practised against the Christians: called home again such as he had exiled: made a law that every sect and opinion should thenceforth freely without any molestation frequent their wonted assemblies, except the Eunomians, Photinians and Manichees. And when he foresaw that the Romaine Empire daily diminished, and the barbarians waxed strong, & multiplied exceedingly, and that he stood in great need of a valiant and worthy man to governe the common wealth, he ioyned with him Theodosius, a noble man of Spaine, trained up in seates of armes, one that was by the unifoꝛme consent and common voice of all men thought fit to rule, yea before Gratian himselfe was created Emperour. He proclaimed him Emperour at Sirmium a city of Illyriam, in the Consulship of Ausonius and Olybrius, the sixteenth of Ianuary, and diuideth with him the charge of the battel against the barbarians.

CHAP. III.

Of the Bishops which then governed the Church.

Damasus.
Cyrill.
Dorotheus.
Paulinus.
Meletius.
Lucius.
Timothee.
Demophilus.

At that time Damasus the successor of Liberius was Bishop of Rome, and Cyrill of Ierusalem. The Church of Antioch as I said before was divided into three parts. For Dorotheus the Arian bishop which succeeded Euzoim, governed the Arian churches, the rest were partly vnder Paulinus and partly vnder Meletius who then was lately come from exile. Of the Churches of Alexandria, the Arians were vnder Lucius who then was a banished man: such as embraced the faith of One substance had Timothee the successor of Peter to their Bishop. The Arian Church at Constantinople had Demophilus to their Bishop, who was chosen immediately after the decease of Eudoxius. But they that detested his doctrine and opinion, frequented private conventicles.

CHAP. IIII.

How the Macedonians who a little before sent legats vnto Damasus Bishop of Rome for the establishing of the faith of One substance, fell againe into their former error.

A councill
of Macedo-
nians,

The Macedonians though after their embassie sent vnto Liberius, they had communicated a good while throughout every church without difference and exception, with such as cleaved from the beginning vnto the Nicene Creed: yet when the Emperour Gratian gave liberty vnto every sect to frequent their seuerall assemblies, they seuered themselves from the Church. Wherefore after that a company of them had met at Antioch in Syria: they decreed that henceforth so altogether the clause of One substance should neuer be received: and that they ought no more to communicate with the professors of the Nicene faith. But their wavering mind attained not vnto so prosperous a successe as they hoped it would: so many of their own sect, seeing that they did say and vn say, that they ratified and abrogated the selfe same constitution, condemned them in their own opinions, fell from them, and embraced the faith of One substance.

CHAP. V.

Of the stirre at Antioch by reason of Paulinus and Meletius: how that Gregory Bishop of Nazianzum by the consent of all the Catholicke Bishops was translated vnto the see of Constantinople.

At Antioch in Syria about that time there was raised a great tumult & sedition about Meletius, the occasion was as followeth. We said before how that Paulinus Bishop of Antioch because he was a graue and a godly father was not exiled: that Meletius was first called home from banishment in the raigne of Iulian, afterwards being exiled by Valens, returned in the time of Gratian. After his returne into Antioch he found Paulinus so old that he seemed ready to lye in his graue. Immediately all the friends of Meletius endeouored to ioine him fellow bishop with Paulinus. When Paulinus affirmed it to be contrary vnto the canons of the Church, that any being created of Arian Bishops should be made colleague in any Bishopricke,

shopricke, the people endeuored to compasse it by force. In the end they make preparation to kill him Bishop in a certaine Church of the suburbs. When it was done, all the citle was on an uprore. In proceſſe of time the people were reconciled vpon ſuch conditions as follow. All that ſtood for the Biſhopricke were ſix in number, whereof one was *Flavianus*. Theſe being called together, they bound with an oth that none of them ſhould aſpire vnto the biſhopricke during the liues of *Paulinus* and *Meletius*, and when either of them departed this life, the biſhopricke ſhould remaine vnto the ſuruiuer of them both. When the oth was miniſtered, the people were quiet, and thenceforth made no ſtirre at all. The fauozers of *Lucifer* were offended with this manner of dealing, and fell from the Church becauſe that *Meletius* being ordered of the Arians was admitted to the gouernment of that ſea. At that time when the affaires of Antioch were thus out of frame, *Gregorie* by vniſorme conſent of all the Catholike biſhops was translated from the Biſhopricke of Nazianzum vnto the ſea of Conſtantinople. When *Meletius* got him in all the haſt to Conſtantinople.

CHAP. VI.

How *Theodoſius* the Emperour, after the foiling of the barbarians, came to Theſſalonica, where being ſicke he was baptized of *Aſcholius* the Biſhop.

By that time *Gratianus* and *Theodoſius* had gotten the victorie of the barbarians, where vpon *Gratianus* immediatly made expedition into France, becauſe the Germanes had deſtroyed part of that countrey: but *Theodoſius* after the erection of the ſigne, in token that the enemies were vanquiſhed, made haſt towards Conſtantinople, and came to Theſſalonica. There falling into a dangerous diſeaſe, he was very deſirous of baptiſme, for of old he was trained vp in Chriſtian religion, and addicted himſelfe wholly vnto the faith of One ſubſtance. Being ſo ſicke and ſpeeding to baptiſme, he gave charge that the biſhop of Theſſalonica ſhould be ſent for to miniſter the ſacrament. Being come, firſt he demaunds of the biſhop what faith he was of: When the biſhop made anſwer, that the opinion of *Arius* prevailed not throughout Illyrium, & that the new found inuention of his peſtilent brain was not planted in the churches of that countrey, but that al the Chriſtians throughout thoſe coaſts retained and euer obſerued that autentike and ancient faith deliuered of the Apoſtles, and confirmed by the councell of Nice: the Emperour with willing mind was baptized of *Aſcholius*, for ſo was the biſhop called. A few daies after being ſomewhat recovered, he went towards Conſtantinople the foure and twentieth of Nouember, in his firſt Conſulſhip and the fiſt of *Gratianus*.

CHAP. VII.

How that *Gregorie Nazianzen* vnderſtanding that diuers Biſhops did ſtomacke him, reſuſed the biſhopricke of Conſtantinople. The Emperour ſent vnto *Demophilus* the Arian Biſhop, that either he ſhould ſubſcribe vnto the faith of One ſubſtance, or depart the ciſe, the which he did.

Gregorie being then translated from the city Nazianzum, gouerned a certain little church within the wals of Conſtantinople. Vnto the which the Emperour afterwards annexed a goodly temple, and called it the reſurrection. *Gregory* a famous man excellling in vertue and godlines all that flouriſhed in his time, when he perceined that ſome did murmur and objected vnto him that he was a ſtraunger and a ſozreiner, although he reioyced at the Emperours coming, yet reſuſed vtterly to continue longer at Conſtantinople. The Emperour ſeeing the church out of ſquare, endeuored with all meanes poſſible to reduce it vnto peace, to eſtabliſh vnitie, and to enlarge the churches. Wherefore immediatly he giueth *Demophilus* the Arian biſhop to vnderſtand his pleaſure, and in plaine wordes demaundeth of him whether he would embrace the Nicene Creede, ſet the people at vnitie, and embrace conoord himſelfe. When he reſuſed ſo to do, the Emperour ſaid vnto him: if thou reſuſe to embrace peace and vnitie I command thee to auoid the Church. *Demophilus* hearing this, & knowing that it would not ſo for him to withſtand the ſentence of the higher power, aſſembled together a great multitude in the church, ſtood vp in the miſt, and brake out into theſe wordes: Brethren, it is written in the Goſpell, If they perſecute you in one city, fly into another. In ſo much that the Emperour baniſheth vs the churches: I would haue you know, that to morrow you muſt meet

Sozomenus lib. 7. cap. 5.
ſaith that the Church was called the reſurrection, becauſe the faith which of a long time ſeemed to be ſuppreſſed by the Arians for dead, was then reuued.

Mat. 10.

together out of the city. When he had made an end of speaking he went forth. He understood not that such as fly that trade of life which wooblings follow (for so must we take the words of the Gospel) must take the higher Jerusalem: but he meant it otherwise, and therefore raised conventicles without the walls of the citie. There departed together with him *Lucius*, who as I said before was banished Alexandria, enjoined to live in exile, and then led his life at Constantinople. Wherefore the Arians which held the churches for the space of forty years, refusing the unity and concord which *Theodosius* the Emperour exhorted them unto, departed the city in the first consullship of *Gratian* and the first of *Theodosius* the first and twentieth of November. Then such as were of the faith of *One substance* came in their romes, and took possession of the Churches.

CHAP. VIII.

Of the hundred and fifty Bishops which at the commandement of the Emperour Theodosius met at Constantinople, their decrees, and how they created Nectarius bishop of that see.

The councill
of Constanti-
nople An.
Dom. 385.

The Emperour without long deliberation summoned a council of such bishops as were of his faith, to the end the canons of the Nicene Council might be confirmed, & a bishop chosen of Constantinople. And in hope to reconcile the Macedonians with the Bishops which embraced the faith of *One substance*, he cited all the bishops of the Macedonian see. Wherefore there met there of them which embraced the Nicene Creed, *Timotheus* Bishop of Alexandria: *Cyrillus* bishop of Jerusalem, who then after his recantation addicted him wholly unto the faith of *One substance*: *Meletius* who was called thither in a while before to the calling of *Gregory Nazianzen*: *Ascholius* Bishop of Thessalonica, with many others, to the number of a hundred and fifty bishops. The chiefe of all the Macedonian bishops was *Elenus* Bishop of Cyzicum, and *Marcianus* bishop of Lamplacum. The number of that sect came to thirty six, whereof y greater part came out of Hellepont. The Councell met together in y consullship of *Encharides* and *Euagrius* in the moneth of May. The Emperour together with the Bishops of his opinion first used all meanes possible with *Elenus* and the rest of the Macedonians for to reconcile them unto the Catholike church: they not onely bzing them in remembrance of the embassie which *Eustathius* together with many others did in their names to *Liberius* late bishop of Rome, but also that not long before without exception they communicated thorough out every church with such as professed the faith of *One substance*: and that they behaved themselves neither godly, nor religiously, sithence that aforeset time they ratified the selfe same opinion and faith with them, if now again they endeavored to overthrow such things as they had advisedly decreed before. But neither admonition nor reprehension would prevaile with them. They said flatly, rather then they would subscribe unto the faith of *One substance*, that they would hold with the Arians. When they had made this answer, they left Constantinople, and sent their letters abroad into every city, that they should in no wise consent unto the faith of the Nicene Councell. The bishops that were of the other side continuing at Constantinople, consulted together about the election of a bishop. For *Gregory* (as I said before) had refused that see and returned to Nazianzum. There was at that time one *Nectarius* of noble linage, whose ancestors had bene Senators, a man he was of good life and godly conversation, who though he were by office a Prætor, yet the people chose him their bishop: in the end, by the consent of a hundred and fifty bishops then present, he was staled bishop of Constantinople. When was it decreed, that the bishop of Constantinople should have the next prerogative after the bishop of Rome: the reason was, because that city was called New Rome. Again they ratified the faith of the Nicene Council: they denide provinces, and ordain Patriarches: they decreed that no bishop shall leave his owne diocese and intermeddle with foreign churches, for unto that time by reason of the great heat & storme of persecution it was sufferable at every ones choice and liberty. *Nectarius* Bishop of Constantinople had that great city together with all Thracia allotted to his iurisdiction. The Patriarchship throughout Pontus was assigned unto *Helladius* bishop of Cæsarea in Cappadocia after *Basil*: unto *Gregorius* the brother of *Basil* beset Nyssa a city also in Cappadocia: and unto *Otreius* the bishoprick of *Meletina* in Armenia, *Amphilochius* bishop of Iconium and *Optimus* bishop of Antioch in Pisidia take the Patriarchship of Asia. The province of Egypt fell unto *Timothee* bishop of Alexandria, *Pelagius* bishop of Laodicea, and *Diodorus* bishop of Tarsus are appointed over the Eastern dioces,

Nectarius
chosen by the
councell bi-
shop of Con-
stantinople.
The canons
of the coun-
cell held at
Constantino-
ple.

referring the prerogative of honoꝝ vnto the church of Antioch, the which then presently they granted vnto *Meletius*. They decreed moreover that if necessity did so require, a prouinciall synod should determine prouinciall affaires. The Emperour gaue his assent vnto all the aforesaid, and thus the Councell was dissolved.

The institution of prouincial councels.

CHAP. 11.

How the Emperour Theodosius caused the corps of Paulus late Bishop of Constantinople to be brought from exile with great honors what time Meletius Bishop of Antioch departed this life.

ABout that time the corps of *Paulus* the bishop (whom as I said before *Philip* the emperours Lieutenant through the procurement of *Macedonius* sent to exile, and caused him to be killed at Cuculum a city of Armenia) was conveyed by the emperours commandment from Ancyra to Constantinople, and there receiued with great honoꝝ in the church which beareth his name vnto this day: the which church was vnto that time frequented of the *Macedonians*, who seuered themselves from the *Arians*, but then were thrust out by the Emperour, because they refused to be of his faith and opinion. At that time *Meletius* bishop of Antioch fell sicke and died; *Gregory* the brother of *Basil* preached at his funerall. His corps was caried of his familiar friends into Antioch, and there interred. Again the fauozers of *Meletius* would not be vnder *Paulinus* iurisdiction, but chose *Flavianus* to their Bishop in the roome of *Meletius*. Whereupon the people againe were at discorde, and fell to raising of tumults and dissension. And because of that, the church of Antioch was deuided againe, not about the faith, but about their fond contention in choosing of bishops.

CHAP. 12.

How the Emperour, when his sonne Arcadius was created Augustus, summoned together a Synode of all sects and opinions: He banished all hereticks, the Nouatians onely excepted, because they embraced the faith of One substance.

When the *Arians* were banished the churches, the flame of tumult and schisme flashed about in euery congregation. I cannot chuse but wonder at the Emperours aduice & pollicy therein. For he suffered not this sedition to raigne very long throughout the cities, but with speed he summoned a Councell, charging that all sects and opinions whatsoever should meet together, supposing verily that by conference and communication had betwene themselves they would at length be brought to establish one faith and opinion. The which drift and good meaning of his as I suppose was cause and director of all his prosperous successes. For then it fell out through the prouidence and procurement of almighty God, that all the barbarians were at peace within his dominions, rebelled not at all, but yielded themselves vnto the Imperiall scepter, for example *Athanasius* the valiant captain of the *Goths* came in with all his power, and shortly after died at Constantinople. The Emperour created *Arcadius* his sonne *Augustus* in the second Consulship of *Merogandus*, and the first of *Saturninus*, the sixteenth of Ianuarie. Shortly after all bishops of euery sect, out of all prouinces came thither in y^e said consulship, but the moneth of Iune. The Emperour sent for *Nectarius* Bishop of Constantinople, reasoned with him how he might rid the Christian religion of that discorde and dissention, how it were possible to reduce the Church vnto vnitie: he said further that the controuersies and quarrels that molested the quiet state of the Church, and rent asunder the members of Christ, were to be sifted out, and the punishments to light vpon their pates that were found the authours of schisme, and disturbers of peace and quietnes. *Nectarius* hearing of this, was wonderfull sad and pensive: he called vnto him *Agellus* the Nouatian Bishop, who embraced together with him the faith of *One substance*, and opened vnto him the mind & purpose of the Emperour. He although otherwise a rare & singular man, yet was he no body in controuersies of religion & disputation of ecclesiasticall matter, but appointed *Sisinnius* a reuerend of his church, to reason with the in his stead. *Sisinnius* an eloquent man, well experienced in all things, a skillfull interpreter of holy Scripture, a notable philosopher, knowing full wel that disputations would not only not reconcile schismes, but also are the

the slym matter of contention raigning in the rotten bowels of hereticks: therefore he advised *Nectarius* in this sort: that it was best to anoide the strife of logicall disputation, and to lay flat befoze them the fozms of faith established by our ancestors (so: he knew of a surety that the Elders had taken heede lest they should assigne vnto the Son of God a beginning of essence, because they were of opinion that the Sonne of God was coeternall with the father) & that the Empero: should demand of the ringleaders of y hereticks, whether they made any accompt of those ancient fathers, who governed the Church godly and prudently befoze the schisme and diuision, or whether they condemned them as aliens and far estranged from the Chyistian faith: If they reiect them, then let them boldly pronounce them accursed: and if they presume so bold an enterpryse, then will the common people cry out against them. This being done, the truth after such triall no doubt will preuaile. If they reiect not the ancient fathers, then let vs alledge their woiks and wrytings, and confirme the matter in controuersie out of them. *Nectarius* being thus counselled by *Sisinnius*, got him with speed vnto the Empero:rs pallace, & made the Empero: priuy vnto these circumstances. He thinketh well of the aduice, and compasseth the matter circumspectly. At the first he concealed his wylt, and requiered of them to tell him whether they esteemed and allowed of the fathers which governed the church befoze the diuision, or no: When as they confessed as much in effect, and said that they highly reuerenced them so: their maisters: the Empero: demanded of them againe, whether they would be tryed by their testimonies touching the true & right faith: The sects & factions Bishops together with the Logicians then present (so: they had brought with them many well prepared so: disputation) hearing this, knew not what answer to make. They were diuided among themselues, while that some held with the empero:, & some other affirmed that it was altogether contrary to their mind & purpose, so: the diuers opinion they conceived of y ancient fathers distracted their minds one from the other. So that not only the opinion was diuers among contrary sects, but also such as were of one opinion were diuided among themselves. Wherefoze their linked malice was no otherwise then the confuse language of those ancient Giants, and the turret of their spiteful inuention was turned downe to the ground. When the Empero: perceined their manifold dissention, and that they builded not vpon the ancient fathers expositio of the faith, but trusted in their sophistical quirks of Logick, he dealt another way with them, and had ebery sect lay downe their faith and opinion in wryting. When the pynckle of ebery sect toke pen in hand and wrote his opinion. There was a day appointed so: their purpose. All the bishops being called met at the Empero:rs pallace. There came thither *Nectarius* and *Agellus* fauoring the faith of *One substance*; *Demophilus* of the Arianes; *Eunomius* himself in the name of the other Eunomians; and *Eletsinus* bishop of Cyzicum so: the Macedonians. First of all the Empero: saluteth them curteously: next he receiued ebery ones wryting: then he went a side and lockt in himself: fell downe vpon his knees, and prayed vnto God that he would assist him in the choice and reuealing of the truth. Last of al haniug perused ebery ones opinion, he condemned and toze in peeces all such Creeds as derogated from the vnity which is in the blessed Trinitie: he allowed and highly comended onely of all y rest, the creed containing the clause of *One substance*. This was the cause that the Nouatians were fauored & thencefozth suffred to celebrazte their wonted assemblies within the wals of the city. The Empero: wondering at their consent and harmony touching the faith, made a law that they should enioy their owne Churches with security, and that their Churches should haue such priuiledges as the other Churches of the same opinion and faith were wont to haue. The bishops of other sects because there raigned among them mutuall discord and dissention, they were set at nought yea of the people committed to their owne charge. Although at their departure they were all sorrowfull & pensive, yet fell they a comforting of their charge by letters: exhorting the not to shrink at all fro them because many had left them & fell to embracing the faith of *One substance*: For many were called but few chosen. This they vttered not when the greatest part of the people cleaued vnto the higher power, & zealously embraced the faith. Yet so: all this were not they which held the faith of *One substance* void of disturbance & molestation. So: the controuersie that fel out in the church of Antioch deuied such as were of the Councell in two factions, so: the Egyptians, Arabians, & Cyprians held together, & thought good to remoue *Flavianus* out of the bishops sea of Antioch: but the Palastinians, Phcenicians, & Syrians toke his part. The issue & end of this controuersie I will lay downe in another place.

Gen. 11.

The zeale of
the Emperor
Theodosius
for the sifting
out of the
truth.

How that Maximus the tyrant through wiles slew the Emperour Gratian. And how that Iustina the Emperesse, the mother of Valentianus the younger, left persecuting of Ambrose bishop of Millaine, because she feared Maximus the tyrant.

When the Council was held at Constantinople, we have learned such a boile as followeth to have bene in the West parts of the world. Maximus a Brittain toke armour against the Empire of Rome, and conspired the death of Gratian, who now was weakened together with his power, by reason of the battell he waged with the Germans. Probus sometimes a Consul, was chiefe governour of Italy during the nonage of Valentianus, who with great prudence ruled the common weale. Iustina Valentianus the Emperours mother being infected with a filth of Arianisme, while her husband lived could no kind of way molest such as embraced the faith of One substance: yet after his decease removing to Millaine, and her sonne being of tender yeares, she raised such tumults against Ambrose the Bishop, that in the end he was exiled. But when the people, for the singular love and affection they bare unto Ambrose, withstood her act, and hindred their force that went about to conney him to exile, tidings came that Gratianus through the wiles and sleight of Maximus the tyrant was put to death. Andragathius the captaine of Maximus, hiding himselfe in a chariot resembling the forme of a litter borne of Mules, gave his souldiers charge to signifie unto the Emperours guard, that the Emperesse rode therein, and went to meete the Emperour, who passed over Rhodanus a flood that runneth by Lions a city of France. The Emperour thinking verily that his wife was there indeed, avoided not the conspiracy, but fell on a waies into the enemies hand, as a blind man falleth in to the ditch. For Andragathius lighted downe out of the chariot, and slew Gratianus presently. He died in the Consulship of Merogandus and Saturninus, after he had raigned fiftene yeares, and lived foure and twenty. The which newes cooled the heate of the Emperours mother kindled against Ambrose. Wherefore Valentianus the time constraining him thereunto, received Maximus with unwilling mind to be his fellow Emperour. Probus the governour of Italie fearing the power of Maximus, determined with himselfe to foregone into the East. With all speed therfore he left Italy, and hastening towards Illyrium, he made his abode at Thessalonica a city of Macedonia.

CHAP. XII.

Theodosius the Emperour left Arcadius his sonne and Emperour at Constantinople, and went towards Millaine, to wage battell with Maximus the Brittain.

Theodosius the Emperour for the aforesaid cause being wonderfully sorry, gathered great power to go against the tyrant, and feared greatly lest Maximus would conspire the death of Valentianus the younger. Then came also legates from the Persians, to conclude peace betwene them and the Emperour, it was the very same time his sonne Honorius was borne by his wife Placilla the Emperesse, in the Consulship of Richomelians and Clearchus the ninth of September. A little before, when the aforesaid men were Consuls, Agellus the Nouatian bishop finished the race of his naturall life. The yeare following being the first Consulship of Arcadius, Augustus and Vadon, after that Timotheus bishop of Alexandria departed this life, Theophilus succeeded him in the Bishopricke. The second yeare when Demophilus the Arian Bishop had changed this life, the Arians sent for Marinus out of Thracia, a man of their owne crue, and appointed him their Bishop. Marinus in whose time the Arians were divided among themselves, (as it shall be shewed hereafter) lived not many dayes after, wherefore they call Dorotheus out of Antioch in Syria, and assigne him their Bishop. The emperour leaving his sonne Arcadius at Constantinople, marched forwarde to give battell unto Maximus. As he came to Thessalonica he found the souldiers of Valentianus all dismayed and quite discouraged, because that necessity had constrained them to take the tyrant Maximus for an Emperour. Theodosius shewed himself openly to some of neither side. For when Maximus had sent Embassadors unto him, he neither received nor releted them: yet was he sorry that the Empire of Rome should be oppressed with tyranny, under colour of the Imperiall title. Therefore he gathered his power together, and made hast to Millaine, for Maximus was lately come thither.

At the very same time when the emperor made all the expedition he could to wage this battell with the tyrant, the Arians raised a wonderfull great stir at Constantinople, the manner was as followeth. Men commonly are wont to deuile and faime leadings of things they know not, and if by chance they get hold of any tale, forthwith they bryte aboute false rumors & reports according to their fond, vaine & foolish desires, euer chattering of newes, and harkening after change. The which then was sene in the city of Constantinople. For of the wars that were so far of, they blazed abroad of their owne bryaine, one this thing, another that thing: hoping in their traitterous harts, that y godly Emperour had euery day worse necessity then other. For although there was nothing as yet done in the wars, neuertheless they anouch the tydings (being coyned in the closet of their gilded bryaine) they knew not, to be as true as if they had sene them with their owne eyes: they reported that the tyrant rolled the Emperours power: that there was slaine so many hundreds, & so many thousands of his souldiers, and that the tyrant had almost taken the Emperour himselfe. The Arians being verie much troubled in mind, ready to burst for grieve (that they whom they persecuted also, yetime now enioyed the churches within the wals of the city) scattered sundry false rumors abroad. And because that diuers other reports perswaded the first anthozs of these false rumors, that their figments were most true (for others which learned it onely by hearesay, affirmed vnto the anthozs thereof, that it was euen as they at the first had reported vnto them) the Arians plucke vp their hearts, they begin to venter afresh, and set on fire the pallace of Neclarus the Bishop of Constantinople. These things were done in the second Consulship of Theodosius, but the first of Cynegius.

Anno Dom.
392.

CHAP. XIII.

The victory of Theodosius the Emperour, and the foile of Maximus the tyrant.

Maximus the Brittain which slue the Emperour Gratian, and was crowned Emperour in his steed, is now betrayed of his owne men, and executed by Theodosius the Emperour. This Maximus was highly commended by a Consul of Rome which wrote a book in his praise.

When the souldiers of Maximus the tyrant vnderstood of the Emperours coming, and his great power, they could in no wise digest the rumor thereof: they were taken with sudden feare, they bound the tyrant their maister, and brought him vnto the emperor who presently executed him in the aforesaid Consulship, the 28. of August. But dragathius who slue the Emperour Gratian, hearing of the ouerthrow of Maximus, ran headlong into the next riuer and drowned himselfe. Wherefore the Emperours now hauing gotten the victorie, toke their voyage to Rome. Honorius of tender yeares went together in their company. For his father after the foile of Maximus, had sent to Constantinople for him. They solemnized the triumph at Rome. At what time y Emperour Theodosius yielded forth a notable sign of his singular clemency, in the trouble of Symachus the Consul. This Symachus was head senator of Rome, and for his great skill and eloquence in Romaine literature had in great estimation. He had writtten many booke, among the rest one in praise of Maximus the tyrant, repeated in his hearing while he liued, the which afterwards being extant, charged the anthoz with treason. Wherefore he fearing death, ran vnto the Church for refuge. The Emperour according vnto the great zeale & godly affection he bare vnto the christian faith, reuerenced not onely the priests of his owne beliefe and opinion, but also intreated curteously the Nouatians who embraced together with him the faith of *One substance*, and to the end he might gratifie Leontius bishop of the Nouatian Church at Rome which made sute for him, he granted Symachus his pardon. Afterwards he wrote an Apologie vnto the Emperour Theodosius. Thus the warres which at the first threathned great calamitie to ensue, were quickly ended.

CHAP. XV.

Of Flavianus Bishop of Antioch.

At the same time we haue learned such things as follow to haue bene done at Antioch in Syria. After the decease of Paulinus, the people of that Church abhorred Flavianus, and therefore chose Euagrius a man of their owne disposition to their Bishop. He liued not many dayes, and after him there was none chosen to the roome: for Flavianus through his vice brought that to passe. As many then as detested Flavianus for the breaking of his oath, had their private conuenticles. But Flavianus rolled (as commonly we say) every stone, put every

sent him to the end he might bring them under his jurisdiction, the which not long after
 he brought to passe. For the spite and grudge between him and Theophilus bishop of Alexan-
 dria was laid aside, and by his means Damasus bishop of Rome was reconciled unto him.
 They had both bene offended with him, not onely because he forswore himselfe, but also
 for that he was the author of discorde betwene them, which before were at unitie.
 Wherefore Theophilus being now pleased with him, sent Isidore a priest for to appease the
 displeasure which Damasus had conceived against Flavianus, and to instruct him that it was
 according unto the use and manner of the church, if (respecting the unitie and concord to be ob-
 tained among the common people) he would not thinke amisse of Flavianus for so doing.
 When Flavianus was thus restored unto the communion of the faithfull, the people of Anti-
 och in proceesse of time were brought to love and amitie one with another, and the affaires
 of Antioch had such an end as you heare before. The Arians then being thrust out of the church,
 raised conventicles in the suburbs. In the meane space when Cyril bishop of Jerusalem
 had departed this mortal life, John came in his room.

Cyril.
 John.

CHAP. XVE.

How the Idolgroves and temples of the Ethnicks were overthrowne at Alexandria,
 and of the skirmish betwene the pagans and the Christians.

About that time there was a lamentable stirre at Alexandria, in manner as followeth.
 By the procurement & industry of Theophilus the bishop, the Emperour commanded
 that all the Idolgroves of the Ethnicks within Alexandria should downe to ground,
 and that Theophilus should see it. Theophilus being thus authorized, omitted nothing that
 might tend to the reproch and contumely of heathenish ceremonies: downe goes the temple
 of Mithra, his foule cloisters being full of Idolatrical filth and superstition are cleaned & re-
 stored to the way: downe goes the God Serapis temple, the embued and bloody mysteries of the
 God Mithra are publicly derided: The vaine and ridiculous practices both of Serapis and
 there are shewed forth unto the open face of the world: he caused such things as among them
 resembled the yards of men, to be caried throughout the market place, to their utter shame
 and ignominie. The Ethnicks inhabiting Alexandria, and above the rest such as professed
 philosophy, beholding the manner of the dealing, could no longer containe neither rule them-
 selves: but added hein and farre more grievous offences, unto the former acts of theirs, be-
 ing both fragittall and exceeding in cruelty. For all ioyntly ranne upon a head, they set upon
 upon the Christians, they sought to dispatch them every kind of way: the Christians went
 about to withstand their violence, they defend themselves, and so muchiefe was heaped up-
 on mischief: the skirmish was so sore, and the fray continued so long, untill either side was
 weary, had their fill of bloodshed and manslaughter, and could now kill no longer. There
 died but a few of the Ethnicks, yet a great number of the Christians: of either side there was
 wounded an infinite number. When all was ended, the Ethnicks were wonderfully affrayd
 of the Emperours displeasure. Wherefore having committed such lewd acts as their horrible
 wickednesse led them unto, and having quenched their boyling rage and fury with running
 streames of blood and wounded bowels, they ranne away, and hide themselves some in one
 place some in another. Many gaue the slip out of Alexandria, and being disperied, led their
 lives thenceforth in diuerse other cities: of which number were Helladius and Ammonius both
 Grammarians, whole scholes I my selfe was at Constantinople in my younfly yeares. Hel-
 ladius was sayd to be the priest of Iupiter, & Ammonius the Priest of the Ape which they wor-
 shipped for God. The slaughter being thus ended, the goneruall of Alexandria and the cap-
 taine of the host, came to see Theophilus in the overthrow of their temples. Therefore the tem-
 ples went downe, the Idols of the Gods were turned into carions, and into other necessa-
 ry vessels for household use. For the Emperour had given the images of the Gods to be
 out all the Idolatrical temples of Alexandria to the relief of the poore. Theophilus going about
 to deface all the pictures of their Gods, commanded that one of some certaine God should
 be reserved and set up in some publike place of the cite, to the end the Ethnicks in proceesse
 of time should not be able to deny but that sometimes they worshipped such Gods. I haue
 knowne Ammonius the Grammarian to haue bene very much offended with that act, and to
 haue sayd, that the religion of the Ethnicks sustained great injury and reproch, because that

Mithra.
 Serapis.
 Phalli.

Socrates was
 the scholler
 of Helladius
 and Ammo-
 nius.
 The Egep-
 tian worship-
 ped the Ape.

-old hall
 -old hall

one image was not in like sort translated, but kept of set purpose to the continuance of their religion. *Helladius* boasted in the hearing of many, how that in the skirmish he slew him with his owne hands. These were then the boyles at Alexandria.

CHAP. XVII.

Of the hieroglyphicall letters found engraven in the temple of Serapis, letters they were which were made sense by coniunction of syllable, or knitting of sentence, but were to be construed by the signification of the beasts which they resembled.

In the temple of Serapis now overthrowen and rised thoroughout, there were found engraven in the stones certaine letters, which they call Hieroglyphicall. The manner of their engraving resembled the formes of the crosse. The which when both Christians and Echnicks beheld before them, every one applied them to his proper religion. The Christians affirmed that the crosse was a signe or token of the passion of Christ, and the proper cognizance of their profession: the Echnicks avouched that therein was contained something in common belonging as well to Serapis as to Christ: that the signe of the crosse signified one thing unto the Echnicks, and another unto the Christians. While they contend thus about the interpretation of the letters, many of the Echnicks became Christians, for they perceived at length the sense and meaning of the Hieroglyphicall letters, that they prognosticated salvation and the life to come. The Christians perceiuing that this made very much for their religion, was great accompt thereof, and were not a little proud of it. When as by other Hieroglyphicall letters it was gathered that the temple of Serapis should go to ruine when the signe of the crosse therein engraven came to light (by that, life to come was foretold) many more embraced Christian religion, confessed their sinnes, and were baptized. Thus much have I written of the crosse. But verily I am not of opinion, that the Egyptian priests foreseeing the which should come to passe of Christ, should engrave in stone the signe of the crosse (which misterie of Christs incarnation was hid from the beginning of the world, & from many generations, as the Apostle writeth, and concealed from the dinell the prince of all impietie, & much more from the Egyptian priests his ministers) but that in lifting out of the sense and understanding of those characters, it came to passe by the prouidence of God as in times past with the Apostle Saint Paule. For he being indued from above with the spirit of wisdom, dealt with the Athenians in like sort, and converted many of them vnto the faith, while he read the sentence that was engraven vpon the Altar vnto the vnkowne God, and applied it to his purpose. Unless that peradventure some man will say, that the word of God was brought to be cibly in the Egyptian priests as it did in Balaam & Caiphas. For they were constrained against their wills to prophecy of good things. So farre of these things.

CHAP. XVIII.

How the Emperour Theodosius during the time of his abode at Rome, did the cure much good, by removing the theenish dennes of the bake-houses and the infamous ringing of bells at the deeds doing in the stews.

The Emperour Theodosius although he continued but a little while in Italie, yet in that space did he much good vnto the cite of Rome, both by doing that which was good, & taking away that which was ill. For as he shewed himselfe goodwill and liberall towards her in many things, so hath he removed two things, which were great blemishes vnto that city. The one was in this sort. There was at Rome an huge and a great house, or ancient building, where all the bread that serued the cite was baked. The matter of the house the Romanes called in their owne tongue *Mancipes*, such they were as serued at the bread by great, who in proceesse of time turned those large rooms to penes of men. For by reason the bakehouse that belonged vnto that building was vnder ground, and because that on every side there were victuallers, tauerne and tippling houses full of harlots and naughty packes: many that resorted thither partly for food and victuals, and partly for the satisfying of their filthy lust, were craftily spoiled of all they had, and most commonly dispatched, so that their friends could neuer heare tidings of them againe. A certain young

A bakehouse
vnder ground.

Blind ale-
houses.

conveyance there was devised to throw them downe headlong from those battay tauners into the blind bakehouse. By this meanes many, specially of the strangers which inhabited Rome, were cast away. For being thus caught in the trap, they were constrained to grind in the bakehouse: and most of them were never permitted to depart, but continued all their life time in bondage, making their friends beleue they were not in this world. It fell out that one of the Emperour *Theodosius* souldiers was throwne into this hole: being in the close bakehouse, and could not get licence to depart, he drew out his dagger and slue them which stopped his passage, the rest being afraid of their lues, let the souldier go. The Emperour vnderstanding all the circumstance, sent for the millers and bakers, punished the maisters with extreme torment, ouerthrow those blind houses, which were receptacles of theues and harlots, and thus rid he the princely citie of this one shamefull dealing. The other was as followeth. If a woman were taken in adulterie, the Romanes vsed such a kind of punishment as remoued not the sinne, but increased the vice. For they shut her vp in narrow steeves, and compelled her beastly without all shame to play the harlot, yea they procured ringing while she was a doing, that the neighbours might vnderstand of it, and that by the sound of the tingling bells, all might be made priute to that filthy and shamefull kind of correction. When the Emperour heard of this horrible custome, he thought it in no wise to be winked at, but caused *Sestra* (for so were the steeves called) to be ouerthrowne and suppressed, and made other lawes for the correction of Adulterers. Wherefore Rome by the benefit of *Theodosius* the Emperour, was deliuered from both these beastly & foule abuses. After that he had set other things in order, he left the gouernment of that citie vnto *Valentinianus*, toke thence his voyage together with his sonne, towards Constantinople, & came to his journeyes end at that time when *Tatianus* & *Symachus* were Consuls, the tenth of Nouember.

Theodosius tooke away this filthy law, & suppressed the steeves.

CHAP. XIX.

Of the Priests appointed to heare confession, and why shriuing was forbidden in the Church.

About that time it seemed good vnto the Church to take away the office of such priests as were appointed throughout euery Church to receiue penitents after the confession of their sinnes, vnto the company of the faithfull, and that for this occasion. Since the time that the Nouatians deuised themselves from the Church, and refused to communicate with such as fell in the persecution vnder *Decius*, the bishops added vnto the ecclesiasticall canon, that in euery church there should a priest be appointed for the admission of penitents: to the end such as had fallen after baptism, should in hearing of the priest appointed for the purpose, confesse their sinne and infirmitie. This Canon is as yet of force among other sects: onely the true Christians embracing the faith of *One substance*, together with the Nouatians which therein hold with them, haue banished this penitentiall function out of the Church. Neither did the Nouatians at the beginning allow of this addition: yet the Bishops which now aduaies gouerne the churches, although they retained this custome of a long time, notwithstanding remoued it out of the Church in the time of *Nectarius* bishop of Constantinople, by reason of an haynous offence committed in the Church in such sort as followeth. A noble woman came vnto the Priest whose office was to heare penitents, and confessed orderly the sinnes she had committed after baptism. The Priest enioyned her to giue herselfe wholly to fasting and continuall prayer, that together with her confession in word, she might shew forth the workes of repentance in deede. As she continued a while longer a shriuing, she accuseth herselfe of another crime, and declareth that a certaine Deacon of that Church had abused her body. For which offence by this means come to light, the Deacon was banished the Church, and thereupon there was much ado among the people. They were wonderfully incensed, not onely because of the haynous offence that was committed, but also that thereby the Church was blemished with reproch and infamie. When the priests were sharply rebuked, and the aforesayd crime obiected vnto them, *Eudemon* minister of that Church, by birth of Alexandria, counselled *Nectarius* the bishop to take away the function of the shriuing Priest, and grant free libertie vnto euery one as his conscience serued him, to become partaker of the holy mysteries. For in so doing there was hope that the church should no longer be slandered. In so much as I heard these things of *Eudemons* owne mouth, I doubted not to annex it vnto this our historie. For as I haue oft admonished the reader, it was euer my duty and

The original of confession.

The removing of confession and shriuing out of the church. A deacon abused a certaine matron of Constantinople.

and purpose, to learne the histories of such as knewe them very well, and diligently to set out the truth, least that at any time my penne should passe the bounds of a faithful historiographer. I of late reasoned thus with *Eudemon*: Thy aduice & counsell, O Priest, whether it shall auail the Church or no, God knoweth: yet I see plainly that thou hast ministered occasion, that one may not reprehend anothers vice, neither obserue the aduice of *Paul*: Have nothing to do with the vnfruitfull workes of darknesse, but rather rebuke them. Of these things thus much shall suffice.

CHAP. XX.

How that Arians with Arians, Nouatians with Nouatians, together with other heretickes fell out among themselves. This title is specially handled in the 22. and 23. chapters following.

I thinke it necessarie to lay downe in writing such things as fell out among others also, I meane the Arians, Nouatians, Macedonians, and Eunomians. For the church being once denided, rested not vpon one schisme and deuision, but men fell out among themselves, one severed himselfe from another, & vpon light and trifling occasion they brake asunder the bond of loue and amitie. Wherefore, how, when, and vpon what occasion they varied, I am now about to declare. First of all we haue to learne, that *Theodosius* molested none of all the aforesaid sects, *Eunomius* onely excepted: whom the Emperour exiled, because he raised conuenticles at his priuate house within Constantinople, published abroad certaine lewd booke of his owne, and infected many with the filth of his hereticall opinion. He disquieted not them, neither constrained them to his communion, but licenced euery of them to frequent seuerall conuenticles, to embrace what opinion liked them best in Christian religion. And as he gave leaue to all other sects for to erect their churches without the wals in the suburbs, so he commanded that the Nouatians (as we sayd before) maintaining together with him the faith of *One substance*, should freely without disturbance and molestation, enjoy and recouer their former Churches within the cities. Of whom now occasion is ministered to utter a few lines, the which I will briefly runne ouer. *Agelius* was bishop of the Nouatian Church at Constantinople the space of forty yeares, that is (as I said before) from the raigne of *Constantine*, vnto the first yeare of *Theodosius*. At his last end he appointed *Sisinius* to succeed him in his bishopricke, a priest of his owne Church, and a man very well scene in prophane literature, trained up in philosophie together with *Julian* the Emperour vnder *Maximus* the philosopher. And when the Nouatians charged *Agelius* for appointing them *Sisinius* and not *Marcianus*, who was a godly man, by whose meanes they were rid from trouble and molestation in the time of *Valens*: he for to pacifie their heate, and to satisfie their minde, assigned *Marcianus* a while after. And though he was verie weake, yet went he into the Church, and sayd thus vnto the people: Immediately after my decease you shall haue *Marcianus* to your bishop, after *Marcianus*, *Sisinius*. When he had said thus, he toke his leaue of them, and not long after died. But *Marcianus* being bishop of the Nouatians, their Church was denided vpon such an occasion as followeth. *Sabbatius* a certaine Iewe embraced Christian religion, whom *Marcianus* preferred to the function of priesthood, notwithstanding his conuersion and preferment, he sauored of the old infection, and added himselfe vnto Jewish obseruations, neither was he contented onely with this, but needs he would be made a bishop. Wherefore after he had gotten of his side a couple of priests, men of like disposition & aspiring minds, by name *Theodotus* and *Macarius*, he went about to reuine the time and maner of solemnizing the feast of Easter, euen as (accozding vnto our former relation) the Nouatians attempted vnder *Valens* at *Pezus*, a pelting villiage of Phrygia. And though at the first he severed himselfe from the Church, vnder pretence and colour of the monasticall trade of life, affirming that certaine men were stumbling blockes vnto his conscience. Whom he thought vntwoorthy of the holy mysteries: yet in proceesse of time whilest that he raised priuate conuenticles, his drift was manifestly perceined. *Marcianus* vnderstanding of this, misliked very much with himselfe that he had not taken better aduise in giuing of orders, that he had preferred such vaine glorious persons and aspiring minds vnto the function of Priesthood: he fretted within himselfe with anger, and wished that his hands had bene set vpon picking thornes, when they were layd vpon *Sabbatius* head. To be short, he summoned a counsell of Nouatian bishops at *Angonis* the mart towne of Bithynia, adioyning vnto *Helenopolis*. He cited *Sabbatius* to appeare before them,

*Cap. 21 in
the Greeke.
Agelius.

Marcianus.

Sisinius.

Sabbatius.

them, and expostulated with him in presence of the councell, the cause that gave him occasion of offence. As soone as he had pleaded for himselfe, the variance touching the celebration of Easter which lay upon his stomacke (for he was of opinion that therein it behoved them to observe the Jewish custome, and the order prescribed by such as afore that time met for the same cause at Pazus) the bishops suspecting that he had enterprised the same in hope of a bishoprick, made him sweare that he would never take upon him to be bishop. When he had taken his oth, they read to him the Canon containing a matter of indifferencie, that it was not a sufficient cause to part asunder the unitie of the church about the celebration of Easter: and that their assembly at Pazus was no prejudice unto the generall Canon. They sayd moreover, that the elders which immediately succeeded the Apostles, varied among themselves about this feast, yet brake not asunder the bond of unitie: and that the Novatians inhabiting the princely citie of Rome, though they never retained the maner of the Jewes, but alwaies kept Easter after the Equinoctiall space, yet communicated notwithstanding with such as were of the same faith, & observed a contrary custome. When they had used these and other such like reasons to the same purpose, at length they concluded, that the canon of Easter was an indifferent matter: that it was lawfull thenceforth for every one to celebrate that feast even as he had aforetime determined with himselfe: moreover there was a promise layd downe for the removing of dissention, that if some varied about the celebration of Easter, notwithstanding they should be at unitie and concord in the Church of God. These things were then in this sort layd downe of them for the rooting out of variance from among them about the celebration of Easter. *Sabbatius* being bound with an oth, for that the celebration of that feast was variable and diuers, was before hand with them alone for fasting and vigils, for he kept Easter upon the saturday: yet met he the day following with others in the Church, & was partaker together with them of the holy mysteries. What did he for the space of many yeares, & therefore could not be concealed from infinite multitudes of men. By occasion whereof many simple and ignorant soules, especially in Phrygia & Galacia, hoping verily to be iustified thereby, became earnest followers of him, and observed in secret his celebration of Easter. In the end *Sabbatius* raised private conventicles, & forgetting the oth he had taken, was chosen bishop (as hereafter shall more manifestly appeare) of such as addicted themselves to his kind of discipline.

CHAP. XXI.

The diuersitie of observations in diuers places, touching Easter, fasting, marriage, service, with other Ecclesiasticall rites.

Cap. 11. after the Greeke.

Presently me thinkes fit oportunitie serveth to discourse of Easter. For neither had the elders of old, nor the fathers of late daies, I meane such as fauored the Jewish custome, sufficient cause, as I gather, so eagerly to contend about the feast of Easter: neither weyed they deeply with themselves, that when Jewish formes and figures were translated into Christian faith, the literall obseruation of *Moses* law, and the types of things to come wholly vanished away. The which may evidently be gathered, when as there is no law established by Christ in the Gospel, which alloweth of the obseruation of Jewish rites: nay the Apostle hath in plaine words forbidden it, where he abrogated circumcision, and exhorteth vs not to contend about feasts and holydaies. For writing vnto the Galatians he saith in this sort: Tell me you that desire to be vnder the law, do ye not heare what the law saith? When that he had discoursed a while therof, he concludeth that the Jewes were become servants vnto the law, and that such as were called vnto the Christian faith, were thereby made free: he admonisheth vs further not to observe daies, neither moneths, nor yeares. And vnto the Colossians, he is as plaine as may be, saying, that the obseruation of such things was nothing but a shadow: his words are these: Let no man therefore iudge you in meate or in drinke, in a peece of a holiday, or of the new moone, or of the Sabaoth, which are but shadowes of things to come. And in the epistle to the Hebrewes he confirmeth the same, where he saith: In so much the Priesthood is translated, of necessitie there must be translation of the law. Wherefore neither doth the Apostle, nor the Euangelists presse the Christians with the yoke of bondage & seruitude: but left the remembrance of the feast of Easter, and the obseruation of other holidayes to their free choice and discretion, which haue bin benefited by such daies. And because men are wont to keepe holidayes for to refresh their wearisome bodies, already pining with toile & labour: therefore

Easter.

Gal. 4.

Coloss. 2.

Heb. 7.

therefore it cometh to passe, that every one in every place, of a certaine custome do celebrate of their owne accord the remembrance of the Lords passion. For neither our Saviour, nor his Apostles have commanded vs any where to obserue it, neither have they laid it downe as a law: neither have the Euangelists & Apostles threatned vs, or enioyned vs a penallie or punishment, as y^e law of *Moses* hath done vnto the Iewes: but onely the Euangelists make mention of this feast, partly to the great shame of the Iewes, who defiled their bodies, and profaned their solempne feasts with blood and slaughter: and partly also to signifie that our Saviour suffered death for the saluation of mankind, in y^e daies of vntaken bread. The drift of the Apostles was not to lay downe canons & decrees concerning feasts and holidaies, but to become paterne vnto vs of pietie, of good life, and godly conuersation. I am of opinion, that as many other things crept in of custome in sundry places: so the feast of Easter haue preuailed among all people of a certaine private custome and obseruation, inasmuch that (as I sayd before) not one of the Apostles hath any where prescribed to any man as much as one rule of it. The successe & euents haue manifestly declared vnto the world, that of old time it was obserued not by canon, but of custome. The greater part throughout the lesser Asia haue solemnized this feast of old vpon the fourteenth day of the moneth, without any account made, or heed taken of y^e sabboth day. Notwithstanding while they did so, they were not at discord with such as retained a contrary obseruation of y^e feast, vntil that *Victor* bishop of Rome through boyling heate & choler, had excommunicated all Asia, I meane such as obserued the feast of Easter y^e fourteenth day of the moneth. For which act *Irenaeus* bishop of Lyons a citie of France, inueyed bitterly in his letters against *Victor*, rebuked him for his foolish dealing & furious rage, put him in remembrance that the elders & auncient fathers, who varied among themselves about the obseruation of this feast, communicated neuertheless one with another: & also that *Polycarpus* bishop of Smyrna, which suffered martyrdom vnder *Gordianus*, communicated with *Anicetus* bishop of Rome, neither fell he out with him at all (as *Eusebius* reporteth in the fift booke of his ecclesiasticall historie) though he kept the fourteenth day of the moneth, as the custome of Smyrna, where he abode, did preuaile. Some (as I said before) in the lesser Asia, do celebrate that feast the fourteenth day of the moneth: some againe inhabiting the farthest parts of Asia Eastwards, vary in the moneth, yet hold the feast vpon the saturday: they thinke that y^e Iewes are herein to be followed, though curiously they mark not the time of the feast: these men do solemnize it: after the *Aequinoctiall* space, yet do they detest the time limited by the Iewes for the celebration thereof: for they thinke that Easter is euer to be kept when the Sunne is in Aries, after the Antiochians in the moneth Xanthicus, but with the Romaines in Aprill. What also therein they followed (as *Iosephus* writeth in his third booke of Iudaicall antiquities) not the Iewes of the later age, who fouly erred therein, but the eldest & most auncient. And as these men varied thus among themselves about the obseruation of the feast of Easter: so is it manifest that all other countries throughout the West parts of the world, whose banks are beaten with the surging waues of the Ocean sea, of old tradition, and prescribed custome haue celebrated this feast after the *Aequinoctiall* line. And although all these countries, nations and languages thus varied one from other, yet they neuer denied the communion of the church, neither brake they asunder the bond of unitie. Neither is that true which is rise in the mouthes of malicious men, that the conncill summoned in the time of *Constantinus Magnus*, peruerterd & set quite out of order the maner and custome retained about the celebration of this feast. For *Constantine* himselfe wrote by such as varied from others, exhorting the lesser multitude to follow the greater number, y^e which epistle of the Emperour, thou shalt find wholly in *Eusebius* third booke of the life of *Constantine*. But some portion thereof, which specially concerneth the feast of Easter, is read in this sort. In my simple iudgement that is a notable custome, the which all the churches, West, South, and North, together with many countries of the East doe retaine: & therefore it cometh to passe, that all presently do thinke verie well of it. I my selfe haue presumed so much vpon your discrete wisdomes, that what custome soeuer is obserued with vniuerse consent in the citie of Rome, Italie, Apricke, & all Egypt, Spaine, Fraunce, Brittain, Libya, & all Greece, in the provinces of Asia, Pontus, & Cilicia, you most willingly would approue the same: weying with your selues a right, that there are not only more churches, but a greater number of people in those parts, & that all of duty should wish & earnestly desire, that thing to be most religiously established, which right &

* Euseb. eccl.
hist. li. 4. ca. 15.
saith that
Polycarpus
suffered martyrdom vnder Verus the Emperour.

The epistle
of Constantine.
Euseb. lib.
3 de vita C.
Constantini.

reason requireth; which also hath no fellowship with the open perjurie of stubburne and stiff-
 necked Jewes. This is a peece of the Emperors epistle. They that keepe Easter the foure-
 tenth day of the moneth; bying Iohn the Apostle for their author: but such as inhabit Rome,
 & the West parts of the world, alledge Peter & Paule for themselves, that they should leane the
 such a tradition. Yet there is none that can shew in writing any testimonie of theirs for con-
 firmation & p[ro]ofe of their custome. And hereby I do gather, that the celebration of the feast
 of Easter came by moze of custome, then by any law or canon. Every sect & religion hath sun-
 dry & diuerse rites & ceremonies, yet conceiue they no worse opinion of others therfore then of
 themselves. For they which are of one faith & opinion, vary among themselves in rites & obser-
 nations. Therfore occasion is now ministred to discourse of the diuersity of ceremonies and
 customes throughout all countries & Christian congregations. The maner of fasting vsually
 obserued before Easter, as it appeareth vnto the whole world, hath diuersly bin obserued.
 Such as inhabit the princely city of Rome, do fast thre weekes together before Easter, ex-
 cepting the Saturday and Sunday: Ilynum, all Greece together with Alexandria, begin their
 fasting sixe weekes before Easter; and that space they call forty daies fasting: Lent.
 Other some contrary to the aforesaid customes, begin to fast seauen weekes before Easter,
 yet in al þ while they vse abstinencie but only fiftene daies, passing betwene enery of them,
 and these four daies they call forty daies fasting: Lent. So that I cannot chuse but marvel,
 that they differing in number of daies, yet all ioyntly do call enery of their obseruations,
 forty daies fasting: Lent. Other some haue deriued the etymology of this word as it plea-
 sed them best; according vnto the inuention of their owne braine. Neither is this difference
 onely about the number of the daies, but also a great diuersitie in the kinds of meate. For
 some do abstaine from euery living creature; some other of all the living creatures save one;
 ly upon fish: others together with fish, save upon the foules of the ayre; affirming as Moses
 both write, that their originall is of the water: others some eate neither nuts, nor ap-
 ples, neither any other kind of fruit, nor egges neither: some fast onely vpon drie bread; some
 other receiue no not that. There are some, that when they haue fasted vntil nine of the clock,
 they refresh nature with diuerse sorts of meates. Other nations haue other customes, & ma-
 ner & causes are infinite. But in so much there is no man able to shew a president or record
 therof in writing, it is plaine that the Apostles left free choice & libertie vnto euery man at
 his owne discretion, without feare, compulsion & constraint, to addie himselfe vnto that which
 seemed good and commendable. We know for most certaine, that this diuersity of fasting is
 rise throughout the world. Againe touching the Communion there are sundry obseruations
 and customes. For though in maner all the Churches throughout the whole world do cele-
 brate and receiue the holy mysteries enery Sabbath day after other, yet the people inhabi-
 ting Alexandria & Rome, of an old tradition do not vse it. The Egyptians adioyning vnto A-
 lexandria, together with the inhabitants of Thebais, vse to celebrate the Communion vpon
 the Sunday, yet do they not receiue the Communion as the maner is among the Christians.
 For when they haue banqueted and filled themselves with sundry delicate dishes, in
 the evening after seruite they vse to communicate. Againe at Alexandria vpon the Thurs-
 day and Friday the Scriptures are read, the Interpreters expound them, all the Solemnities
 for the Communion is accomplished, yet the Communion then not receiued. And this is
 an old and an ancient custome at Alexandria. It is well knowne that Origen flourished in those
 daies in the Church, who being a wise and discret Doctoz and expounder of holy Scripture,
 perceiuing that the precepts of Moses law could in no wise be literally vnderstood, gaue
 forth of the Pascheouer a mysticall & moze diuine kind of interpretation: that there was but
 one onely true Pascheouer or Easter, the which our Saniour effectually solemnized at his nai-
 ling to the tree, when he encountred with the power of darknesse, & triumphed over the Diuel
 and all his workes. Againe the Readers and Interpreters of holy Scripture at Alexandria be-
 they Catechumens or baptized, it soareth not: when as the custome in other countries and
 Churches, is to admit none into that function vnlesse he be first baptized. I remember
 my selfe another custome, which preuaileth and is of force in Thessalia: that there if he
 which is a Priest, after the receiuing of orders, do keepe company with his wife, the which
 he married being a lay man, he is forthwith deposed of the ministrie: yea when as all the sa-
 mous Priests throughout the Easterne parts of the world, and the Bishops also refraine

The lawfull
marriage of
Priests.

Baptisme.

The Altar
standing
westward.
Euening
prayer by
candle.
Diuersitie of
seruice.

An inferior
Priest with-
out licence
doth not
preach.
Saturday fast.
The Noua-
tian opinion
retained.
Second ma-
riages.

Acts.

the companie of their wines at their owne choice, without law or compulsion. For many of them notwithstanding the administration & government of their Bishopricks, beget children also on their lawfull wines. The author & ringleader of that custome in Thessalia was *Theodorus* a Priest of Triua, a citie of that countrey, the writer of those wanton and amorous booke, the which he made in the prime of his flourishing youth, and intituled *Ethiopica*. They retain the same obseruation and custome at Thessalonica, Macedonia, and Hellas in Achaia. I remember they haue another custome in Thessalia, that is, they baptize only on the Easter holidays, and therefore very many die without baptisme. The Church of Antioch in Syria is situated contrary to other Churches, for the Altar stands not to the East, but towards the West. In Hellas, Ierusalem and Thessalia seruice is said with candle light, after the maner of the Nouatians at Constantinople. In like sort at Caesarea in Cappadocia and Cyprus, the priests and Bishops do preach and expound holy Scripture at euening prayer on the Saturdaies and Sundaies by candle light. The Nouatians of Hellespont haue not the same order and maner of seruice as the Nouatians of Constantinople, yet for the most part they imitate the chiefe churches among them. To be short, among the customes and obseruations of all sects and religions, we shall not be able to find two which follow and retain one order of seruice. Whereouer at Alexandria the inferior Priest doth not ble to preach: that order first began when *Arius* turned upside downe the quiet estate of the Church. At Rome they fast euery Saturday. At Caesarea in Cappadocia after the maner of the Nouatians, they receiue not into the Communion such as sinne after Baptisme. When so do the Macedonians in Hellespont, and such as throughout Asia do celebrate the feast of Easter the sonnetide day of the moneth. The Nouatians throughout Phrygia allow not of second marriages: such of them as inhabit Constantinople do neither receiue it neither reiect it: againe such as are in the West parts of the world admit it wholly. The originals and authors of so great diuersity were bishops which gouerned the Churches at diuerse and severall times. Such as like of these rites, do commend them vnto the posteritie for lawes. But to pen in paper the infinite and diuers ceremonies and customes throughout cities and countries, would be a very tedious peece of worke, and scarce, nay vnpossible to be done. Thus much already layd downe may seme a sufficient treatise for to proue that the celebration of the feast of Easter began euery where more of custome then by commandement, either of Christ or any Apostle. Wherefore their talke sauieth not of the truth, their report is to no good purpose, which say that the Nicene councell set the maner of celebrating this feast out of square. For the bishops of that assembly endenoured with all might possible to reconcile the lesser number vnto the greater, which varied from them. Neither were the Apostles times without such boiles and dissensions, neither were they themselves ignorant hereof, as it appeareth by the Acts of the Apostles. For when the Apostles vnderstood of the tumult and stirre raised among the faithfull, through the variety & contention of the Gentils, they all assembled together: they layd downe a certaine holy law, the which they published vnto the world in forme of an epistle, deliuering the faithfull from the heavy yoke of bondage, from the vaine & frivolous contention rising thereof. They haue taught them a sure and a certaine rule for the direction of good life, prescribing the onely such things as were necessarie to be obserued. And although the epistle is to be seene in the Acts of the Apostles, yet there is no cause to the contrary, but that the reader may find it among these our histories. The Apostles, the elders and brethren, vnto such brethren as of the Gentiles inhabit Antioch, Syria and Cilicia, send greeting. Whereas we are giuen to vnderstand, that some which departed from vs haue troubled you with words, & cumbered your minds, saying ye must be circumcised and keepe the law, to whom we gaue no such commandement: it seemed therefore good vnto vs being gathered together with one accord, for to send chosen men vnto you, with our welbeloued *Barnabas* & *Paul*, men they are that haue imparted their liues for the name of our Lord Iesus Christ. Therefore we haue sent vnto you *Judas* & *Silas*, who by word of mouth can declare vnto you the same. For it seemed good vnto the holy Ghost & to vs, to charge you with no more then with these necessarie things, to wit: that ye abstaine from things offered to Idols, from bloud, from strangled & fornication. Ye shall do well in keeping your selues vndefiled from these things. Farewel. These things were agreeable with the will of God, for so the epistle testifieth: It pleased the holy Ghost not to burthen you further, then with the obseruation of these necessities. But some neglecting these things, account of fornication as a thing indifferent,

indifferent, yet they contend about holypdaes as it were for life & death: they despise the commandments of God, & establish them Canons of their owne: they set at nought, they make no account of the law published by the Apostles, & so unadvisedly they put in practise verres contrary vnto the will of God himselfe. Furthermoze although I could presently discourse moze at large of the feast of Easter, and proue with manifest demonstrations, that the Iewes themselves obserued not diligently neither as they ought, either the time or the maner of the celebration, & that the Samaritans a sect of the Iewes, kept it alwaies after the Equinoctiall space: yet because it requireth a generall title and a long treatise, I will here cut it off. Only this I will adde, that whosoever they be that are so much in love with the imitation of the Iewes, & so curious in obseruation of types and figures, it becometh them to vary from them, no (as commonly we say) not the breadth of a naile. For if they addid themselves vnto such precise obseruations, of necessitie they must not only obserue daies, and moneths, & yeares, but also whatsoeuer Christ did after the Jewish maner for the fulfilling of the law, or the injuries he vnjustly sustained of the Iewes, or the things he vttered in figures and parables to please all generally. For example, he taught in a ship, he commanded the Passouer should be prepared in an upper chamber or parlour, he charged them to loose the Ase that was tied, he gave the man bearing a pitcher of water in his hand, for a signe vnto such as went to prouide the Passouer, and infinite other such like examples written in the Gospell. Yet they that thinke themselves iustified by the obseruation of this feast, endeavour not at all to fulfill any of these after the externall maner and literall vnderstanding. Not one of them euer preached out of a ship vnto the people: not one celebrateth the Passouer in a parlour: not one first tieth a she Ase, then looseth her againe: not one of them appointed the carriage of a pitcher of water for the fulfilling of all circumstances appertaining vnto these mysteries. They thinke that these things belong rather vnto the Iewes then vnto the Christians. For the Iewes retains such ordinances moze with the outward and corporall obseruation, then with the inward & spirituall vnderstanding. Wherefoze they are held accursed, because they thinke that Moses law consisteth rather in figures and types, then in truth & the things themselves. Such as fauour the Iewes although they conceiue these things after a mysticall and diuine kind of interpretation, yet raise they a foule stire about daies and moneths, and tread vnder foote the inward and high knowledge ingrafted within them, and therefore of necessitie, they are in this point to be condemned alike with the Iewes: for they purchase vnto themselves the sentence of curse and condemnation. But of these things inough and inough.

CHAP. XXII.

Of the stire betwene the Arians at Constantinople, and how they were called Psathyriani.

Now let vs returne vnto our former purpose and first mentioned a little before, that is, to discourse how the Church being once deuided, rested not with the first deuision, but such as were seuered into sundry sects and schismes, fell from their fellowes and upon light and trifling occasions, disagreed among themselves. The Nouatians (as I sayd before) were deuided about the obseruation of the feast of Easter, neither yet were they content with one deuision. For throughout sundry prouinces, they sometimes sarrd, & sometimes ioynd together, not onely about the moneth, but also the day of the weeke, and other such like matters of small importance. The Arians were deuided vpon such an occasion as followeth. Continuall arguing and bwoching of intricate quirks brought their disputations to very absurd and horrible opinions. Whereas the church beleeueth that God is the father of the sonne, who is the word, they call into controuersie whether God might be called a father before the son had his being. And because they were of opinion that the word of God was not begotten of the father, but had his being of nothing, erring in the chiefe & principall, no marvel though they plunged into absurd opinions. Dorotheus who they had translated thither from Antioch, said that the father could be neither in essence nor appellation, if the son had no being. Marinus who they had called out of Thracia before Dorotheus time (somaking that Dorotheus was preferred before him) supposed now that it was high time for him to worke his state, set himselfe opposite, & maintained the contrary opinion. Wherefoze they were deuided, & by occasion of the vaine & frivolous question proposed among them, they parted companies: Dorotheus with his followers continued in their former rimes, Marinus with his trains erected the chappels,

Socrates in-
ueyeth a-
gainst such
Nouatians
as fell to
Iewish apo-
stasie.
Luk. 5.
May 14.
Math. 21.

Cap. 23. after
the Greeke.

Nouatians.

Arians.

Marinus the
Arian thought
that the fa-
ther was a fa-
ther when
there was no
sonne.
Plathyrians.

chappels, and there had priuate meetings, their conclusion was that the father was not a father, yea before the sonne had his being. These followers of *Marinus* were called *Plathyriani*, because that one *Theodotus* a washer boyne in Syria, was an earnest maintainer of this side. Of that opinion was *Selenas* bishop of the Goths, a mungrell, by father a Goth, by mother a Phrygian, and therefore was he able to preach in the church in both those languages. This sect also not long after was divided: for *Marinus* contended with *Agapius*, one whom he himselfe had lately advanced to the bishopricke of Ephesus. The controuersie was not of religion but of primacie, they strone whether of them should be chiefe. The Goths went of *Agapius* side. Wherefore many clergie men vnder these bishops iurisdicions, perceiving the ambition, the rankor and malice of these proud Prelats, forsooke quite the Arian opinion and embraced the faith one *One substance*. The Arians being deuided among themselves the space of thirty and five yeares, in the end as many as were *Plathyrians*, through persecution which preyailed with them, made an end of bawling, in the Consullship of *Theodosius* the yonger, and *Plinius* the Pretor. Who after their reconciliation and agreement, made a law, that the question which was the principall cause of that strre, should neuer againe be called into controuersie. Yet for all they could do, that decree of theirs could take no place, save in Constantinople, for in other citties where the Arians do raigne, the strre is rise. So farre of the diuision among the Arians.

CHAP. XXIII.

Cap. 24. in
the Greeke.

*How the Eunomians were at discord among themselves, and called after sundry names.
Likewise of the Macedonians*

Eunomians.

Theophro-
nius.

Euty chius.

Macedonians.

Socrates
where and
when he flo-
rished.

This booke
is commonly
called An-
coratus.

Cap. 25. after
the Greeke.

Eugenius.

The Eunomians were also deuided. For *Eunomius* himselfe first fell from *Eudoxius* who had chosen him bishop of Cyzicum, the occasion he took, was because he would not admit his maister *Aetius* lately excommunicated into the Church. Others also called after his name, parted themselves into sundry sects. And first of all one *Theophrastus* a Cappadocian, trained vp in captious fallacies and quirks of logicke vnder *Eunomius*, had *Aristotels* pradicaments and perihermenias at his fingers ends, wrote bookes, and entituled them the exercises of the mind. Wherefore he was hated of his owne sect, and counted of them an Apostate: he raised thenceforth priuate conuenticles, and left behind him an heresie, entituled with his appellation. Again at Constantinople one *Euty chius* vpon light and trifling occasion fell from the Eunomians, & vnto this day frequenteth seuerall meetings. The followers of *Theophrastus* were called *Eunomiotheophrastiani*, and such as were of the sect of *Euty chius*, were termed *Eunomioeuty chiani*. What vaine and fond things they bawled about, I thinke it not needfull to lay downe in writing, least we should digresse from the history we haue in hand. Yet in so much they haue corrupted baptisme, I must in no wise runne that ouer with silence. They baptize not in the trinitie, but in the death of Christ. Among the Macedonians also in a certaine time there arose a schisme: for *Eutropius* a Priest of the Macedonians, gathered a seuerall companie, of such mates as he thought good to follow his taile. *Carterius* likewise of the same sect, deuided himselfe from him, & of these there arose other schismatickes throughout other cities. I of mine owne part, in so much I leade my life here at Constantinople, where I was borne, bred and brought vp, no marnell though I write moze at large of the famous acts done within this citie: partly seeing that I saw most of them with mine eyes, partly also, insomuch they are moze famous, and thought farre worthier of memorie, than many other acts. These sects and schismes raigned not at one, but at sundry times, whosoever is disposed exactly to learne the seuerall names of all sects, let him peruse the booke of *Euphramius* bishop of Cyprus, intituled *Ancyrotus*. So farre of these things.

CHAP. XXIIII.

How Eugenius the traytor and rebell, procured the death of the Emperour Valentinianus the yonger, and in the end was slaine of Theodosius the Emperour.

The state of the common wealth was then very troublesome. The occasion was as followeth. In the West empire there was one *Eugenius*, a Grammarian & a Scholemaster, he left schole & became a Courtier: first he was appointed to guard the Emperours person,

met he was made his treasurer. And because he was a politicke man, therefore was he preferred unto honor, yet prosperitie puffd him vp with pride, and caused him to worke treason: he made *Arbogastes* of his aduice and counsell, one by birth of the lesser Galatia, by office a capitaine, in condition barbarous, and in behauiour cruell. They both conspired the Emperour *Valentinians* death, and wrought meanes to allure the eunuches of the Emperours chamber on their side. These men gazing after promotion & dignities, being promised faire, fell vpon the Emperour as he slept, and stifled him to death. *Eugenius* hauing got the supremacie in the West parts of the world, behaued himselfe after the wonted guise of tyrants. *Theodosius* the Emperour vnderstanding of this, was sorry at the heart: he thought it high time for him now to make expedition for the second battell, for the first he had waged with *Maximus*. Wherefore gathering together a great army, and creating Emperour his sonne *Honorius* in his third Consulship & the first of *Abundantius*, the tenth of Ianuary, he took his iourney towards the West parts of the world, leaving both his sonnes the Emperours at Constantinople. As he went to wage battell with *Eugenius*, many of barbarian nations inhabiting the countries beyond Istrum, came of their owne accord to aide the Emperour against the tyrant. Shortly after he came into Fraunce with great power, for there the tyrant had gathered infinite multitudes of souldiers and fortified himselfe. The campe was pitched & the battell was fought by a certaine riuer called *Phrigidus*. And as the battell was doubtfull where the Romaines dealt hand to hand with the Romaines, so among the barbarians which came to aide the Emperour *Theodosius*, *Eugenius* had the upper hand. The Emperour seeing the barbarians foiled and ouerthrowne, was wonderfull pensiue, and fell downe prostrate vpon the ground, prayed vnto God for aide and assistance, and obtained his sute. For *Macrinus* his capitaine put on venturous & valiant courage, got him to the side where the barbarians were foiled, came to the standard, ioyned with him the chiefe captaines, encountered with the enemy, brake the aray, and in the end made them to flie which before persued the flight. Immediately after this there ensued another strange act. For there arose such blustering blasts of wind as turned the darts of *Eugenius* the vsurpers souldiers to light in their owne sides, and haue with forcible and violent flight the arrowes of the Emperours souldiers to pierce the armed pelts of the rebels. Of such force and efficacie were the Emperours prayers. Wherefore the variable course of that bloody battell being brought to that passe, the rebell came groveling at the Emperours feete and craved for mercy, but as he knoled the souldiers of *Theodosius* came and stroke his head off his shoulders. These things were done the first of September, in the third Consulship of *Arcadius*, and the second of *Honorius*. *Arbogastes* the author of so great a slaughter, two daies after the end of the battell, seeing that by flight there was no way possible for him to save his life, ranne vpon a naked sword and dispatched himselfe.

Arbogastes.

Valentinianus the Emperour was stifled. Anno Dom. 396.

* Here the grecke was voperfect.

The Emperour Theodosius prayeth vnto God for aide.

Anno Dom. 395.

CHAP. XXV.

How immediately after this battell the Emperour *Theodosius* sickned, and departed this life afore the triumphes were fully ended.

The Emperour *Theodosius* by reason of the travell and great toile he had taken about those warres, began to be very ill at ease. And when that his disease gave him to vnderstand that the mostall race of his naturall life was then to be finished, care & doubts appertaining vnto the government of the common weale troubled him more then the fraile departure as the feare of death, yea when he considered with himselfe how many calamities so commonly happen vnto the Empire when the Emperour and scepter be parted asunder, wherefore he sent in post hast for his sonne *Honorius* to Constantinople, purposing to establish through him peace and tranquillitie in the West parts of the world. At the coming of his sonne to Millaine, the father was somewhat recovered, and began to celebrate exercise of triumph for ioy of the victorie gotten of the tyrant. In the morning he felt himselfe so well, that he honozed the triumph with his presence. In the afternone he was so sodainly taken with his disease, that he was not able to go and behold the solemnitie, but charged his sonne to see all the roialtie accomplished, and the night following departed this life. It was when *Olybrius* & *Probinus* were Consuls, the seventeenth of Ianuary, the first yeare of the two hundred and ninth & fourth Olympiad. This *Theodosius* the Emperour liued threescore yeares, and thre score sixtie. This booke containeth the historie of thre score yeares and eight moneths.

Theodosius died Anno Domini 397.

The end of the first booke of Socrates.

THE

THE SIXT BOOKE OF THE ECCLESIASTICAL HISTORIE OF SOCRATES SCHOLASTICVS.

The Proeme of Socrates, signifying that now he beginneth the historie of his time.

This sixt
booke con-
tinueth the
historie of
twelue yeares
and fixe
moneths, en-
ding Anno
Dom. 412.

He begin-
neth the hi-
storie of his
time.



I have perfozmed (most holy *Theodorus*) in the former five booke the pzoeme
I made, and the taske you have enioyned me as touching the continuing
of the ecclesiasticall hystoꝝy from the raigne of *Constantine* vnto these
daies, after my slender skill and the simple talent bestowed vpon me. But I
would haue you know befoze you reade them, that I haue not ruziously
obided my selfe vnto loftie stile, neither vnto a glorious shew of gay senten-
ces: for so peraduenture in running after wordes and phzases, I might haue mist of my ma-
ter, and failed of my purpose & intent: which if I had purposed, yet was it not in my way to
lay down that forcible kind of stile vsed of auncient wzyters, wherwith they amplifie & ad-
ornish, extoll and debase at their pleasure. Againe such a penning pzoofiteth very little the
vulgar and ignozant sort of people, who desire not so much the fine and elegant phzase, as
the furtherance of their knowledge and the truth of the hystoꝝy. Wherfoze least that our
rie should halt of both sides, & displease the learned in that it doth not countermaile the
ciull skill and pzoofound knowledge of auncient wzyters: the vnlearned, in that their capaci-
tie cannot comprehend the substance of the matter by reason of the painted rhetorike and
picked sentences, I haue tied my selfe vnto such a meane, as though the handling be simple,
yet the effect is some found and quickly vnderstood. Furthermoze now entring into vyzcount
of our sixt booke, I must needs tell you the truth, that I am euen in a maner vyzcounten
I take penne in hand to paint sozth vnto the posteritie the famous acts of this on-
flourishing daies, least it fall out that we lay downs in wzyting such things as may offend
some kind of men, or (as commonly we say) least truth be constrained to trie her friends, when
as we publish not with pzaises and commendations the names of such as they like well of,
or extoll not vnto the skyes of their noble and famous acts. The fauozers of *Episcopi*
and patrons of clergie men will blame vs for not intitling the Bishops, most goodly, most ho-
ly, and such like epithetons. Other sorts of men, somewhat moze curious then the rest, will
misconstrue our meaning for not calling the Emperours, Lozds, and most vertuous, with-
ther such like honozable titles vsually giuen the of men. But seeing that I am able to pzo-
ue and iustifie out of auncient wzyters, that the seruant in their booke hath called his Lozd and
Maister no otherwise then after his christened name, I will lay aside these lofty titles, and
tie my selfe as my bounden dutie requireth, vnto the truth of the hystoꝝy: & keeping my stile
within the compasse and limits of faithfull Hystoꝝiographers, which couet a simple and
plaine kind of stile, I wil now to the matter, and wzyte of such things as I haue partly seen,
and partly learned of such as saw them with their eyes, the which I haue better liking of, be-
cause the repozters varied not among theselues. I had much adoe and great labour in
out the truth, because that sundry men of diuers sorts made relation thereof vnto me: where
of some affirmed that they had bene pzoesent, some other that they had occasion to search out
all circumstances.

CHAP. I.

*How that after the death of Theodosius the Emperour, his sonnes parted the Empire. Of the Bishop then
flourishing. And how that Arcadius meeting the army at the gates of the cite had Rufinus
a Magistrate of his flaine in his seete by the souldiers.*

When Emperor Theodosius had departed this life, in the consolatship of *Olybrius* and
Probinus the seventeenth of January, his sons took in hand the government of the
Romaine empire. Arcadius ruled the East & Honorius the West. When was Damasus
bishop

bishop of the princely city of Rome: *Theophilus* of Alexandria: *Iohn* of Jerusalem: *Flavianus* of Antioch: and of Constantinople otherwise called new Rome, *Nectarius* was bishop, as I remembred in the former booke. The eight of Nouember, he being Consul himself, the corpe of *Theodosius* was brought to his graue, and solemnely interred with noble funerall by his sonne *Arcadius*. Shortly after being the eight and twentieth day of the same moneth, the Emperour *Theodosius* army which ouerthrew *Eugenius* with all his host, was come thither. When the Emperour *Arcadius* went forth as the maner is vnto the gates of the cite to meet the army, the souldiers presently laid hands vpon *Ruffinus* the Emperours Embassado, and beheaded him, for he was suspected of treason, and the report went of him that he procured the Hunnes a barbarous nation to invade the Romaine dominions. For at that time they destroyed Armenia with other countreyes of the East. The same day when *Ruffinus* was beheaded, *Marcianus* the Nouatian bishop departed this life, in whose roome *Sisinnius* (of whom we spake before) succeeded.

Ruffinus.

Marcianus.
Sisinnius.

CHAP. II.

The death of *Nectarius* Bishop of Constantinople, whom *Iohn Chrysostome* succeeded.

Shortly after, *Nectarius* bishop of Constantinople departed this life, in the Consulship of *Casarius* and *Atticus*, the eight and twentieth of September. Immediately there was much ado about the election of a Bishop. And when some thought on this man, some on that man, after long aduiselement and deliberation, in the end it seemed good vnto them to send for *Iohn* a priest of Antioch: for the report went of him, that he was a profound Interpreter, and a notable Rhetorician. Wherefore not long after the Emperour *Arcadius* with the generall consent both of Priest & people sent for him. And to the end his consecration might be of more authority, by the commandement of the Emperour there was present among many other bishops, *Theophilus* bishop of Alexandria, who went about by all meanes to discredit *Iohn*, and to preferre vnto the bishopricke one *Isidorus* a priest of his owne Church. *Theophilus* made very much of this *Isidorus*, because that for his sake he had taken a perillous peece of worke in hand. And what the same was I am now about to declare. When the Emperour *Theodosius* waged battell with *Maximus* the tyzant, *Theophilus* sent presents by *Isidorus* vnto the Emperour, together with two letters, charging him withall to present him that had the vpper hand with the gift and one of the letters. *Isidorus* being carefull of his businesse, went diligently about this feat, got him to Rome and harkneth after the victorie. But his fetch was not long ere it was found out: for his Reader that kept him company stole away his letters. Whereupon *Isidorus* being afraid to be taken with the maner, toke his heeles in all the hault to Alexandria. This was it that made *Theophilus* to labour so earnestly for *Isidorus*. But all that were of the Emperours court preferred *Iohn* to the Bishopricke. And afterwards when as many charged *Theophilus* with hainous crimes, and presented vnto the bishops then present libels and articles against him, some for this thing, & some for that: *Entropius* one of the Emperours chamber hauing gotten the articles & enditements, shewed them to *Theophilus*, bad him chuse whether he would create *Iohn* Bishop, or stand at the bar and answer to the crimes that were laid to his charge. *Theophilus* was so afraid with this, that by and by he consented to the stalling of *Iohn*. He was consecrated to execute the Priestly function of a Bishop, and staled in the sea of Contantinople, the five and twentieth of February, the Consulship following when as the Emperour *Honorius* gouerned the common weale of Rome, and *Entychianus* the Sena- tor in the Emperours stead ruled Constantinople.

Anno Dom.
401.

CHAP. III.

The lineage and education of *Iohn Chrysostome* Bishop of Constantinople.

So much that *Iohn* was a famous man, partly for the booke he penned and left vnto the posterity, partly also for the great perils and persecution which befell vnto him: it seemeth very necessary vnto vs not to run ouer with silence, but briefly to rehearse such things as of him might largely be intreated, and so to declare out of what countrie he came, what parents he had, how he came by Priesthood, and wherefore he was thereof depriued, last of all how that after his death he purchased more fame and renowne then ener he did in his life time.

The country
and parents
of Chryso-
stome.

Iohn was bozne in Antioch a city of Cælofryia, his father was called *Secundus*, his mother *An-
thusa*,

thus, he descended of the noble race of Senators, he was the disciple of *Libanius* the Sophist, and the auditor of *Andragathius* the Philosopher. When that he had purposed with himselfe to apply his mind vnto the law and publike affaires of the common weale, and perceined how leud and vnrighteous a trade of life they led which busie themselves therein, he left that troublesome trade, and transfozmed himselfe vnto a quiet and solitary kind of life. The example of *Enagrius* as I thinke allured him therunto, who being brought vp vnder the same teachers and schollemasters, addicted himselfe a little befoze vnto a solitary life, void of all trouble and molestation. Immediately he changed both habite and behavioz, and gaue himselfe wholly to the study of sacred Scriptures: he deuised with himselfe how by all meanes possible he might become a profitable member in the Church of God: he perswaded *Theodorus* and *Maximus* his fellow students, who together with him frequented the schole of *Libanius*, to forsake that trade of life, which was wholly set on lucre and gaine, and to follow that which was satisfied with a little: of these men one was afterwards bishop of Mopsiestia a citie in Cilicia, the other was bishop of Seleucia in Isauria. These men being then wonderfully inflamed with godly zeale and desire of vertue, learned the monasticall trade of *Diodorus* and *Carterius* who then were ouersers of the religious conuenticles, but afterwards *Diodorus* being made bishop of Tarsus wrote many booke, and while he addicted himselfe onely vnto the bare and naked letter of holy Scripture, he erred souly in the sence and mysticall vnderstanding thereof: but of these things so much shall suffice. *John*, when that he had of a long time accompanied *Basil*, who then was made Deacon by *Meletius*, but afterwards bishop of Cæsarea in Cappadocia, was made Reader in the Church of Antioch by Zeno bishop of Ierusalem. Being Reader he wrote that booke which he intituled against the Iewes. In a while after *Meletius* made him Deacon, at what time he wrote the booke intituled of priesthood, with the also which he made against *Stagirius*. Moreover the booke of the incomprehensible nature, with the tract he made of closely kept women. In proceste of time when that *Meletius* had departed this life at Constantinople (the election of *Gregory Nazianzene* had dyuen him thither) *John* forsake the Meletians, left also the communion of *Paulinus*, and for the space of whole thre yeares he led a solitarie life seuered from all the troublesome affairs of the world. Againe in a while after that, *Enagrius* who succeeded *Paulinus* in the see of Antioch, made him Priest. His manner of living & behavioz befoze he was made bishop, that I may vse few woords, was in such sort as followeth. He was a mā by reason of his maruellous great temperance, in life very austere, and (as one that knew him fro his yonth vp did report) more ruled by choler then giuen to courteous ciuilitie. A man he was of no great fozeast, he made no accompt of the world, and because of his plaine and simple meaning, he was some deceiued. He was very copious & free of spech with all such as had conference with him, and as he was very painfull, so the end by teaching he might refozme the maners & liues of his auditoz: so againe of such as were not acquainted with his behavioz, he was accompted in his exhortations very arrogant and insolent.

CHAP. IIII.

How that by the procurement of his Deacon Serapion, *John* was greatly hated of his clergy.

A Bishop.

John being thus conditioned, & preferred vnto the bishoprick of Constantinople, purposing to refozme the liues of his clergy (for so he had determined with himselfe) practised greater severitie towards them then right and reason did require. So that immediatly after his falling in the Bishops see, because of his great austeritie he was hated of his clergy: many of them were offended with his dealing, and began to settle themselves out of his danger, as one that was altogether out of square. And in few woords to bitter the truth, *Serapion* deacon of that Church made him incur all that displeasure, who in ptesence of all the clergy said thus vnto him: O bishop, thou shalt neuer be able to rule all these as thou wouldest, vnlesse thou make the all tast of one whip. The which saying of his procured great hatred vnto the Bishop. The Bishop shortly after thrust many out of the Church, some for one thing & some for another. They as it commonly falleth out where such Lordly Prelats put such deuises in vze, conspired against him, and of spite discredited him with the common people. He reports that went of him, to wit, that he would neuer eate or drinke with any man, & being invited to a banquet that he would not come, perswaded the hearers. So that the flanders raised of him increased more and more. The reason why he would not feed in company with other men, there was

was no man that knew certainly. Some that endeavored to excuse him therefore, affirmed the cause of his severall and private feeding to be infirmities, that he was a sickly man, & could hardly away with whatsoever was laid before him. Other some affirmed, that it was because of his strait and austere kind of life. But howsoever it went, these excuses were not of force sufficient to wipe away the hainousnesse of the crimes wherewith he was charged of the adversaries. But the people were wonderfully affectioned towards him, and loved him entirely, because of the notable sermons he made in the open audience of the Church, wherfore they made no account of the accusations & slanders that were laid to his charge. The sermons he made being penned of swift scriveners, as he uttered them out of the pulpit, what they were, how excellent, & with what force they perswaded, I need not presently to rehearse, in so much they are extant abroad in the world, for every man to peruse, & thereof to gather great profit.

CHAP. V.

How he reprehended not onely the clergie but also such as were of great honour among the laytie. And of Eutropius the Eunuch.

As long as John inuayed onely against the Ecclesiastical order, the conspiracie and slanders raised of him preailed not very much: but when that he fell a ranting of the Magistrates, then heaped he on his owne head great spite and malice. And first many reports and slanders were bruted abroad of him, next they were increased, for a tale is not twise told but is twise as long: at length his auditors conceived an ill opinion of him: last of all the inuettive he made against *Eutropius* augmented the slander. For *Eutropius* the Eunuch and chiefe of the Emperors chamber, made great sute vnto the Emperour, for to haue a law made by the Emperours, that none might take the church for his sanctuary, but that such as fled thither for refuge might be pulled out by the eares. The taff of which law he himselfe first tried: for as soon as the new found law was enacted and published abroad in the hearing of all the people of Constantinople, *Eutropius* incurred the high displeasure of the Emperour, and toke the Church for his sanctuary. John the Bishop seeing *Eutropius* lie along at the fote of the altar, and as it were besotted or amazed for feare, sitting in his pulpit where he was wont to preach, to the end his voice might be the more audible, made a whole sermon in dispraise and reprehension of him. Wherefore many misliked of him very much, that he not onely not pitied the man lying in that lamentable plight, but also inuayed against him bitterly. The Emperour commanded *Eutropius* who then was Consul, for certain hainous crimes to be beheaded: that his name should be blotted out of the Catalogue of Consuls, and that the title of his honor or dignity, should onely be giuen vnto his colleague and fellow Eunuch *Theodorus*. The report goeth moreover, that John the Bishop rebuked freely after his wonted guise *Gainas* the captaine, because that he went about to beg of the Emperour one of the Churches within the citie for the Arians his fellow heretickes. Again for other matters he inuayed freely against other magistrates of the common weale, which turned in the end to his great displeasure. *Theophilus* also bishop of Alexandria immediately after he had consecrated him bishop, began busily to devise how he might worke him mischief. And as in presence he practised principally by word of mouth: so in his absence he wrote and signified by letters vnto such as dwelled in forreine countreyes, what he wished might be brought to passe. The wonderfull boldnesse and liberty of speech that John blessed, fretted *Theophilus*, & vexed his mind: neither onely that, but also because his malicious practises toke no prosperous successe, for he had purposed to place *Isidorus* a priest of his Church in the bishops see of Constantinople. Thus went the affaires of John the bishop who was continually hated ever since he began to enjoy the bishopricke. But of him we shall haue occasion to speake more hereafter.

Here is a lesson for them that pul down sanctuaries.

CHAP. VI.

The tyranny of Gainas the Goth, the sedition raised by him at Constantinople, and of his end.

Now I go about to declare a certaine history of that time, which is worthy of memory among all posterity in time to come: I will declare how the citie of Constantinople it selfe and the prosperity of the Romaine Empire were deliuered out of extreme peril and utter ouerthrow by the wonderfull prouidence of almighty God. Now hearken to the circumstance. One *Gainas*, by birth a barbarian, yet a subiect of the Empire of Rome, was so trained

trained by in warlike exercise and feats of armes, that at length through the daily credit he purchased by valiant actes, he was of the Romaines made captaine both of horsemen and footmen. When he had got vnto his person such honoz, and so great a power at his becke and commandement, he sought himselfe, & could not moderate the aspiring pride of his swelling make, but deuised euery way, and rolled as commonly we say euery stone, so to bring the Romaines vnder his girdle. And therefore he sent for all the Goths out of their countrey, determining with himselfe to entertaine and stay with him as many as were fit for feats of armes. *Tribigildus* tribune of the souldiers in Phrygia being somewhat a kinne vnto him, and also of his conspiracie, subdued all the Phrygian nation: *Gainas* then made earnest sute vnto the Emperour in his owne behalfe, that he would make him Lieutenant of Phrygia. The which *Arcadius* the Emperour without foresight of that which was like to ensue, granted vnto him with a willing mind. He immediatly (as it was thought) went to giue battell vnto *Tribigildus*, but as truth was, to play the tyrant, and brought at his taile thousands of the barbarous Goths. He was no sooner entred into Phrygia but all the countrey yielded vnto him. The Romaines were in a wofull plight, partly because that so great a multitude of barbarians followed after *Gainas*, and partly also because that the Easterne parts of the Empire were in great danger of inuasion. When the Emperour yielding vnto the necessity of the time, aduised himselfe, dealt subtilly with the barbarian, sent vnto him Embassadors, and sought by all faire meanes to pacifie him. And when that he requested the Emperour to send vnto him *Saturninus* and *Aphelianus* who were Consuls and head Senators, whom he suspected to be the hinderers of his enterprised conspiracy, the Emperour though vnwilling, yet because of the time yielded vnto his request. They being of a noble and valiant courage, desirous also of death in the quarrell and defence of their countrey, obeyed the Emperours commandement. To be short, they met the barbarian in a plaine græne, where they bled to iust and ranne at tilt a good way of Chalcedon, and ready they were to endure what torment soeuer were laid vpon them. But he did them no harme, for he dissembled his drift and got him to Chalcedon: there *Arcadius* the Emperour met him. The Emperour and the barbarian being together in the temple where the corpes of *Euphemia* the martyer lieth interred, sware one to the other that neither would conspire nor procure the others death. But although the Emperour a man both godly & zealous, made great accompt of his oth and kept it vniolably: yet *Gainas* so swore himselfe, brake the league, & ceased not to proceed on in his former treason and conspiracie: but deuised with himselfe how he might set the citie of Constantinople on fire, and ouerturn the whole Empire of Rome. Wherefore Constantinople by reason of the infinite number of barbarians which abode there, became in manner a barbarian city: of the citizens and inhabitants, there was no other accompt made then of captiues and bondslaves. The citie was in so great danger, that a wonderfull great Comet reaching in maner from the skie vnto the earth (the like whereof was neuer remembred to haue bene seene before) prognosticated the same. *Gainas* first of all laying shamefastnesse aside, and steeleing his face with impudencie, purposed in his minde to rife the shops of the bankers and exchangers. But when as the report thereof presented his lewd purpose, and the bankers remoued their exchanging tables, & conueyed away their mony: he endeouored to compassse another mischieuous act: for he sent in the night season a multitude of barbarians to fire the pallace of the Emperour. At what time it appeared vnto the whole world how carefull God was ouer that citie. For an infinite number of Angels resembling men of monstrous bodies, all in glistering armour, were seen of these rebels that went about to set the pallace on fire: the barbarians supposing they had bene a great armie and a mighty host, were affonied and ran away. *Gainas* hearing of this, thought it a thing incredible. He knew for certainty that so great a power of Romaine souldiers could not possibly be there, for they were appointed seuerally throughout euery city. The night following he sent thither others, and that not once nor twice: when as the souldiers being often sent of him reported the same (for the Angels of God were alike in the sight of the traitors) at length he went thither himselfe with great power to know the certainty of the wonderfull sight. He perceiuing of a surety that it was an army of soldiers, hiding themselves in the day time, and withstanding his violence in the night season, went about to compassse a crafty feat as he thought, whereby he might greatly hurt the Romaines, but as the euent declared, it auailed them very much. He fained himself to be possessed of a diuell, and therefore he got him

Tribigildus.

Phrygia subdued.

Gainas a per-
iured person,
and a truce-
breaker.

A comet.

Constantino-
ple was saued
by Angels.

to the Church of Saint Iohn the Apostle, which was not farre from the citie, there for to pray. The barbarians went forth with him, conueying armes principally in tunns and vessels, covering them also with other sleights and deuises. When the watch and porters of the citie gate perceived their wile and treason, they commanded them to carrie forth no weapons: the barbarians hearing this, drew their swords and dispatched them every one. Immediatly all the city was on an uproare, & death seemed to stand at every mans doore. Yet for all that, the city was safe, the gates on every side being shut and well fortified. The Emperour aduising himselfe in time, proclaimed *Gainas* a traitor and an open enemy: he commanded that the barbarians which remained in the city should be slaine every one: this was the day after the death of the porters: the souldiers within the wals of the city nigh the Gotthicke church (for there all the barbarians were assembled together) dealt hand to hand with the barbarians, set the Church on fire, and slue many of them. *Gainas* hearing that as many of his coplices as he left behind within the city were executed, and perceiuing that his traitorous conspiracy had no prosperous successe, left his hypocriticall prayers & got him to the coasts of Thracia. And coming in to Cherronesus he tooke shipping thence in all the hast to Lampſacum, for to subdue from that place forthward, all the westerne parts of the world. When the Emperour had prevented him in those countreyes by sending thither great power both by sea and land, it fell out that God of his prouidence shewed there his wonderfull power the second time. For when the barbarians wanted ships, they fell a framing of new vessels, and so to transport souldiers in them. The Romaine navy came thither, and arrived at the very pinch, or as commonly we say, in the nicke, for they had wind & saile at will, the Westerne Zephyrus blew on their side. And as the Romaine power conueyed themselves thither with ease and pleasure: so the greater part of the barbarian navy, both horse and man, ships and all were tossed to and fro, scattered one from the other, and suncke in the deepe gulphes of the surging seas. Diuers also of the Romans were drowned alike. And thus there was then an infinite number of the barbarians destroyed. But *Gainas* remouing thence, taking his flight by Thracia, lighted by chance in to the hands of the Romain souldiers, who dispatched both him and also as many barbarians as were in his company. Thus much by the way of *Gainas*. If any be disposed to know all the circumstances of that warre, let him reade the booke of *Eusebius Scholasticus* intitled *Gainas*, who at that time was the disciple of *Troilus* the Sophist. This man being present in the wars, wrote in Hexameter verse all that therein was done, and deuised it into foure books. And because the acts thereof were fresh in memory, his Poeme was of great price and estimation. *Ammonius* also the Poet of late dayes wrote the same argument in verse, the which he read in the hearing of the Emperour, about the eleuenth Consulship of *Theodosius* the Yonger, the which he enioyed with *Faustus*, and therefore was highly commended. This warre was ended in the Consulship of *Stilichon* and *Aurelianus*. The yeare following *Phranitus* was made Consul, who though he were a Gotth bozne, yet was he greatly beloued of the Romaines, and behaved himselfe so valiantly in that battel, that the Romaines thought him worthy the dignity of a Consul. The same yeare and the tenth of Aprill the Emperour *Arcadius* had a sonne, to wit, the good *Theodosius*. So farre of these things.

Gainas was
slaine Anno
Dom. 404.

CHAP. VII.

Of the schisme betweene *Theophilus* Bishop of Alexandria, and the religious men inhabiting the desert: and how *Theophilus* condemned the bookes of *Origen*.

While the common weale of the Romain Empire was tossed with these troublesome stormes of rebellion, such as were promoted vnto the reuerend sūction of priesthood were at dissention among themselves, to the great slander of Christian religion. Then was one set against the other, the original of which pestilent schisme came from Egypt, & the occasion was as followeth. There was a question broched a little before, whether God were a body, made after the likenesse & forme of man: or whether he were without body, & not only without the forme of man, but also (to utter the whole in one word) void of all corporall shape: Hereof there arose sundry contentions & quarels, whilst that some affirmed this, other some that, Certaine of the rudest and vnlearned sort of religious men thought that God was corporall, & that he was of the forme & figure of man, but the greater part condemned them with their hereticall opinion, affirming that God had no corporall substance, that

The heresie
of the An-
thropomor-
phites began
Anno Dom.
403.

Feare maketh
Theophilus
to forget him
selfe.

This Bishop
hath more
fellowes in
the world.

Theophilus
to reuenge
himselfe of
his enemies
persecuted
his owne opi-
nion. This is
a sin against
y^e holy Ghost.
This heresie
was the ori-
ginall that
God the Fa-
ther hath bin
painted like
man.

he was bolde of all bodily shape. Of the which opinion was *Theophilus* bishop of Alexandria, so that in the hearing of the whole congregation he inueyed bitterly against such as attributed vnto God the forme of man, prouing that he had no body at all. The worshippers of Egypt vnderstanding of this, left their religious houses, came to Alexandria. Grieved about *Theophilus*, condemned him for a wicked person, and sought to bereaue him of his life. *Theophilus* being made priuy vnto their conspiracie, was wnderful pensie, deuised with himself how he might escape their hands and save his life. As soone as he came into their presence, he saluted them curteously and said thus vnto them: When that I fasten mine eyes vpon you, me thinkes I do see the liuely face of God. With these words the rash heat of the vnruly monkes was delayed. Againe they reply in this sort: If that be true that thou sayest, that the countenance of God is no otherwise then ours, accurse then the workes of *Origen*. For diuers of his books do impugne our opinion. But if thou refuse to do this, assure thy selfe to retein at our hands the punishment due vnto the impious and open enemies of God. *Pay* saith *Theophilus* I will do that which shall seeme good in your eyes. I pray you be not offended with me, for I hate the bookes of *Origen*, and thinke them worthy of great reprehension which allow of them. When he had thus appeased the monkes, he sent them away quickly. This question peraduenture had laine in the dust vnto this day, had it not bene blowne vp and reuined vpon another occasion, in such sort as followeth. The religious houses in Egypt were ouersene of foure worthy men, *Dioscorus*, *Ammonius*, *Eusebius* and *Enthymius*. These men were naturall brethren, and by reason of the godly stature of their tall bodies, they were called Longe. When they were of great fame for their doctrine and godly trade of life, and therfore at Alexandria they were much spoken of. *Theophilus* bishop of Alexandria loued them entirely, and made much of them. Wherefore one of them whose name was *Dioscorus*, he in manner constrained to leaue the desert and made him Bishop of Hermopolis, other two he intreated to leade their liues with him. The which he could hardly with faire meanes obtaine, yet as bishop he compelled them. These men making a vertue of necessity, for that they could not otherwise chuse, applied themselues about the ecclesiasticall affaires: yet it grieved them very much, that they could not at their pleasure adde themselues vnto the solitary life, and the wonted exercise of true Philosophie. When that in processe of time their conscience was pricked, perceiuing that the bishop was set vpon heaping and hoarding of money, and that all his labors tended to gathering, they would no longer dwell with him, but got them into the desert, affirming the solitarie life to be far better then the trade and conuersation vsed in the cities. *Theophilus* al that while not knowing y^e cause that moued them to depart, intreated them earnestly to continue with him: but as soone as he vnderstood they abhorred his manner of liuing he was wonderfully incensed, and promised to worke them a displeasure. When they had made light of his threats, and departed into the desert, *Theophilus* as it seemed being prone of nature to anger and reuenge, bestirred himselfe against them, and endeouored by al meanes to worke them mischief. Wherefore he began to spite *Dioscorus* their brother whom he had made bishop of Hermopolis. For it grieved him to the guts that the worshippers made so much of *Dioscorus* and reuerenced him so highly. And knowing that he could no kind of way molest those godly men, vntill he alienated and withdrew the minds of such monks as were subiect vnto their gouernment from fauoring of them, he wrought such a kind of feat as followeth. He called to memory that in conferring with them, they had affirmed that God was without body, and void of humane forme or figure: for had he the shape of man, it would follow necessarily, that he could suffer after the maner and guise of man: and that *Origen* with other ancient writers had exquisitely sifted out the truth thereof. But *Theophilus* although he was himself of that opinion, yet to the end he might reuenge him of his enemies stuck not to oppugne their sincere opinion and sound doctrine: yea he perswaded many monkes, simple and plaine soules, such as were idiots, and diuers also of them which were altogether vnlearned, to cleane vnto his side. He sent vnto y^e religious houses of the desert that they should obey neither *Dioscorus* nor his brethren, in so much their opiniō was that God had no body. For God (saith he) as holy Scripture doth witnesse, hath eyes, eares, hands and feet, even as men haue. *Dioscorus* and his followers (saith he) are of a wicked opinion: they deny with *Origen*, that God hath eyes, eares, feet and hands. With this subtle and crafty sleight he allured to his side many religious men: so that there arose much ado and great dissention among

among them. Such as were not bewitched, but guided themselves aright cleaned unto the opinion of *Dioscorus* and *Origen*: but the simpler sort, which indeed were the greater number, being kindled with the fire flame of contention, and set against their brethren, fell for altogether from their sound opinion. Wherefore they were divided, and reviled each other for lewd & impious persons. The confederates of *Theophilus* called their brethren *Origenists* and wicked men: againe, the complices of *Theophilus* were called *Antropomorphites*, by interpretation such as attribute to God the forme of man: so that there arose no small bickering among the monks, nay it fell out to be a deadly battell. *Theophilus* perceiving that his fetters framed at length after his will, went with great power towards the mount Nitria, where their religious houses stood, and aided the Monkes both against *Dioscorus*, and also against his brethren. The religious men being beset with great danger, had much ado to save their lives.

Anthropomorphites be those heretiks which attribute corporeal substance unto God the Father.

CHAP. VIII.

Of the conventicles and hymnes which both the Arians and professors of One substance sang in the night season, and their skirmishing: also how the singing of Antemes was first ordained by Ignatius the disciple of Saint Iohn the Evangelist and Apostle.

Iohn Bishop of Constantinople was altogether ignorant of the aforesaid great stir and contention raised in the deserts of Egypt: he was a man that excelled in those dayes for the gift of utterance, and was also of great estimation. He himselfe augmented evening prayer, I meane such service as usually is said in the night, & that upon such occasion as followeth. The Arians as we said before, had their conventicles without the wals of the city in the suburbs. Wherefore when the festiual meeting throughout every weeke was come, I meane the Saturday and the Sunday, upon which dayes the Christians are wont solemnly to assemble in the Church, they (I meane the Arians) gathering themselves together in the porch of the city gates, sang interchangeably such songs as they had made themselves, and saved of the Arian opinion, and this they did almost throughout the whole night. First of all they are wont at the dawning of the day to go out at the gates, and to sing Anteme wise such lewd songs through the midst of the city, untill they came to the place of their assembled congregation. But in so much they ceased not to sound out contumelious sentences against such as saved the faith of *One substance*, (for among divers others this was one: Where be these fellows which affirme there to be but one power?) Iohn fearing lest any of the simpler sort should be snared, and lest these opprobrious rimes would be stumbling blocks & occasions to fall from the faith, ordained of the contrary certain of his owne people, which in like sort should occupy themselves in the night in singing of hymnes, partly for to quell the insolency of the Arians, and partly also to confirme their owne side in the faith. And though the meaning of Iohn was good, and his dyt available, yet the end proved very troublesome and perillous. For when the hymnes extolling the faith of *One substance*, purchased greater maiesty and reuerence, because of the melodious concent and sweet harmonie in the night season, (for there were silver candlesticks after the manner of crosses, deuised for the bearing of the tapers and ware candels, all which *Endoxia* the Emperesse found unto them) the Arians flocked together, burned with emulation, and for to reuenge themselves, set upon their aduersaries. And because that a litle before their side had preuailed & got the upper hand, they were then swolne with pride, and eagerly bent to take armes, & made no accompt at all of such as favoured the faith of *One substance*. Wherefore without further deliberation, on a certaine night they made an uprore. In this skirmish *Briso* an Eunuch of the Emperesse, and a fauourer of the hymnes that were song in the commendation of the clause of *One substance*, was stricken on the forehead with a stone: & divers of the common sort were slain of either side. The Emperour vnderstanding of the stir, was wonderfully incensed, gave the Arians straight commaundement they should openly sing no more hymnes. These things were then in this sort. Now let vs record whence the hymnes that are song interchangeably in the Church, commonly called Antemes had their originall. *Ignatius* Bishop of Antioch in Syria, the third bishop by succession from *Peter* the Apostle, who was constant and had great familiarity with the Apostles, saw a vision of Angels, which extolled the blessed Trinitie with hymnes that were song interchangeably: and delivered unto the Church of Antioch the order and manner of singing expressed in the vision. Whereof it came to passe, that every Church received the same tradition. So much of Antemes.

Chrysostome made Antemes Anno Dom. 404.

Ignatius the disciple of S. Iohn was the first author of Antemes.

Of the Monkes that were called Longe, and how that about them Theophilus Bishop of Alexandria pursued Iohn bishop of Constantinople with deadly hatred, and sought to depose him: how Epiphanius bishop of Cyprus, being wonne through the wiles of Theophilus, called a Councell at Cyprus, condemned the workes of Origen, and reprehended Iohn for perusing of them.

Shortly after the Monkes left the desert, and came together with *Dioscorus* & his brethren vnto Constantinople. There came thither also with them *Isidorus* the great friend sometime of *Theophilus*, but then his deadly foe, & so became vpon such an occasion as followeth. *Theophilus* conceiuing great displeasure against one *Peter* head priest in the Church of Alexandria, determined to banish him the church: he charged him that he had receiued into the communion a woman of the heretical sect of the Manichees before he had conuerted her. But when *Peter* auouched that he both withdrew her from the hereticall opinion, and admitted her also into the Church with the consent of *Theophilus*, making him priuie thereunto: *Theophilus* made y^e dealing, as if *Peter* had done it in spite of him. For he said that he knew nothing of it. Wherefore *Peter* called *Isidorus* to witnesse, that *Theophilus* the bishop knew of the womans admission. *Isidorus* then was at the princely city of Rome, for *Theophilus* had sent him vnto *Damasus* bishop of Rome, for to reconcile vnto him *Flavianus* bishop of Antioch. For as many as were of *Meletius* side fell from *Flavianus*, because he kept not his oth, as we said before. *Isidorus* then immediatly after his returne from Rome, being called of *Peter* to beare witnesse, affirmed plainly that the woman which had bene of the Manichees opinion, was receiued by the consent of *Theophilus* the bishop, and that he himselfe had ministred the communion vnto her. *Theophilus* hearing this, fretted within himselfe for anger, and thrust them both out of the Church. This was the cause that made *Isidore* to accompany *Dioscorus* into Constantinople: that both in presence of the Emperour and *Iohn* the bishop, the sleights and wiles which *Theophilus* practised against them might be reuealed. *Iohn* vnderstanding these circumstances of them, entertained the men with great reuerence, made them pertakers of their common and publike prayers, but he would not receiue them into the communion, before that first he had thoroughly examined their cause. When these things were thus come to passe, it was falsly reported vnto *Theophilus*, that *Iohn* both receiued them into the communion, and was also ready to take their part. Wherefore *Theophilus* endeououred with might and maine, not only to reuenge him of *Dioscorus* and *Isidorus*, but also to thrust *Iohn* besides his Bishopricke, and thereupon he sent letters vnto the bishops throughout euery city, where he concealed his principal drift, pretending onely vnto them, that he misliked with the workes of *Origen*, whence *Athanasius* before his time bore good testimonies to the confutation of the Arians. Whereouer he reconciled and linked himselfe with *Epiphanius* Bishop of Constantia, a citie of Cyprus, with whom aforesaid he had iarrer and bene at variance. For *Theophilus* had charged him a little before, that he thought of God basely and abiectionly, attributing to him the forme or shape of man. And though *Theophilus* was of this opinion, and accused them which belieued that God had the figure of man: yet for the hatred and spite he owed vnto others, he denied openly in word, that which he belieued secretly in mind: and linked vnto him *Epiphanius* in the league of friendship, who lately had bene his foe, but then as it were repented him of his folly, ioyning with him in one faith and opinion of God. Though his aide and furtherance he purposed to summon a Councell at Cyprus, for the condemning and rooting out of *Origen*'s workes. *Epiphanius* being a vertuous and a godly man, was easily perswaded thereunto by the letters of *Theophilus*. To be short, the bishops of that isle assembled together, and decreed that thenceforth none should reade the workes of *Origen*: moreouer they wrote vnto *Iohn* Bishop of Constantinople, exhorting him to abstaine from perusing the booke of *Origen*, requesting him also to summon a Councell, and to ratifie the same with vniuersall consent of them all. When *Theophilus* had shewed *Epiphanius* (a man of great fame and renowne) to his side, and perceiued that his fetches now framed according vnto his owne desire, he dealt more boldly, and summoned a synod within his owne prouince, where (even as *Epiphanius* had done before) he condemned the workes of *Origen*, which had departed this life about two hundred years before him: this was not his principall drift, but he purposed verily to reuenge him this way of

*Cap. 10 in the Greeke. Epiphanius sometime thought that God had a body.

A Councell held in Cyprus, where of spite through the procurement of Theophilus the booke of Origen were condemned. A Synode at Alexandria to the same purpose.

Dioscorus

Dioscorus and his brethren. *Iohn* made final account of the things which *Epiphanius* and *Theophilus* had signified unto him by their letters, so he occupied himself to the furtherance & profit of the churches, and therein he excelled: as for the conspiracie and mischief intended against him, he made very light of it. As soon as it was openly knowne and manifestly perceived, that *Theophilus* bent all his might to depose *Iohn* of his bishopricke, divers that bare *Iohn* ill will, fell a devising and a forging out of false crimes and accusations against him. Many of the clergie, sundry also of the magistrates which were in great favour with the Emperour, supposing now they had gotten fit opportunity to revenge them of *Iohn*, determined with themselves partly by writing of letters, and partly also by sending of messengers, to summon together at Constantinople a Councell of Bishops.

CHAPTER.

Of *Seuerianus* and *Antiochus* the Syrians; how, and upon what occasion they fell from *Iohn*.

Cap. 11. after the Greeks.

Another thing gave occasion to increase the hatred and ill will owed unto *Iohn*, in such sort as followeth. There were two bishops by birth Syrians, which flourished at one time, the ones name was *Seuerianus*, the others *Antiochus*: the one was Bishop of Gabale in Syria, the other of Ptolemais in Phoenicia; both excelled in the gift of utterance, but *Seuerianus* although he were learned, yet pronounced he not the Greeke tongue distinctly neither skillfully, so he spake Greeke as a Grecian, yet pronounced it like a Syrian. *Antiochus* coming from Ptolemais to Constantinople, continued there a while, and preached with great diligence: after that thereby he had got unto himselfe good store of money, he turned home to his owne Church. *Seuerianus* hearing that *Antiochus* had got much money by preaching at Constantinople, was very desirous to do the like himselfe. He exercised himselfe diligently, he patched together a great company of bolome sermons, & came to Constantinople. Being there friendly and lovingly entertained of *Iohn*, he applied himselfe craftily for a while to please *Iohn*, and got great favour by flattery. He was much set by & in great estimation: and as he was highly commended for preaching, so in like manner purchased he unto himselfe great credit with the chiefe magistrates and with the Emperour. In the meane space became that the bishop of Ephesus was departed this life, *Iohn* of necessity was constrained to take his voyage into Ephesus for to chuse there a bishop. After his coming thither when that some would haue this man, and some that man preferred to the roome, and thereupon fell to bitter words and contention, whilst that every one would haue his friend advanced to the dignity, *Iohn* perceiving that they were all set on tumults, and that by no meanes they would be ruled by him, endeavoured to end the quarrell without offending of either side. He assigned one *Heraclides* a deacon of his Church, yet borne in Cyprus to be bishop. With that both parts were pleased, and gave over contention. *Iohn* was faine for this matter to continue a great while at Ephesus. In his absence *Seuerianus* had brought his auditors at Constantinople to beare him far better good will then ever they did before, neither was *Iohn* ignorant of this, so it was told him quickly. When *Serapion*, of whom I spake before, had signified unto *Iohn*, that *Seuerianus* had divided the churches, he forthwith was kindled with the flame of contention. Wherefore when as he had not fully ended all such things as he determined with himselfe (so he had deprieved both the Nouatians, and such as celebrated the feast of Easter the fourteenth day of the month, of many Churches) he returned to Constantinople, and applied himselfe after his usual manner unto the oversight of the Ecclesiasticall affaires. The insolent disdain and haughty stomacks of *Serapion* was intollerable, so he boldened himselfe upon *Iohn*, and inueyed continually without all modestie and shamefastnesse against all men, which turned to the increase of the spite and hatred borne unto *Iohn*. Whereupon when *Seuerianus* one a certain time came to the place where *Serapion* sate: *Serapion* gave him not the honoz and reuerence due unto a bishop, neither rose up, thereby declaring that he regarded not the person of *Seuerianus*, so he exclaimed against him in these wordes: If *Serapion* dieth a Christian, then was *Christ* neuer incarnate. *Serapion* took this as a fit occasion ministered unto him, made *Iohn* to become his foe: whilst that he concealed the first sentence, to wit, If *Serapion* dieth a christian, and repeated the later, to wit, that *Christ* was neuer incarnate, affirming that he heard it of *Seuerianus* owne

An old custome to take money for preaching, if the gaine were not sweete I warrant you at this day the custome would be left.

Heraclides b. of Ephesus.

Seuerall functions haue seuerall reuerence.

owne mouth. And to the end he might iustifie the report, he brought forth men of his owne degree and calling to testifie that they heard the words. To be short, *Iohn* without any more ado banished *Seuerianus* the citie. *Endoxia* the Emperesse understanding of the circumstance, found great fault with *Iohn*, caused *Seuerianus* to be sent for out of *Chalcedon* in *Bithynia*, who came immediatly. *Iohn* kept himselfe out of his company, and would not be brought by any mans perswasion to become friends with *Seuerianus*. At length when that *Endoxia* the Emperours mother, in the Apostles Church, had throwne her sonne *Theodosius* the Emperour (who though he were then of tender yeares, yet gouerned he the common wealth with good successe, and prosperous oversight) at the feet of *Iohn*, and craued of him with solempne protestations, that of all loue and friendship he would not deny her request: with much ado he was won to embrace *Seuerianus* again. But though outwardly they bare a shew and countenance of friendship, neuerthelesse inwardly they continued their spite and hatred one towards the other. The cause that deuided *Iohn* and *Seuerianus* was in such sort.

CHAP. XI.

Cap. 12. after
the Greeke.

How that Epiphanius coming to Constantinople, celebrated the communion, and gaue orders without the licence of Iohn, therein to gratifie Theophilus.

Soortly after, *Epiphanius* the Bishop came from *Cyprus* to *Constantinople* at the request of *Theophilus*, and brought thither with him the decree of the bishops, wherein he had not excommunicated *Origen*, but onely condemned his booke. Wherefore after his coming into the Church of *Saint Iohn*, which was not farre from the wals of the citie, he celebrated the communion, made a Deacon, went forth out of the Church, and came to *Constantinople*. When that *Iohn* had inuited him, requesting he would take a peece of a lodging with him, he for to feed the humour of *Theophilus*, refused his courtesie, and toke vp an Inne by himselfe. After that he had called together the Bishops which then by chance were at *Constantinople*, he read in their hearing the decree, wherein he had condemned the woorks of *Origen*. Of the booke I haue nothing to say, but thus much, that it pleased *Epiphanius* and *Theophilus* to condemne them. Of the Bishops, some for reuerence of *Epiphanius* subscribed vnto the decree, some other denied it vtterly. Of which number *Theotimus* bishop of *Scythia* made *Epiphanius* this answer: I of mine owne part, O *Epiphanius* will not so much iniure the man, who is departed to rest many yeares ago: neither dare I presume once to enterprise so hainous an offence, for to condemne the booke which our ancestors haue not condemned, specially seeing I vnderstand not as yet, neither read any parcell of the doctrine therein contained. And when that a certaine booke of *Origen* was brought forth, he read it, & shewed there the interpretation of holy Scripture agreeable vnto the faith of the catholicke church: last of all he concluded with these wordes: They that reprehend these things, do no lesse then mislike with the matter whereof these booke do intreat. This was the answer of *Theotimus* vnto *Epiphanius*, a man he was of great fame both for sound doctrine, and godly conuersation.

Theotimus
bishop of
Scythia.

CHAP. XII.

Cap. 13. in
the Greeke.

A kinde of Apologie in the behalfe of Origen.

In the marge
of the Greeke
copie there
was written
as followeth:
We haue to
learne that the
fift generall
Councell con-
demned both
Origen and his
woorkes. But
this historie
grapher was
before the third.

As so much that many were drawne headlong through the procurement of malicious slanderers, much like a blast of hurlwind, to revile *Origen*, it shall not be amisse to say somewhat of them. Obscure men, odde fellows, such as haue no pith or substance in them, to the end they might become famous, go about most commonly to purchase vnto themselves glory and renowne by dispaizing of such men as far excel them in rare and singular vertues. Of which sort of backbiters first I remember *Methodius* Bishop of *Olympus*, a citie of *Lycia*: next *Eustathius*, who for a while was bishop of *Antioch*: thirdly *Apollinaris*: last of all this *Theophilus*. This messe of railers (if I may so terme them) sell a slandering of *Origen*, neither yet all for one thing. One charged him with this, another with that, whereby they all severally declared vnto the world, that they allowed wholly all such things in him as they had not reprehended by name. For in as much as they blamed him severally for several doctrine, it appeareth they toke that for truth in him which they concealed and misliked not withall: and they appeared in very deed that which they denied not in word. *Methodius* though at the beginning he inuaded bitterly against *Origen*, yet afterwards as it were by way of recantation, he extolled him vnto

unto the skies, in that dialogue which he intituled Zeno. Their reviling in mine opinion increased the renowne & fame of Origen. For while they had charged him with heinous crimes as they thought, and yet finding no fault with him as touching the blessed Trinitie: they are witnesses themselves that he was of the right and sound faith. And as these men being not able inilly to accuse him, beare witness with him of his true belisfe: so Athanasius void of all partiality, a zealous maintainer of the clause of One substance, alledging him for a witness of his faith in the orations which he wrote to the confutation of the Arians, citeth his words for testimonies among his works, and saith thus of him: That notable man, and painfull writer Origen, confirmeth in plaine words the faith and opinion we have of the Sonne of God, in that he avoucheth him to be coeternall with the Father. Wherefore such as go about to revile Origen, they unwaies do slander Athanasius, who highly commendeth him. Thus much by the way of Origen, and now againe to the story.

Athanasius
testimony of
Origen.

CHAP. XIIII.

How that Iohn sent for Epiphanius to come unto him, and charged him that he had behaved himselfe contrary to the canons of the Church: after they had brawled a while together, Epiphanius returned homewards.

Cap. 14. after
the Greeke.

Iohn at the first toke not the matter very grievously, though Epiphanius contrary to the Canon had made a Deacon in his Church, but requested him to accept as a simple lodging a piece of the Bishops pallace. Epiphanius answered him in this sort: I will neither ly with thee, nor pray together with thee, unless thou both banish Dioscorus with his brethren out of the city, & also subscribe with thine owne hand, unto the decree which condemneth the works of Origen. When that Iohn paused upon the matter, and said that he ought not rashly, neither without good advisement determine any thing of that matter, afoze that he had generally examined, & that narrowly, the whole circumstance: the adversaries of Iohn set Epiphanius & otherwise on worke. For at the celebration of the blessed and holy Communion in the Church commonly called the Apostles, they set Epiphanius in the midst: they cause him in the open audience to condemne the works of Origen, to excommunicate Dioscorus and his brethren, last of all to rebuke Iohn for taking of their part. When Iohn heard of this, he sent unto Epiphanius, who the day following was at Church, this message by Serapion: Epiphanius, thou doest many things contrary to the Canons: first in that thou hast presumed to make ministers within my Diocese: secondly in that thou hast ministered the communion of thine owne head without my licence: againe in that thou didst refuse it when I requested thee, and now thou doest it of thy selfe. Wherefore take heed lest the people stomacke thy dealing, and be set on an vprore: if ought come amisse thou hast thy remedy in thy hand. Epiphanius receiuing this message, was stricken with sudden feare, lest the Church, innuyed bitterly against Iohn, and toke shipping towards Cyprus. The report goeth, that as he went downe to the rove to take shipping, he prophesied thus of Iohn: I hope thou shalt neuer die a bishop, and that Iohn answered him thus againe: I hope thou shalt neuer come alieue into thy countrey. Whether they that told me these things, reported truly, I am not able to say: but sure I am that it fell to either even as each one wished to the other. For neither came Epiphanius alieue to Cyprus, (he died one the seas by the way) neither did Iohn a Bishop, for he was deposed and banished the Church, as hereafter shal more manifestly appeare.

The message
which Chry-
lostome sent
vnto Epipa-
nius.
The conten-
tion between
two ancient
fathers Epi-
phanus bi. of
Constantia in
Cyprus, and
Iohn Chryso-
stome Bishop
of Constanti-
nople.

CHAP. XV.

How that after the departure of Epiphanius, Iohn made a Sermon against all women, which made both the Emperour and the Empreffe to summon a Councell at Chalcedon, where Iohn was deposed: In his absence the people made much ado, and to appease them Iohn is called home to Constantinople againe.

Cap. 15. after
the Greeke.

As soone as Epiphanius had hoisted up saile, report came unto Iohn that Eudoxia the Empreffe had bolstered Epiphanius against him. He being very hoat, and a hasty man of nature, ever ready, for his gift of utterance did so serve him, immediatly went up into the pulpit, made a whole sermon in the dispraise of all women. The multitude toke it in the worst part, as if thereby he had determined secretly to pay home the Empreffe. The sermon was bozne away of illwillers, and brought to the Emperour: the Empreffe also hearing thereof,

Chrylostome
made a ser-
mon against
all women.

The council
of Chalcedon
for the depo-
sing of Chry-
sostome,

Chrysostome
ca. d.
*Cap. 16. after
the Greeke.

Chrysostome
returneth frō
exile.

complained vnto the Emperour, that therein he was contumeliously dealt withall, and that the reproch thereof rebounded also vnto him. Wherefore he worketh through Theophilus to summon a counsell against Iohn. *Seuerianus* likewise went about the same, neither was the dealing of Iohn towards him as yet gone out of his stomacke. Shortly after Theophilus came thither, who called together at the Emperours commandement many bishops out of diuers cities. But above all other men, they came thither apace, which for diuers quarrels owed Iohn a displeasure. They also came thither whom Iohn had deposed and put by their bishopricke. For he had depriued many of the Bishops in Asia, in the voiage he made to Ephesus, at what time he made *Heraclides* bishop. herfore with one consent they met at Chalcedon a city of Bithynia. At that time *Cyrinus* an Egyptian borne, being bishop of Chalcedon, inueyed bitterly against Iohn in pzelesence of all the Bishops: he reported of him that he was a wicked man, that he was an arrogant and sullen bishop. The rest of the bishops were glad of that. But *Marsyas* bishop of Mesopotamia trode against his wil on *Cyrinus* foot, and hurt him soze. The bzyle so increased, & pained *Cyrinus* so much, that he could not go with therest of the bishops to Constantinople, but taried behind at Chalcedon: the rest sailed to Constantinople. When as none of the clergy of Constantinople went forth to meet Theophilus, neither exhibited vnto him the accustomed honoz and reuerence, (for then all began to hate him) the mariners of Alexandria, who then by chance were there, & had bzought cozne to Constantinople, went to mete him, & receined him with glad some shonts. He went not to the house of prayer, but vnto the emperes pallace called Placidia. When the aduersaries of Iohn went about to forge many false accusati- ons against him: they bzabble no longer about the books of *Origen*, but they take other atturn matters in hand. When these things were thus a doing, the bishops assēbled together in the suburbs of Chalcedon in a place called *ſ Okc*: immediatly they cite thither Iohn for to answer vnto such crimes as he was charged withall. Beside him they charge *Serapion*, *Tygerus* the E- nunch priest, & *Paulus* the reader (for they were also accused) to appeare befoze them. When Iohn had excepted against such as had cited him thither, as his open enemies, he appealed frō the vnto a generall Counsell: they without any other circumstance called him foure times: and seeing that he would not come, but sent them still the same answer, they pzoceed against him, they condemned & deposed him of his bishopricke, for no other crime, but because he being cited would not appeare. When tidings therof about euentside were bzought to Constantinople, the whole citie was on an bpzoze. Wherefore they watched all night, they would not suffer him to be thrust out of the Church, they exclaimed that his cause ought to haue bene heard in a greater assemblie of bishops. But the Emperours commandement was, that as soon as he were remoned, he should be conueyed to exile. This being known for certainty, Iohn the third day after his deposition, about none, vnknowing to ſ multitude (for he was loth there should be any ado for his sake) yeldded himself voluntarily into the hands of his aduersaries, and so went away. The people were all set on fire sedition, and as it commonly falleth out in such hurliburlies, many of them which afozetime pursued him with deadly hatred, then changing their mind, pitied his case: many others who lately desired to see his depriuation, reported that he was craftily dealt withall, and falsly accused. Many cryed out against the Emperour, and exclaimed at the Counsell: but above all others they inueyed against Theophilus, who was knowne to haue bene the authoz of all that trecherie and malicious standers raised of Iohn. For the conspiracy and wait he laid for Iohn could no longer be concealed. And though it was diuersly found out, yet specially in that he communicated with *Dioscorus* & his brethren called *Longe*, immediatly after the deposition of Iohn. *Seuerianus* also as he preached in the Church, thought now he had fit opoztunity giuen him to inuey against Iohn: he said plainly though Iohn were conuicted of no crime, yet was he iustly deposed for his insolent & hantye behaviour: that all sins were to be forgtuen, yet as holy Scripture bare witness, that God refused the pzoud. With the hearing of these and such like contumelious phrases, the people was the moze incited to contention. Wherefore the Emperour in al the hast caused Iohn againe to be sent for, & to returne to Constantinople, *Briso* being the messenger (he was an Eunuch of the Emperesse) found him at *Prencetum* a mart towne ouer against *Nicomedia*, & bzought him to Constantinople. But though he was thus called home frō exile, yet purposed he with himselfe not to tread within the citie, afoze he were pzoued and found innocent by the censures of the higher Judges: therefore he continued awhile in the suburbs called *Marianz*. When that

and forthwith fell a railing of the Magistrates. Wherefore of necessity he was constrained to come home: the people went forth to meet him, they bring him to the Church with great reverence, they request him to continue their bishop, & thenceforth after the usual manner to pray for the peace and prosperous estate of the Church of God. When that he refused so to do, and pleaded for himself, that it must not so be as his cause were heard of indifferent judges, and the depoters had changed their mind and absolved him: they were the more determined, for they longed to see him stalled againe in the bishops seate, and preach afresh unto the people. To be short, the people compelled him so to do. When that John was placed in the bishops seate, and prayed after the accustomed manner, for peace unto the people and congregations throughout the world, he was constrained also to preach. The which thing ministered occasion unto the aduersaries to accuse him againe, although for a while they suffered it to lie for dead.

CHAP. XV.

How that when Theophilus would have Heraclides matter heard in his absence, and John resisted it: the citizens of Constantinople and Alexandria went together by the ears, so that Theophilus with other bishops were faine to leave the citie and flee away.

Cap. 17. after the Greeke.

In the meane space Theophilus went craftily about for to call into question the consecrating of Heraclides: to the end he might thereby, if it were possible, find matter to charge John afresh, and so to depose him the second time. Heraclides though he was not present, yet they proceed against him: they lay to his charge, that he had iniustly punished certaine persons, imprisoned them, and last of all led them through the open streets of Ephesus to be ignominiously derided. When John made answer, that of right no man ought to be judged in his absence, without the presence of the party, and hearing of his owne cause: the people of Alexandria urged very earnestly that the accusers of Heraclides were to be heard although he himselfe were absent. Whereupon there rose great strife and contention betwene the citizens of Constantinople and the inhabitants of Alexandria. And while they skirmish one with the other, many were sore wounded, & diuers also presently dispatched. When the heate of this combat was past, and the truth come to light, Theophilus got him in all the hast to Alexandria: the other bishops ran likewise away, few onely excepted which held with John, and repaired every one to his owne bishopricke. After that these things were thus come to passe, every man was ready to speake ill of Theophilus. The hatred grew & increased against him daily, because he stuck not studiously to peruse the woordes of Origen secretly, though openly he condemned them. And being demanded why he made so much of the books he had lately condemned: his answer was, that the bookes of Origen were like meadowes clad with every kind of flowers: therefore (saith he) if I find in them ought that is good, I cull it out, if otherwise briars or bryambles, I set nought by them, because of their prickles. This was the answer of Theophilus when he called not to remembrance the saying of the wise man: that the wordes and counsels of sages resemble very much picking thornes, and that such as are touched therewith, ought not to kicke against the prickles. The aforesaid causes made Theophilus to be hated of all men. Dioscorus bishop of Hermopolis, one of those religious men which commonly were called Longe, departed this life shortly after the departure of Theophilus into Alexandria, and enjoyed an honorable funerall at the Church called the Oke, where the Council was summoned for the hearing of Johns cause. John gave himselfe wholly to teach and preach unto the people: he made Serapion, who had procured unto him great hatred, bishop of Heraclea a citie of Thracia.

Cap. 18. after the Greeke.

Ecclesiastes. 12.

CHAP. XVI.

How the picture of Eudoxia was erected all of silver, with playes and spectacles: John reprehended the authors that did the whole, and was therefore banished.

Cap. 18. after the Greeke.

Shortly after such things as follow ensued. A silver picture (covered with a mantell) of Eudoxia the Emperesse was set up upon a pillar of red marble. The place of this erected pillar was not very nigh the church called Wildome, neither very far off, only the broad strate went betwene the picture and the Church. There were common playes & shewes (as the manner was) celebrated. John supposing verily that these things reposed to the great

A councell
assembled at
Constantino-
ple for the
deposition of
Chrysostome.

flander and infamie of Christian religion, not forgetting his wonted audacitie & libertie of speech, prepared himselfe for the authoꝛs thereof: and in steade of the exhortation he should haue vsed to the perswasion, or rather the reformation of the princes & magistrats, he scolded with nipping taunts at such as had caused those vanities to be solemnized. The Emperesse likewise applying these things to her selfe, supposing that all was vttered to her disgrace and reproch, procured another Councell of bishops to be called together against him. *Iohn* understanding of this, made that famous and notable sermon in the Church, which beginneth in this sort: *Herodias* rageth afresh, stomaketh anew, danceth againe: seeketh as yet the head of *Iohn* in a platter. This sermon made the Emperesse mad, set her on fire against him. Not long after the bishops met there together, *Leontius* bishop of Ancyra in Galatia the lesser: *Ammonius* bishop of Laodicea a citie in Pisidia: *Briso* bishop of Philippis in Thracia: *Acacius* bishop of Beroea in Syria, with diuers others. The accusers which lately charged *Iohn* with hainous crimes, are now brought forth befoze these bishops. *Iohn* trusting to the iust dealing of the bishops, requireth of them that the accusations may indifferently be examined. By that time the feast of our Sauours natiuitie was come, on which day the Emperour went not to the Church after the wonted maner, but sent *Iohn* this message: that he would not communicate with him, befoze he had cleared himselfe of the crimes layd to his charge. And when as the accusers seemed to mistrust themselves, & that *Iohn* thzough the vpꝛightnesse and equitie of his cause boldned himselfe, the bishops then present affirmed they ought not to examine any other offence, saue onely whether he of himselfe had taken possession of the bishopricke after he was deposed, without the sentence and admission of a Councell. When *Iohn* made answer, that he had the consent of fiftie bishops which communicated with him, *Leontius* replied against him: But moze (saith he) in the councell withstood thy admission. Againe when *Iohn* saith that the canon which contained such a clause appertained not vnto their Church, but was to be executed where the Arians did raigne (for such as assembled at Antioch to rote out the faith of *One substance* laid downe y canon against *Athanasius*) they neuerthelss making no account of his answer, proceeded and gaue sentence against him, not weying with themselves, that such as were authoꝛs of this canon were also depozers of *Athanasius*. These things were done a little befoze Easter. When also the Emperour sent vnto *Iohn*, that he had no authoꝛity to go into the church, insomuch he was deposed and condemned in two seuerall Councells. Wherefoze *Iohn* gaue ouer executing of the ecclesiasticall function, and refrained from going into the church. Immediately also such as fauoured him departed the church, they keepe Easter in the common bathes called Constantianz, together with many bishops, priests, and other ecclesiasticall persons, who thencefozth because of their seuerall conuenticles were called *Iohannits*. For the space of two moneths *Iohn* was neuer scene abroad, vntill that by the Emperours commandement he was brought to exile, and so at length being banished the church, he was bereaued of his countrie soile. The same day certaine of such as were called *Iohannits*, set the church on fire. With that the easterne wind being vp, blew the flame into the senators court, and ceased not burning, vntill all was consumed to ashes. This was done the 20. of Iune, in the first Consulship of *Honorius*, the which he enioyed together with *Aristarcus*. For which conspiracy and treason, what heauy penalties and grievous punishments *Opratus* gouernour of Constantinople, in religion a pagan, & therefore a soze plauer of Christians, made them endure, I thinke it best to ouerskip them with silence.

Such as clea-
ued to *Iohn*
Chrysostome
were called
Iohannits.

CHAP. XVII.

Cap. 19. after
the Greeke.

How that after the deposition of *Iohn*, *Arsacius* was made bishop of Constantinople. Of *Cyrinus* bishop of Chalcedon, that was payned with the sore foote, and of the death of *Eudoxia* the Emperesse.

Arsacius an old man, aboue the age of fourescore yeares, who sometime gouerned the bishopricke of Constantinople befoze the daies of *Iohn*, was shortly after made bishop of that sea. In his time when as the Church enioyed great ease and quietnesse, by reason of his singular modesty and meake behauiour, *Cyrinus* bishop of Chalcedon, whose sote *Marruthas* bishop of Mesopotamia had trode on, and hurt against his will, had such infortunate successe, that his sote rotted of the byse, and therefore of necessitie he was constrained to saw it of. Neither suffered he that once, but twise & oftner to. For y putrefaction ran ouer his whole bodie, & fell at length into his other sote: then was he faine to lose both. I haue therefoze

foze remembred these things because it was rise in every mans mouth that *Cyrinus* suffered this plague or punishment for reviling of *John*, & terming him (as I sayd before) a subburne bishop. Againe when as great haile (the bignesse whereof was not remembred to have bene seen before) fell into the suburbs of Constantinople the 30. day of September, and the afoze sayd Consullship, the report likewise went that it was a token of Gods wrath for the deposition & banishment of *John*. The death of the Empresse which followed immediatly after, confirmed this rumour, for she departed this life the fourth day after the fall of this haile. Some there were also which sayd that *John* was iustly deposed: because that in the voyage when he made *Heracles* Bishop of Ephesus, he thrust many out of their churches, namely the Noustians; such as celebrated the feast of Easter the fourteenth day of the moneth, with many others both in Asia and Lydia. But whether *John* was iustly deposed, as they sayd which bare him ill will: whether *Cyrinus* was plagued for his opprobrious languages & slanderous reports: last of all, whether the haile and the death of the Empresse were signes of Gods high displeasure for banishing of *John*: or whether they happened for some other causes, God alone knoweth, which searcheth the secrets of mans hart, & pronounceth hereof the right sentence of iust iudgement. I of mine owne part committed to writing such things as then were rise in every mans mouth.

Cyrinus was plagued for reviling of *Chrylottom*. Great haile in token of Gods wrath.

CHAP. XVIII.

Cap. 10 after the Greeke.

How that after the decease of *Arsacius*, *Atticus* was chosen Bishop of Constantinople.

A*R* *facius* continued not bishop very long, for the yeare following, to wit, in the second Consullship of *Stilicon*, but the first of *Anthemus*, and the eleventh of November, he departed this life. When that the election of a bishop fell out to be a troublesome piece of worke, and the contention endured a very long time: the next yeare after in the first Consullship of *Arcadius*, and the first of *Probus*, *Atticus* a godly man, by birth of *Sebastia* in Armenia, by order a religious man, trained in the monasticall discipline from his youth up, of meane knowledge, yet of singular wisdome naturally ingrafted in him, was chosen bishop of Constantinople. But of him moze hereafter.

Arsacius

Atticus.

CHAP. XIX.

Cap. 11 in the Greeke.

How that *John* Bishop of Constantinople died in exile.

J*ohn* being banished his Church, and bereaved his countrey soyle, died in exile at *Comanum* situated upon the sea *Euxinus* the fourteenth of November, the seventh Consullship of *Honorius*, and the second of *Theodosius*: a man he was (as I sayd before) moze led with heate of burning choler, then ruled by civill curtesie: & because he was a man of wonderfull boldnesse he used liberty of speeche and had tongue at will. I cannot verily but wonder at him, why he adding himselfe so much to temperance, taught in some sermons that temperance was in maner to be set at nought. For when as by the councell of bishops there was admillion left, and pardon graunted for such as had once fallen after baptism to be received againe after repentance into the church, he wickerd not to say: If thou fall a thousand times, and repent thee of thy folly, come boldly into the Church. For which doctrine, besides that he was disliked of many his familiars, yet was he rattled of *Sisinius* the Nouatian bishop, which wrote a booke against that saying of his. But these things were done a little while ago.

Chrylosome dieth in exile Anno Dom. 422.

The saying of *Chrylosome*.

CHAP. XX.

Cap. 12 in the Greeke.

Of the conference had betwene *John* Bishop of Constantinople and *Sisinius* the Nouatian.

Here occasion is offered to say somewhat of *Sisinius*. A man he was (as I have remembred oftentimes before) very eloquent & a profound philosopher: & as he was a skilfull disputer, so was he also a cunning interpreter of holy scripture: so that for his notable wit *Eunomius* the heretike refused oftentimes to reason with him. He was no spare man of diet, but liberall and a great spender, yet with good order and temperance. He seemed riotous, & to erre in sensuality, partly in that he arrayed himselfe in white, and partly for saying himselfe twice a day. When he was demanded on a certaine time, why he being a bishop, bained himselfe twice a day, his answer was: because I cannot do it the third time. At another time going of reverence to visite *Arsacius* & bishop, one of *Arsacius* familiars asked of him why he used such attire as was uncomely for a bishop: and where he found written that

that

Ecclesiastes 9.
Life 9.

that a priest ought to weare white? Tell thou me (saith he) first where it is written that a Bishop should weare blacke. And when as the other moored what answer he should make, *Sisinius* presented him & sayd: Thou art not able to shew me that a bishop ought to go in blacke, but I am able to alledge *Salomon* for my selfe, where he saith: let thy garments be white. Against our Saviour, as we reade in the Gospell wore white, and moreover he shewed vnto his Apostles, *Moses* and *Helias* clad in white. With these and other such like answers he brought all that heard him into great admiration. When that *Leontius* bishop of Ancyræ in Galatia the lesser, had depriued the Nouatians of a certaine Church, and then as it fell out, remained at Constantinople, *Sisinius* went vnto him, requesting him to restore them their Church againe. *Leontius* in a great chafe made him this answer: It is pittie that you Nouatians should enioy any church, insomuch you take away repentance, and depriue men of the benefite which God hath bestowed vpon them. After that *Leontius* had vttered these with other such like sentences, to the reprehension of the Nouatians, *Sisinius* replied: No man repenteth more then I. Why sayth *Leontius*, and how dost thou repent? Because sayth *Sisinius* that euer I saw thee. Againe when *John* the Bishop had taunted him, and sayd that one citie could not hold two bishops, his answer was, No more it doth. *John* taking this answer in ill part, sayd againe, I see thou wilt be bishop alone: Not so (saith *Sisinius*) but with thee alone I am not bishop, though others do so take me. *John* being grieved with this answer, told him againe: I will forbid thee to preach, for thou art an heretike. *Sisinius* replied merily in this sort: When wilt thou do thee a good turne, if thou ease me of so great a labour. *John* was somewhat pleased with that answer, and sayd: Nay then wilt thou not stay thee from preaching, if it be a grieue vnto thee. He witty & so pleasant was *Sisinius* in his answers. But it were too long to rehearse all his witty and sage sayings. Wherefore I thinke it sufficient in these few lines to declare what kind of man he was. Yet thus much further I am able to auouch, that by the report of all men, he excelled for learning all the bishops which succeeded him, count all one after another: and therefore was he much made off, & in great estimation, yea the chiefe Senators made great account of him, & had his vertues in admiration. And though he wrote many books, and furnished them with rhetoricall phrases and poeticall sentences, yet was he commended more for pronouncing then for penning. For he had a notable grace in his countenance, voice, behaviour, and looke, with all other his bodily gestures, for the which he was honored of all sects and religions, but above all others of *Artius* Bishop of Constantinople. So farre by occasion of *Sisinius*.

CHAP. XXI.

Of the death of *Arcadius* the Emperour.

Shortly after the death of *John*, the Emperour *Arcadius* departed this life, a quiet and courteous man he was, who in the later end of his life was thought to be a very goodly man, vpon such an occasion as followeth. In Constantinople there is a great palloyle led Carya, and in the porch there stands a hazell tree, on the which report goeth, that *Neptune* the Party was hanged. Wherefore there was a Church erected at that tree: the Emperour passing by was desirous to see it, went in, & after he had sayd his prayers, came forth againe. All the parish ran forth to see the Emperour: some left their houses, & took by their standing in the open streete, thinking verily to see the Emperours face as he passed by with all his page and traine: other some followed the Emperour out of the Church, vntill that both men, women, and children, had all gone out of the house which adioyned vnto the Church. They were no sooner gone, but the house where they had docked together fell downe. Immediately the fame of the Emperour was spread abroad with great admiration, that so great a multitude of people was saved by the meanes of his prayers. The end of that was in this sort. *Arcadius* leaving behind him his sonne *Theodosius* of the age of eight yeares, departed this life, in the Consolship of *Bassus* and *Philip*, the first of May, the second yeare of the two hundred and seuenth Olympiad. He reigned together with his father *Theodosius* the space of thirtie yeares, and beginning with the one & thirty yeares of his age, he reigned fourscore yeares after the decease of his father. This booke containeth the history of twelue yeares and thre moneths.

Arcadius the
Emperour
died Anno
Dom. 412.

The end of the sixt booke of *Socrates* Scholasticus.

THE SEVENTH BOOKE OF THE ECLESIASTICALL HISTORIE OF SOCRATES SCHOLASTICVS.

CHAP. I.

How that after the death of Arcadius the Emperour, who left his sonne Theodosius of the age of eight yeares, Anthemius the Lieutenant tooke the government of the Empire.



After the decease of Arcadius the Emperour, being in the moneth of May, and the Consulship of Bassus and Philip, his brother Honorius took the rule of the West parts of the Empire, & Theodosius his younger, the sonne of Arcadius being eight yeares old, governed the East parts of the world by the direction of Anthemius his chiefe Magistrate. This Anthemius was nephew to Philip, which in the time of Constantius thrust Paulus the Bishop out of the Church, & placed Macedonius in his roome. The same man compassed the citie of Constantinople with a strong wall: he seemed and was indeed a man accompted among the wisest sort of that age: he neuer took any thing in hand without good aduise: he would conferre with some of his familiars of the busines he went about, but above all others he used the aduice of Troilus the Sophist, a man very wise, of great experience and singular policie: he was nothing inferior to Anthemius, & therfore Anthemius retained him of his counsell in all his affaires.

CHAP. II.

Of Atticus Bishop of Constantinople.

When the Emperour Theodosius went on the eight yeare of his age, the third yeare of Atticus bishop of Constantinoples consecration (which he enioyed with great commendation) was expired: a man he was (as I sayd before) of meane learning, yet in life godly, & of great wisdom, and therfore the churches in those dayes increased and flourished exceedingly. He reconciled not only such as were fauourers of his own faith, but also made hereticks to haue his wisdom in admiration: who he would in no wise molest, but when he had rattled them, againe he would shew himselfe louing & amiable towards them. He was a painefull student, soz he bestowed great laboz, & spent the greater part of the night in reading ouer the woiks of auncient wyters, so that there was no ground of philosophy, nor quicke in sophistrie that could blanke or astonish him. He was gentle & courteous vnto such as conferred with him, and with the sorrowfull he seemed to sorow himselfe. In few woiks, he became (as the Apostle writeth) all vnto all men. First as soone he was made priest, the sermons which with great labour he framed together, he learned without booke, & pronounced in the Church. In pzoesse of time by daily exercise and diligence, he so boldned himselfe, that he preached extempore, his maner of teaching was very plain. His sermons were so simple, that the auditoys thought them not worthy the bearing away, neither the writing in paper to the knowledge of the posteritie following. Thus much of his conditions, behaviour, learning, & gift of utterance, now to the histozy of that time.

CHAP. III.

Of Theodosius and Agapetus Bishops of Synada.

Theodosius bishop of Synada a city of Phrygia Pacatiana, was a soze scourge vnto hereticks (soz in that city there were many of Macedonian sect) he banished them not only the towne, but also the countrey. Neither did he this according vnto the rule of the Catholick Church, which accustometh not to persecute men, neither with zeale of the right and sincere faith, but in hope of filthy lucre & foule gaine, soz to wzing money from the hereticks. Therfore there was no way he might griene the Macedonians left vnassayed: he maintained his owne clergy against them: there was no deuice but he practised soz to afflict them with: he stuck not to bzing them in fetters, to hold vp their hands at a barre, but above all others, he plagued their bishop Agapetus with sundry griefes and verations. And when as he perceiued

Agapetus a
Macedonian
fell to em-
brace the
faith of one
substance.

ned that the chiefe Magistrates within that prouince were not of authoritie sufficient, and that their commission extended not to the punishment of the Macedonians, he got him in all the hast to Constantinople, and sued out a commandement from the Lieutenant of that prouince for the sharpe correction of them. Whilst that *Theodosius* the bishop made friends at Constantinople for the furtherance of his sute, *Agapetus* whom I tearmed the Macedonian bishop, was conuerted, & fell to embrace the right and sound faith. For after he had assembled together all the clergie and laytie within his iurisdiction, he perswaded them to receive the faith of *One substance*. This being done, he went with speed together with a great multitude, nay with the whole city, into the church, where after prayers and solemne seruice, he got him into the seate of *Theodosius*. Immediately after the linking of the people together in the bond of lone and vnity, thenceforth he maintained the faith of *One substance*, so that he obtained the gouernment of the Churches belonging vnto the diocesse & citie of Synada. Shortly after *Theodosius* came home to Synada, & brought with him authoritie from the Lieutenant, whereof he bragged not a little, and being ignorant of all the things that were done in his absence, straight way he got him into the Church, where he found but smal welcome, for al the voyces were made fast against him, and after that he vnderstood of their dealing, againe he posseth to Constantinople. There he bewailed his state before *Atticus* his bishop, & opened vnto him, how that he was iniuriously thrust beside his bishopricke. *Atticus* vnderstanding that all fell out to the great profit and furtherance of the Church of God, began to pacifie him with mild and curteous languages, exhorting him thenceforth to embrace a quiet life boord of all trouble and molestation, and not to preferre his owne priuate gaine and lucre before the profit and commodity of the whole Church. He wrote moreouer vnto *Agapetus*, willing him to enioy the bishopricke, and not to feare at all the displeasure of *Theodosius*.

CHAP. II II.

How a lame Iew being baptized of Atticus the Bishop, recovered againe his limmes.

A Iewe trou-
bled with
the palsey.

The gift of
healing in
the dayes of
Socrates.

Then as the aforesaid circumstance which fell out in the dayes of *Atticus* was a great furtherance to the church of God: so likewise miracles with the gift of healing which raigned in those times, turned to the glory of God, and the profit of his people. For a certaine Iewe being held the space of many yeares with a palsey, was faine to keepe his bed, who hauing tried all the salues and medicines, & all the practises and prayers of the Iewes, was not a litle the better: at length he fled for refuge vnto the baptisme ministred in the church of Christ, perswading himselfe for suretie, that by the meanes of this, being the true phisicke of the soule, he might recouer the former health of his body. *Atticus* was immediately made priuy vnto this his deuout mind and godly disposition, he instructed the Iewe in the principles and articles of Christian religion, layd before him the hope that was to be had in *Christ Iesu*, and bids that Iewe, bed and all should be brought vnto the font, and place appointed for the ministration of baptisme. This Iewe being grievously taken with the palsey, was no sooner baptized in the faith of Christ, and taken out of the font, but his disease left him, so he recovered his former health. This gift of healing being wrought by the power of Christ, preuailed in the world among the men of these our dayes. Many of the Gentils hearing the fame of this miraculous power, receiued the faith and were baptized: but the Iewes, although they sought after signes & wonders, yet could they not with signes be brought to embrace the Christian faith.

CHAP. V.

How that Sabbatius a Iew borne, being Priest of the Nouatian Church, fell from his owne sect.

Sabbatius a
Nouatian
Priest.

Albeit Christ the sonne of God, bestowed the aforesaid graces & benefits vpon mankind of his singular lone and goodnesse, yet the greater part making no reckening thereof, (more is the pity) wallow still in the puddle of sinne & incredulitie. Neither were the Iewes onely they which made light accompt of the signes and wonders wrought among men: but others also which are proud of their rites, yea and are proued to be no lesse then plaine Iewes in faith and religion. *Sabbatius* of whom I spake a litle before, could not quiet himself with the inferior degree of priestshood, but coueting to cline vp vnto the ronne of a Bishop, took occasion then of the Iewish obseruation of the feast of Easter, and severed himselfe from

from the Nouatian Church. Wherefore as he frequented generall and private conuenticles from his Bishop *Sisinius*, in a certaine place of the citie called the dry hillcock, where now the market of *Arcadius* is kept, he presumed so hainous an offence, that hanging might seeme to be too small a punishment for his labour. For on the day appointed for the celebration of the communion, as he read a certaine peece of the Gospell which began with these words: The feast of sweete bread drew nigh, which is called Easter, he added of his owne that which was neuer found written, or euer heard of before, in these words: Cursed be euery one that keepeth Easter without sweet bread. Which words stucke in the minds of many men, so that diuers of the simpler sort of the Nouatian laity being thus drawne from the faith, aduincd themselves vnto his fond opinion. But this his crafty and subtle forgery fell other wise out then he hoped, for such as presume to corrupt the word of God haue euer an ill end and vnfortunate successe. For shortly after, when as he kept the feast of Easter according vnto the corrupt opinion conceined in his mind, when as many flocked vnto him after the wonted manner, and solemnized throughout the whole night the accustomed vigils, they were all set on a furious and freneticke kind of tumult. They imagined with themselves that they saw *Sisinius* their bishop set vpon them with an infinite multitude of men. Wherefore the throng being great, and as it is very like in the night season, being shut vp in a narrowe roome, smothered one another, so that there died aboute threescore & ten persons. This being done, many shyned from *Sabbatius*, but diuers others neuertheless cleaued earnestly vnto the foolish and fond opinion they had conceined of that celebration of Easter. But how this *Sabbatius* forswore himselfe a little before, and aspired vnto the calling of a Bishop, we will declare hereafter.

The corrupters of Gods word haue ill ends.

CHAP. VI.

Of such as were the captaines and ringleaders of the Arian opinion.

Dorotheus an Arian Bishop, whom we haue remembred before to haue bene translated by the Arians from Antioch to Constantinople, departed this life when he had liued a hundred and ninstene yeares, the first of Nouember, in the seuenth Consulship of *Honorius*, and the second of *Theodosius Augustus*. After his decease the Arians chose *Barbas* to their Bishop, in whose time the Arians had amongst them two notable men, by whose means their heresse beganne to reuine againe: the ones name was *Timotheus*, the other was called *Georgius*, but *Priests* both: *Georgius* excelled in prophane literature, *Timotheus* of the contrarie gaue himselfe wholly to the reading of the word of God. *Georgius* was neuer sene without *Aristotle* or *Plato* in his hand, *Timotheus* againe was a great man in *Origen*, and as he expounded holy Scripture, he shewed himselfe to be well sene in the Hebrew tongue. *Timotheus* was afozetime of the Psathyrian sect, and *Georgius* was made Priest by *Barbas*. I myselfe by conferring with *Timotheus*, perceined how ready he was to satisfie and resolue euery doubt that was demanded of him, and plainely to set wide open the obscure places of holy Scriptures: he was euer wont to cite *Origen* for witnesse, to testifie that his sayings were no other then true. Wherefore I cannot verily but marvell, why these two men continued Arians, seeing that the one was a great reader of *Plato*, the other euer a perusing of *Origen*. For *Plato* affirmed that the second and third cause (so he was wont to tearme them) had no beginning of essence: *Origen* likewise confesseth euery where the Sonne to be coeternall with the Father. And although they perseuered in their Church, yet priuily and by little and little they reformed the Arian opinion, and purged their doctrine of many pernicious and pestilent blasphemies of *Arius*. Of these men so farre. Shortly after when *Sisinius* the Nouatian Bishop had departed this life in the aforesaid Consulship, *Chrysanthus* (of whom I mind to speake moze hereafter) was chosen to be their Bishop.

Barbas.

Georgius.
Timotheus.

CHAP. VII.

How that *Cyrillus* succeeded *Theophilus* in the Bishopricke of Alexandria.

Shortly after *Theophilus* Bishop of Alexandria being fallen into a lethargy, departed this life the ninth Consulship of *Honorius*, the first of *Theodosius*, and the fifth of October. Then there arose a great stir and contention about the election of a bishop. Some would

Ph iij

hane

Cyrillus bi. of
Alexandria
an. Dom. 418.
The Bishop
of Alexandria
both a bishop
and a magi-
strate.

hane *Timotheus* the archdeacon, some other would haue *Cirillus*, *Theophilus* brothers son pro-
ferred to y^e bishoprick. While the people were thus at variance, though *Abudatus* capitaine of
the garrison in Alexandria labored for *Timothee*, & furthered his sute: yet thre dayes after the
decease of *Theophilus*, *Cyrillus* was chosen bishop and enioyed the bishopricke: and withall he
challenged vnto himselfe moze authoritie then euer *Theophilus* had befoze him. From that time
foztly the bishop of Alexandria besides the oversight and iurisdiction of his clergy and ecclesi-
asticall matters, toke also the government of tempoꝛal affaires. Wherefoze *Cyrillus* immediat-
ly after he had shut vp the Nouatian Churches within Alexandria, not onely riden them of
all the treasure, but also bereaued *Theopompus* their bishop of all his substance.

CHAP. VIII.

*Of Maruthas Bishop of Mesopotamia, and how that by his meanes the faith
of Christ tooke great increase in Persia.*

Anno. Dom.
418.

*Idigerdes
king of Per-
sia.*

The Magici-
ans do suffer.

*Ablaatus bi.
of Persia.*

It fell out in those daies that the faith of Christ flourished in Persia, & that vpon such an occa-
sion as followeth. Betwene the Romans and the Persians commonly do passe many
Embassadoꝛs, sundry causes constraining each of them to send in Embassie vnto the other.
That very instant did require that *Maruthas* bishop of Mesopotamia (of whō I made mention
befoze) should be sent from the Emperoꝛ of Rome vnto the king of Persia. The king perceiving
by him that he was a godly man, had him in great reuerence, was ruled by him as by a rare
and singlar man. This grieved the Magicians which were much made of & in great credit
with the king of Persia. For they were wonderfully afraid, lest the king through the counsell
of *Maruthas* would become a Christian. *Maruthas* by the means of prayer, had rid y^e king of his
continuall headach, which the Magicians & Sorcerers could not do. Wherefoze they deuise
a certaine sleight for to delude the king withall. And because y^e Persians worship the fire for
their God, the king is alwaies accustomed in a certaine house to adoze fire which continually
burned: vnder the ground they conuey a man, whom they make to roze and cry out as fol-
loweth whē y^e king is at his prayers: The king must be thrust out of his kingdome: he behu-
neth himselfe leudly in taking the Christian priest for a godly person. *Idigerdes* (so) so was
their king called) hearing this dreadfull voice, although he reuerenced *Maruthas*, yet purpo-
sed he to send him away. When *Maruthas* being a right godly man, gave himselfe wholly to
prayer, whereby he found out the fraud and deceit of the Magicians. Wherefoze he reasoneth
thus with the king: Be no longer deceived O king, but get thee into the house, cause the earth
to be digged vp, & thou shalt easily perceine their guile: for the fire speaketh not, it is a certain
device inuented by men for y^e purpose. The king yeldeth vnto the counsell of *Maruthas*, go-
eth again vnto the house where the fire continually burned. When the voice was heard the
second time, he commanded the earth should be cast vp, & there was he found which spake, &
cried out, whose clamour they toke to be the commandement of God himselfe. The king
when he espied their leud treachery was exceeding wroth, and gave charge that every tenth
of the Magician kinred should be executed: he turned him to *Maruthas*, & willed him to build
Churches where it pleased him best. Vpō this occasion it fell out that the faith in Christ flouri-
shed exceedingly in the kingdome of Persia. For that time *Maruthas* left Persia, and toke his
voyage to Constantinople. Shortly after he went again in Embassie into Persia: by that time
the Magicians found out other deceitfull deuices, & afresh they fall a forging, to the end the
kings mind might be alienated from him. Of set purpose they infected the ayze of a certaine
place where the king was wont to frequent, with a stinking sauer, and withall they slander
the Christians that it was scattered by them. But the king hauing iust cause to suspect the
Magicians for their former wiles, made great inquirie who should play so stuttish a part: at
length by long sifting it was knowne that the Magicians themselves had caused this corrupt
odour for the nonce to be spred all ouer the place: wherefoze againe he executed many of them,
but *Maruthas* he had in great estimation. Whencefozth he loued the Romanes entirely, & em-
braced them in league of peace & friendship. The king was almost become a Christian, when
Maruthas together with *Ablaatus* y^e Persian bishop published vnto y^e world another experimēt
of triall of the Christian faith: so they both being continually ginen to watch & to pray, cast a
diuell out of the kings sonne which tormented him out of measure. But death prevented him
& abidged the reines of his moztall race ere he could fully be instructed in y^e Christian faith.

After his decease his sonne *Barbarians* enjoyed the crowne, in whose daies (as it shall be here after more plainly declared) the league betwene the Romanes & the Persians was broken.

CHAP. IX.

The succession of Bishops in the Churches of Antioch and Rome.

ABout that time when *Flavianus* bishop of Antioch had departed this life, *Porphyrus* was chosen in his room, and after *Porphyrus*, *Alexander* was made bishop of that see. In the Church of Rome, when that *Damasus* had governed the Ecclesiasticall affaires the space of eightene yeares, *Siricius* succeeded him in the bishopricke. Againe after *Siricius* had continued there the tearme of fiftene yeares and departed this life, *Anastasius* was Bishop three yeares: after his decease *Innocentius* (who first drove the Novatians out of Rome, and depriued them of many Churches) was made Bishop of that see.

Flavianus.
Porphyrus.
Alexander.
Damasus.
Siricius.
Anastasius.
Innocentius.

CHAP. X.

How that *Alarichus* took Rome, and made it subject vnto the barbarians.

It fell out in those daies that Rome was taken of the barbarians. For one *Alarichus* a barbarian being in league with the Romanes, and sometime ayded the Emperour *Theodosius* in the warre against the tyrant *Eugenius*, and therefore was advanced into great honoꝝ by the Romanes, when he could not patiently content himselfe with the prosperous saile of so many successes, although he aspired not vnto the Imperiall scepter, yet left he Constantinople, and passed in all the hast into the West parts of the world. He was no sooner come into Illyrium, but he subdued vnto him all that countrey. As he went forwards on his iourney, the Thessalians withstood him about the entrees of the river Peneus, the ready way by Mount Pindus vnto Nicopolis a citie of Epirus: the field being there pitched, the Thessalians stode aboute thre thousand men. After that the barbarians which accompanied *Alarichus* ransacking and spoiling both towne and countrey as they went, took at length the citie of Rome. They ransacked the city: they defaced and fired many worthy monuments: they violently spoiled the citizens of their money, they executed many of the Senators with sundry kinds of torment. *Alarichus* to the end he might bring the Royall pozt and maiestie of the Imperiall scepter into contempt and derision, proclaimed Emperour one whose name was *Attilus*: this man by his procurement walked abroad the space of one whole day guarded with a troope of souldiers, the next day after, in the attire and habite of a seruant. When these things preuailed then in such sort as you heare, *Alarichus* took his heeles and ranne away: for the report that was bzuted abroad of *Theodosius* the Emperours great power, marching to giue him battell, astonished his mind, & put him in great feare. Neither was it a fable or a forged rumoꝝ, but a most certaine truth, that the Emperours host made expedition to wage battell with him. He when as he could in no wise away with y^e same, betooke himselfe to flight. The report goeth that as he went towards Rome a certaine monke met him, who admonished him not to delight himselfe with perpetrating of such hainous & horrible offences, neither to reioyce in committing of slaughter and bloodshed. Whom *Alarichus* answered in this sort: I God knoweth, do take this voyage against my will, There is one which molesteth me daily, nay he compelleth me by force, and sayth thus vnto me: Go on thy iourney, destroy the citie of Rome. So farre of *Alarichus*.

Alarichus.

Attilus.

Alarichus (as it is supposed) is commanded first aboute to destroy the citie of Rome for their great sinne & iniquitie.

CHAP. XI.

Of the Bishops which in those dayes governed the Church of Rome.

After *Innocentius*, *Zosimus* governed the church of Rome the space of tise yeares: after his decease *Bonifacius* was bishop three yeares, whom *Celestinus* succeeded. This man banished the Novatians out of Rome, depriued them of their Churches: and constrained *Ruficula* their bishop priuily to rasse private conuenticles. For vnto that time the Novatians flourished at Rome, enjoyed there many Churches, and had vnder them great congregations. But then they began to be hated out of measure, when as the Bishop of Rome (no otherwise then the Bishop of Alexandria) passing the boundes of his priestly order, presumed now to chalenge vnto himselfe secular power and authoritie.

Innocentius.
Zosimus.
Bonifacius.
Celestinus.
The bishop of Rome fell vnto himselfe secular power.

tie. Therfore those Bishops permitted not such as held with them the faith of *One substance*, freely to frequent their wonted assemblies: and although they commended them for their will for some consent as touching the faith, yet they depriued them of all their substance. But the Nouatians which inhabited Constantinople were not so dealt withall. For the bishops of Constantinople besides that they embraced them for their vniformity in faith, they suffered them (as I sayd before) to haue their churches within the citie.

CHAP. XII.

Of Chrysanthus Bishop of the Nouatian Church in Constantinople.

After the decease of *Sisinius*, *Chrysanthus* y^e sonne of *Marcianus*, who was the predecessor of *Sisinius* in the Nouatian bishoprick, was in maner compelled to be their Bishop. This man almost from his youth by was a souldier in the Emperours court: afterwards in the raigne of *Theodosius Magnus*, Lieutenant of Italy: againe the Emperours vicegerent in the Isles of Brittain, where he purchased vnto himselfe great commendation for his politike government. Being well stricken in yeares, he came to Constantinople, and labouring to be gouernour or magistrate rather in that citie, then in farre & forreine countries, he was constrained against his will to be bishop of the Nouatians. For when *Sisinius* being at the point of death, made mention of him as a fit man to succede him in the roome: the Nouatian people taking the censure of *Sisinius* as a canon or law, compelled him to be their bishop. But when *Chrysanthus* had conueyed himselfe out of the way least he should take vpon him that burden, *Sabbatius* thinking verily that now he had found fit opportunitie for to creepe into the bishops sea: despised the dreadfull protestations he had solemnly bowed, and the oath he had taken: got him a company of obscure bishops to consecrate him, & soth he steps a Bishop. One of the consecrators was *Hermogenes* whom he himselfe had afore time excommunicated for the blasphemous booke which he published vnto the world. But all the fetches of *Sabbatius* framed not aright. For the people detesting his corrupt and intolerable ambition (there was no way vnallayed of him for to attaine vnto the bishoprick) sought out both coast & country for *Chrysanthus*: when they had found him lurking in Bithynia, they forced him thence and stablish him Bishop. He was a man that excelled all others, not onely in politike wisdom, but also in modest behauiour: by his meanes the Nouatian churches in Constantinople flourished exceedingly. He was the first that of his owne substance gaue gold vnto the poore: he took nothing laue onely two loues every sunday of the blessed bread: he was a man that was very diligent in his ecclesiasticall function: he took *Ablabius* the Rhetorician a very wise man of the Nouatian church, out of *Troilus* the Sophists schole, and made him minister. Where are extant notable and excellent sermons of this *Chrysanthus*. *Ablabius* was afterwards made Bishop of the Nouatian Church at Nice, where also he professed Rhetorike.

CHAP. XIII.

Of the stirre at Alexandria betwene the Christians and the Iewes: of the contention betwene Cyrillus the Bishop and Orestes the Lieutenant.

About that time the Iewes were banished Alexandria by *Cyrillus* the Bishop, vpon such an occasion as followeth. The people of Alexandria aboue all other men are prone to schisme and contention: for if that any quarell at any time rise among them, immediately haynous and horrible offences are wont to ensue, the tumult is neuer appeased without great bloodshed. It fell out that the great throng and multitude of people contended among themselves, not about any necessarie matter, but who could approach nearest vnto the dauncers, which leud custome is now crept into all cities. For a great multitude assembled together on the Saturday to pastime themselves with the beholding of a certaine dauncer. And because the Iewes spent not that day in the hearing of their Law being their sabbath day, but gaue themselves wholly vnto the hearing of comedies and enterludes, to the beholding of showes and spectacles, that day was the occasion of great schisme and dissention among the people. And though the tumult was partly appeased by the Lieutenant of Alexandria, yet nevertheless the Iewes gaue not ouer their quarell, nor the spite they owed vnto the one part of the faction. For the Iewes as they were alwaies found deadly foes vnto such as professed the Christian faith: so then aboue all other times they were incensed against them.

them because of the dauncers. Wherefore when as *Orestes* the Lieutenant of Alexandria had nailed upon the theater the writ of politicke gouernance (soz so do the people of Alexandria learne the publicke proclamations of the Lieutenant) some of *Cyrrillus* the Bishops familiar friends stepped forth to examine what the Lieutenant had writtten. Of which number one was *Hierax* a scholemaster and professoz of grammer, a diligent auditor of *Cyrrillus* the Bishop, and one that was greatly delighted with his sermons. The multitude of the Iewes seeing this *Hierax* upon the stage, exclaimed immediatly against him, that he came thither soz no other cause, but only to set the people together by the eares. *Orestes* although heretofore he enjoyed the authozity of Bishops because that the credit and power which the Emperours granted the Magistrats and Lieutenants was by reason of them abridged and cut short: yet then he spited him aboue all other times, because that *Cyrrillus* would pry into his writings, & churly sift out the contents and meaning thereof. Wherefore he caused *Hierax* openly to be apprehended in the midst of the theater, and to be punished extremely. *Cyrrillus* understanding of this, warned the chiefe of the Iewes to appeare before him, & told them plainely, if they would not giue ouer their rebellion & traiterous conspiracie against the true Christians, he would punish them according vnto their deserts. The Iewes stomacking the Bishops threats, fretted the more, and boiled within themselves soz anger, they fell to devising of sleights soz to mischief the Christians, which in the end caused all the Iewes to be banished Alexandria: the circumstance was in such sort as followeth. The Iewes after consultation laying downe a signe soz each of them to know the other, to wit, the carping of a ring made of the rinde of the palme tree, purposed to set upon the Christians in the night time. Wherefore on a certaine night they sent abroad throughout the whole citie such as should crie fire, fire, and where should it be but in the Church called Saint Alexanders. The Christians hearing of this rose vp, left their houses, ran to saue the church frō burning, some out of this strate, & some out of that. When the Iewes stepped forth sodainly from vnder the penthouses, set upon the Christians and slue them. And as they endeuored to keepe their hands that their rings might not be seene: so they dispatched out of the way as many Christians as met them. When the day appeared and the sunne was vp, the authozs of this horrible murder were knowne well enough. *Cyrrillus* understanding of the circumstance, was wonderfully incensed against them: got him straight with great power into the signagogues of the Iewes (soz so were their churches called) and executed presently some of the Iewes, some other he banished the citie, other some he bereaued of their substance. Wherefore the Iewes which inhabited Alexandria since the raigne of *Alexander* king of Macedonia, were then banished the citie and dispersed ouer all countries. *Adamantius* a phisition, one of the scatered Iewes, got him vnto *Cyrrillus* Bishop of Constantinople, became a Christian, and dwelt afterwards in Alexandria. *Orestes* the Lieutenant of that citie toke in very ill part that deede of *Cyrrillus*: & was very sozie that so noble a citie should be depriued of so great a multitude of men. Wherefore he certified the Emperour of all the doings there. *Cyrrillus* likewise painted forth in paper the traiterous conspiracie of the Iewes, and sent it in writing vnto the Emperour: yet neuertheles he laboured to become friends with *Orestes*, soz so the citizens of Alexandria did aduise him. But where *Orestes* would not as much as once heare the motion of reconciliation betweene them, *Cyrrillus* reached into his hand the new testament, supposing herly he would reuerence the booke, and remember himselfe the better. When that the mind of *Orestes* could not be turned, neither any good mode found in him, but that deadly enmity grew betweene them, such a calamitie ensued thereof as I mind hereafter at large to declare.

Temporal and worldly Magistrates are grieved that the Church should have any authority or preeminence.

Adamantius,

CHAP. XIII.

How the monkes inhabiting the mount Nitria came to the citie of Alexandria to defend *Cyrril*, and of the stirre they made against *Orestes* the Lieutenant.

Diuers of the Monks inhabiting mount Nitria, being hotly disposed, as they lately were, when as *Theophilus* the bishop had armed the against *Discorus* & his brethren, gave themselves contentiously to partaking, & purposed of their own accord to maintaine the quarrell of *Cyrril*. Wherefore to the number of fifty Monks leaving their monasteries, came to Alexandria, compassed the Lieutenant as he rode in his chariot, assaulted him, called him a sacrificer,

Ammonius
the Monke
wounded
the Lieute-
nant of
Alexandria
with a stone.

sacrificer, an Ethnick, with sundry other contumelious languages. He supposing with himselfe that Cyril had wrought this conspiracy against him, cried out that he was a churche, and that Atticus bishop of Constantinople had baptized him. But when as the Monkes heard not his words, one of them whose name was Ammonius, took the Lieutenant on the head with a stone. The Lieutenant being soze wounded with the blow, soz the blood ran about his eares, the sergeants and such as garded the person of the Lieutenant seeing the stones flie about their eares, fled away, few onely excepted, and held downe their heads among the multitude. In the meane while the people of Alexandria came about them, & in the Lieutenants behalfe set vpon the Monkes: in the end these Monkes ran all away Ammonius onely excepted. Him they took & brought befoze the Lieutenant. He openly accoꝛding vnto the lawes, reasoned with him of the matter, pronounceth against him the sentence of iustice, and tormented him as long as breath remained in his bodie. All these circumstances shortly after were opened vnto the Emperours. Cyril also certified them of the same matter though in another sort. He took the corpes of Ammonius and buried it in a certaine church, calling him not Ammonius but Thammastus. In the Church he extolled the noble courage of this man, the great combat he endured for godlines, and commanded he should be called a martyr. But the modest & grauer sort of Christians allowed not of Cyrils doings herein, for they knew that Ammonius died not in torment because he would not deny Christ, but suffered due punishment for his rash enterprises. Wherefoze Cyril himselfe suffered at length this hainous offence by little and little to fall into obliuion. Neither was the contention and quarrell betwene Cyril and Orestes put vp as yet, for there ensued another calamitie not much vnlike this, the which I am now about to declare.

CHAP. XV.

Of Hypatia a woman which excelled in Philosophie.

Hypatia a
woman of
great learning.

There was in Alexandria a woman whose name was Hypatia, the daughter of Theon the Philosopher, who profited so much in profound learning, that she excelled all Philosophers of that time: and not onely succeeded in Plato his schoule, the which exercise Plotinus continued, but also expounded vnto as many as came to heare her the precepts and doctrine of all sorts of Philosophers. Wherefoze as many as gave their study to the knowledge of philosophicall discipline flocked vnto her lessons from euery countrey. Moreouer for her graue courage of mind, the which she gathered out of the fountaines and bowels of philosophicall literature, for her modest and matronlike behaviour, she stuck not to present herselfe befoze Princes & magistrats. Neither was she abashed to come into the open face of the assembly. All men did both reuerence & had her in admiration for the singular modesty of her mind. Wherefoze she had great spite and enuy owed vnto her, and because she conferred oft and had great familiaritie with Orestes, the people charged her that she was the cause why the Bishop and Orestes were not become friends. To be short, certaine heady and rash cohorts whose guide & captaine was Peter a reader of that church, watched this woman coming home from some place or other: they pull her out of her chariot: they hale her into the Church called Caesarium: they stripped her stark naked: they raze the skin, and rend the flesh of her body with sharp shels, vntill the breath departed out of her body: they quarter her body: they bring the quarters vnto a place called Cinaron and burne them to ashes. This hainous offence was no small blemish both to Cyril and to the Church of Alexandria. For the professors of Christian religion should be no fighters, they ought to be far from committing of murther and bloodshed, with other such horrible offences. These things came thus to passe the fourth yeare of Cyrils consecration, the tenth consullship of Honorius, and the senenth of Theodosius, in the moneth of March, and on the ember dayes.

CHAP. XVI.

How the Iewes conspired against the Christians, and were foiled.

Shortly after the Iewes for their horrible practises against the professors of the Christian faith, suffered punishment due for their desert, in a certaine place called Inneslar, betwene Chalcis and Antioch in Syria. At the time of their playes & enterludes they committed many absurd and shamefull acts: at length through frensie & furious motion they re-

moved reason out of her seat, and like mad men they contumeliously derided in their plays
 not onely the Christians but also Christ Jesus himselfe: they scoffed at the cross, and mocked
 as many as put their trust in him that was crucified thereon. The manner was as followeth.
 They lay hold on a child of the Christians, they naile him to a tree, and lift him vp on high.
 When they had so done, first they deride and laugh at him: immediatly after, like mad men
 they scourge him as long as breath remanied in his body. For this cause there was great
 contention betwene them and the Christians. Whereover the Emperours were certified what
 an horrible act the Iewes had committed, who wrote againe vnto the Lieutenant and Magi-
 strates of that prouince, that they should make diligent search and inquisition for the authors
 and workers of so great a mischief, and punish them severely. Wherefore the Iewes inhabi-
 ting that region, for the shamefull act they had committed in iest, were punished in earnest.

The Iewes
 crucified a
 boy in derisi-
 on of al Chri-
 stians.

CHAP. XVII.

Of Paulus the Nouatian Bishop, and the miracle wrought at the baptizing
 of the deceitfull Iew.

About that time *Chrysanthus* the Nouatian bishop, after he had gouerned such congre- *Chrysanthus.*
 gations as were vnder him the space of seuen yeares, departed this life in the Consul-
 ship of *Monaxia* and *Plyntha*, the five and twentieth of August, whom *Paulus* succeeded. *Paulus.*
 This *Paulus* a good while ago was schoolmaster and reader of the Latine tongue, afterwards
 he left that kind of study, and framed himselfe to the Monasticall life. He founded a monaste-
 ry of such men as gaue themselves to the studie of vertue and godlines, not vnlike vnto the
 monasteries of the monkes inhabiting the desert. I knew the man my selfe to be such a one
 as *Enagrus* writeth the religious men lining in the wilderness ought to be. For he imitated
 his precepts, he gaue himselfe to continuall fasting: he spake little: he accustomed to abstaine
 from lining creatures, and oftentimes from wine and oyle: he was very carefull in relieuing
 of the poore: he visited continually such as lay in fetters and close prison: he was a great suter
 vnto tempoall magistrates for the afflicted and succourlesse, which alwaies with willing
 minds granted him his request, for the great reuerence, and singular opinion of godlines they
 conceined of him. But what neede I vse many words in the recitall of his vertues: one nota-
 ble act of his I am now about to declare, which shal suffice in steede of many, and worthy it is
 to be printed in Marble, to the memozy of all posterity in time to come. A certaine dis-
 sembling Iewe faining he would embrace the Christian faith, was often baptized, through
 the which wiles he got much money. After he had guilefully deceined many men of sundrie
 sects and opinions, (for he had bene baptized of the Arians and Macedonians) having no moze
 whose eyes he might bleare, at length he comes to *Paulus* the Nouatian Bishop, and professeth
 vnto him that gladly he would be baptized, & praieeth him that he may obtaine it at his hand.
Paulus liketh well of his sute, but he said vnto him, that he would not baptize him afore he had
 learned the articles and principles of the faith, and giuen himselfe to fasting the space of many
 dayes. The Iew against his will being constrained to fast, called vpon them euery day to
 be baptized. *Paulus* seeing that he was so earnest to be baptized, thought best not to dis-
 please him with delay, but made all things ready for baptisme. When he had prouided for
 him a white garment, and caused the font to be filled with water, he sent for the Iew thither
 to be baptized. But all the water by a certaine diuine power and secret operation which the
 outward eye could not attaine vnto, was sodainly dried vp. And when as neither bishop nor
 such other as were present perceined the manner how it was gone, but thinking that it ran
 through the hole in the bottome of the font (where at other times they were wont to let the
 water go) they stopped al the holes and chinks on euery side, & filled the font afresh. But when
 the Iewe was brought the second time, and hanged his head ouer the font, the water againe
 vanished away euery drop. *Paulus* seeing this, said vnto the Iew: O man thou dissemblest egre-
 giously, or else thou hast bene baptized vntwittingly. In the end when as the rumoz and re-
 port of this miracle caused many to run vnto the place, one by chance among the rest knew
 the Iewe by his fauour, and affirmed that he saw him baptized of *Atticus* bishop of Constanti-
 nople. This miracle was wrought vnder the hands of *Paulus* the Nouatian Bishop.

How that after the decease of Isdigerdes king of Persia the league was broken betwene the Romaines and the Persians, and how the Persians in the end were foyled and the citie preserved,

After the decease of *Isdigerdes* king of Persia, which in all his life time persecuted not the Christians inhabiting his dominions, his sonne *Baratanes* being crowned in his stead, was driven thereunto through the perswasion of Magicians and sorcerers, so that he bereed the Christians out of measure, and punished them with sundry torments after the maner of Persia. Wherefore the Christians which dwelt in Persia were constrained to fly vnto the Romaines for refuge: they humbly craue of them that they wold pitie their case, that they wold not suffer them in such sort lamentably to be oppressed. *Atticus* the Bishop entertained those suters courteously: furthered their sute as much as in him lay, and opened vnto the Emperour *Theodosius* their case. The Romaines at the same time were offended with the Persians for another matter, the quarell was as followeth. The Persians had borrowed of the Romaines certaine searchers and diggers of gold mines, these men they wold not onely not deliuer backe againe, but spoyled also the Romaine merchants of their wares and merchandise: the refuge of the Christians augmented the unkindnesse, and increased the displeasure. For immediatly after their flight the king of Persia sent Embassadors requiring them backe againe as fugitive persons. The Romaines because they ranne vnto them for succour, wold not restore them: nay they purposed not onely to aide them which were simple suters, but also with all might possible generally to maintaine the quarell in the behalfe of Christian religion. Wherefore they chuse rather to wage battell with the Persians, then suffer the Christians so miserably to perish. To be short, the league was broken and open wars proclaimed, but in mine opinion it shall not be amisse briefly to run ouer some things thereof. The Emperour of Rome first of all sent an host of armed souldiers a part one from the other against the Persians, wherof *Ardaburius* was generall. He passing through Armenia, entred with speed into the Persian dominions, and destroyed the prouince called *Azazena*. *Narsesus* the king of Persias captaine went forth to meete him with great power of Persian souldiers: they layn together: the field was fought: *Narsesus* was soiled and fled away to save his life. Afterwards when he saw his time he determined to enter vnlooked for into the Romaine dominions through Mesopotamia, where there was no power to resist them, and purposed to reuenge him of the Romaines. But the Romaine captaine was quickly made priuy vnto the policy and fetch of *Narsesus*, for he sacked and rifled *Azazena* with all speed, and got him in post hark to Mesopotamia. Wherefore though *Narsesus* had gathered a wonderfull great power together, yet could he not innade the Romaine countries. When he came to *Nisibis* a citie of Persia, yet situated iust in the midst betwene the Romaine and Persian dominions, he sent vnto *Ardaburius* that he wold gladly come to parle with him, touching the time and place, when and where the battell should be fought. *Ardaburius* answered the legates in this sort: tell *Narsesus* from me, that the Emperours of Rome wle not to wage battell at *Narsesus* his pleasure. Wherefore the Emperour of Rome vnderstanding that the king of Persia had gathered a great army together for to wage battell with him, put his whole trust and confidence in God: and sent of the contrary a great host against him. And hereby it will evidently appeare vnto the whole world, that the Emperour enioyed immediatly a singular benefit for casting his care and affiance vpon God. For when as the citizens of Constantinople were very sad and heavy, mistrusting the doubtfull end of the variable chances incident to wars, a company of Angels appeared vnto certaine in Bithynia, whom necessarie affaires constrained to trauell into Constantinople, and willed them to salute the citizens of Constantinople, and bid them be of good cheare: exhorting them to pray and put their trust in God: that the Romaines should soile the enemy and become conquerors, and that God had sent them as gouernours and soueraigne captaines of the warres. This being heard, not onely the city was recreated, but also the souldiers hearts were lighted and the more encouraged to fight. When the camp was remoned, and the warres translated out of Armenia into Mesopotamia, the Romans got the Persian souldiers into the citie of *Nisibis*, & there besieged them: they set to & wals woden turrets resembling ladders rolled vpon wheles and windeed by: they slue many of them which

which fought on the wals, defended their citie, and withstood their skaling. *Baranes* king of Persia vnderstanding that his countrey *Azazena* was destroyed, and that his souldiers were shut vp of the Romaines, and besieged within the wals of *Nisibis*, went himselfe with all his power against the Romaines. But because he feared greatly the force of the Romain souldiers, he craned aide of the Saracens, whose gouernour then was *Alamundarus* a man of valiant courage and noble promise, which brought with him an infinite multitude of Saracens, and encouraged the king of Persia, and promised moreover that in a short while after he would not only conquer the Romaines, but also take *Antioch* of Syria and deliuer it into his hands. But his promise was not performed, it succeeded not according vnto his desire, for God vpon a sodain so terrified and astonied the Saracens, that they imagined the Romain souldiers were vnto wares come vpon them: and whilst that they bestirred themselves for feare, and knew not whither to fly, they cast themselves headlong as they were in armes into the river *Euphrates*, where the number of one hundred thousand was drowned. Such a misfortune befell vnto the Saracens. The Romans which laid siege to *Nisibis*, hearing that the king of Persia was coming against them with a great number of Elephants, were wonderfully afraid, gathered together all the engines they had prepared for siege, burned them, and returned backe to their countrey. But what battels were afterwards fought: how *Areobindus* another captain of the Romans, slue a mighty Persian dealing with him hand to hand: how *Ardaburius* dispatched through wiles and stratagemes seven of the nobility of Persia, and how *Vitanius* a third captain of the Romans, foiled the remnant of the Saracens power: I thinke it my duty to ouerskip them with silence, lest I seeme to make too long a digression from the purpose.

CHAP. XIX.

Of *Palladius* the post, and his swiftnesse.

The aforesaid newes were quickly brought vnto the Emperour *Theodosius*, but how he could so soone vnderstand of matters done in countreys so far distant, I am now about to declare. He had a man whose name was *Palladius*, one that had rare gifts both outwardly in body, and inwardly in mind. He was able in three daies to ride in such post, as was to be wondered, vnto the furthest places and boundes of the Romaine and Persian dominions, & backe again in so many daies to *Constantinople*. Moreover he went with marvellous great speed throughout the world whither soeuer the Emperour sent him, so that a wise man said once of him: This fellow with his celerity maketh the Empire of Rome, which is very wide to be narrow and straight. When the king of Persia heard the same of him, he could not chuse but wonder. So far of *Palladius*.

CHAP. XX.

How the Persians were againe utterly foiled by the Romaines.

The Emperour of Rome abiding at *Constantinople*, and vnderstanding for truth of the victory that was giuen him, behaued himselfe so graciously, that he desired greatly the enioying of peace and quietnesse, although his souldiers had such prosperous successe in all their adventures: Wherefore he sent *Helion*, one that was in great credit with him, in embassy vnto the king of Persia to conclude a league betwene them. *Helion* coming to *Mesopotamia*, & the place where the Romaines had trenched themselves, sent *Maximianus* a valiant man, and fellow captain with *Ardaburius*, as Embassado: to intreate for peace. As soone as he had presented himselfe before the king of Persia, he said that he came not from the Emperour, but from his captaines, to see whether it would please him to make truce: that the Emperour was ignorant of all the circumstance and euents of that warre, and if peradventure it were told him, he would make small account of it. The king as he purposed with himselfe to receiue this embassy with most willing mind, (for his army was almost famished to death) the souldiers who they call *Immortall* (their number mounted to 10. thousand of most strong and valiant men) came and perswaded him that he should not confirme any league, because that they first of all had assaulted and sodainly set vpon the Romaines, who now as they thought, were vnprovided. The king yielded vnto their aduice and counsel: deliuered the embassado: in the meane while to be kept in hold: and sent those *Immortall* souldiers to assault the Romaines. They went on their voyage, & diuided their company into two armies, purposing

to beset and compasse some part of the Romaine host. The Romaines when as they might see but one onely army of the Persians, set vpon them: for the other had not as yet appeared, but suddenly rushed in vpon the Romaines. But as they skirmished together, a Romaine captain that was set by *Procopius* for the purpose, looking downe (as God would) from the top of a hill, beheld his fellow souldiers in great perill, went behind the Persians and kept them in: so that they which a litle before beset the Romaines, were now beset themselves. Wherefore the Romaines when as in short space they had foiled the foemen, they turned themselves back towards them which rushed vpon them through wiles, and in like sort dispatched them every one. Thus it came to passe, that they which called themselves Immortall, proued themselves mortall: and thus Christ reneged him of the Persians, because that they had executed many godly men and holy saints which serued him deuoutly. The king of Persia vnderstanding of this slaughter and overthrow, sained he knew of nothing: accepted of the Embassie, and reasoned thus with the Embassadour: It is not for the Romaines sake that now I assent vnto peace, but onely to gratifie and pleasure thee, whom I haue tried by experience to be for policie and wisdom of the chiefest among the Romaines. To conclude, by this meane the wars which the Romaines held with the Persians, in the quarell and defence of the persecuted Christians, were ended in the thirtieth Consulship of *Honorius*, & the tenth of *Theodosius*, the fourth yeare of the three hundred Olympiad: and also the fire flame of persecution kindled there against the Christians, was wholly quenched.

CHAP. XXI.

Of the pietie and compassion which Acacius Bishop of Amida had on the captiues of Persia.

Acacius b. of
Amida.

Eudocia the
Empresse
was learned.

A *Acacius* Bishop of Amida, was renowned and much spoken of for a notable worke of mercie which he wrought in those dayes. When the Romaine souldiers purposed in wile to restore againe vnto the king of Persia, such captiues as they had taken at the winning of Azazena, being in number about seven thousand (to the great griefe of the king of Persia) all which were almost starued for foode; *Acacius* lamented their state and condition, called his clergie together, and said thus vnto them: Our God hath no need either of dishes or of cups, for he neither eateth nor drinketh, these be not his necessities. Wherefore seeing the Church hath many precious Jewels both of gold and siluer, bestowed of the free will and liberalitie of the faithfull, it is requisite that the captiue souldiers should be therewith redeemed and deliuered out of prison and bondage, and that they also perishing with famine, should with some part thereof be refreshed and relieved. When he had vled these and other such like reasons, he commanded that the treasure should be cast and translated, he made money thereof, and sent the whole price partly for to redeeme the captiues out of prison, and partly for to relieve them, that they perished not with famine. Last of all, he gaue them their costage, to wit, necessary prouision for their voyage, and sent them backe to their king. This notable act of therenowned *Acacius* brought the king of Persia into great admiration, that the Romaines ended red to win their aduersaries both with wars and with wel doing. The report goth moreover that the king of Persia desired greatly the sight of *Acacius*, and coueted the presence of his person: and that the Emperour *Theodosius* commanded *Acacius* the bishop to gratifie the king therein. When that so famous a victorie was given from aboue, many notable writers laid pen to paper, and published vnto the world the praisies and vertues of the Emperour, extolling his name vnto the skies. The Empresse also being the daughter of *Leontius* the Athenian Sophist, instructed of her father, and trained by in all kind of literature, set forth a Poeme of the same argument in heroicall verse. When the Emperour toke her to his wife, *Atticus* the Bishop which christened her, in stead of *Athenais* called her *Eudocia* at the time of baptisme.

CHAP. XXII.

A discourse in commendation of Theodosius the younger.

A lthough many writers, as I said before, published abroad the praisies of the Emperour, of which number some endeuored by that meane to creepe into his fauor, some others desired thereby to blaze abroad in the world the fame of their skill and knowledge, yet the

the learning which they had gotten with long study should be troden in the dust of oblivion: I of mine owne part, though I desire not to be knowne of the Emperour, neither couet arrogantly to giue the world a tast of my learning, haue determined with my selfe simply without the glozious and painted shew of Rhetorick, to publish abroad the vertues of the Emperour. For if that I should passe them ouer with silence, being as they are both noble and fruitfull, containing many examples for the amendment of life, I should in my opinion inuirtue not a little the posteritie in time to come. First of all though he was borne and brought vp in the very pallace of the Emperour, yet notwithstanding he was nothing giuen vnto light and idle behauiour: but so wise and discret, that he seemed vnto such as had conference with him, to be a man of great experience. Again he was a man of such hardines and sufferance both inwardly in mind, and outwardly in body, that he could endure with great patience the pinching cold of winter, and the parching heate of sommer. He was wont often to fast, but specially on the wednesdaies & fridaies. This did he to the end he might lively expresse the Christiā trade of liuing. His pallace & court seemed no other then a religious house. For at the dauning of the day his maner was to sing hymnes and psalmes interchangeably together with his sisters. He was able to repeat holy scriptures out of the booke: he reasoned of them with the Bishops, as if he had bene a priest of great continuance: he was more earnest and far more diligent in gathering together the bookes of holy scripture and the woordes of the ancient fathers, then we reade of old *Ptolomæus Philadelphus*. Furthermoze he excelled all men in patience, curtesie and clemency. The Emperour *Julian* though he professed the study of philosophy, yet could he not put by the hatred of such as reuiled him at Antioch, but punished extreemly one of them whose name was *Theodorus*. But *Theodosius* laid aside the subtilities and quirks of *Aristotle*, and practised daily in life the profession and study of true philosophy. He learned to bide anger: to take grieve and sorrow patiently: to reuenge him of none that did him iniury, nay there is not the man that euer saw him angry. When that one of his familiars had demanded of him, why he neuer executed any that had done him iniury, his answer was: I would to God it lay in me to requie them that be dead. Vnto another that demanded of him the like, he said: It is no hard matter to bereaue a man of his life, but when he is gone, there is no man be he neuer so sozie for him, that can restoze him to life again, save God alone. He was alwaies of that mind, that if any committed treason, he would not suffer him to go as far as the gates of the citie towards the place of execution, but of his clemency he called him backe againe. Again, when he published spectacles on a certaine time at Constantinople, with the bickering and fighting of beasts in compasse of the theater, & the people shouted vnto him requiring that one of the strongest men should be turned vnto the sauage beast which ranged about, his answer was in this sort: Do not you know that we cannot away with cruell spectacles? When the people heard this, they learned thenceforth to refraine from cruell shewes. Whereouer he was so religious, that he honored all the priests of God, but specially such as he knew did excell in godlinesse. The report goeth, that he made search for the sackcloth which the bishop of *Chebrū* wore that died at Constantinople, & being found, they say he wore it how homely soeuer it was, thinking verily to get vnto himselfe thereby some of the dead mans holines. As he solemnized on a certaine tempestuous & stormy time of the yeare, (the people requiring the same) the vsual & wonten spectacles and shewes in the place called *Circus*, environed with a wall and galleries round about, when the same was full of people, and the tempest waxed sore, there fel vpon them sodainly a great storme of snow, then the Emperour revealed vnto the world what affection & zeale he bare towards God: he willed the beadies in his name to say thus vnto the people: It is far better for vs to lay aside these shewes and pastime, & with one voice to say a praying vnto God, that he wil deliuer vs out of this present storme. The wordes were no sower spoken, but all ioyntly fell downe to the ground, and poured out earnest & zealous prayers vnto God, so that the whole city was become like one Church. The Emperour himselfe in the midst of the assembly, araied in common and usual attire, began the hymnes, neither failed he of his purpose. For the weather became faire againe, the great dearth & scarcity was turned by the godnes of God into plenty & abundance of all things. If warres at any time were proclaimed, he followed the example of *Dauid*, he made God his refuge, perswading himselfe for certaine that God ruled and governed al battles: and by the meanes of prayer, he obtained euer a prosperous successe.

Discretion.
Sobriety.
Hardinesse.

Fasting.

Deuotion.
Singing of
Psalmes.
Memorie.
Knowledge.
Study.

Patience.
Curtesie.
Clemencie.

Good life.

Mercie.

Humanitie.

Religion.

Zeale and
fear of God.

Humilitie.

Prosperitie
& good suc-
cesse for well
doing.

CHAP. XLII.
Of Iohn, who after the decease of the Emperour Honorius played the tyrant at Rome,
and how God deliuered him through the prayers of Theodosius into
the hands of the Romaine souldiers.

Occasion is presently ministred to discourse how Theodosius being aided from above, foiled the rebell and tyrant Iohn, immediatly after the Persian warre and the decease of Honorius, in the Consulship of Asclepiodotus and Mariannus, the fifteenth of August. In mine opinion the actes of those daies are worthy the writing, and such they are as of right should be recorded to the knowledge of posteritie in time to come. For the like things which happened vnto the Hebrewes vnder Moses as they passed through the red sea, now befell vnto the Emperours captains being sent against the tyrant, the which I minde briefly to run ouer, leauing the large discourse, because it requireth a ferial volume, vnto others. Although Theodosius knew that Honorius the Emperour had departed this life, yet concealed he his death from others, so that another device which hereafter shall be spoken of, beguiled many therein. He sent princely a souldier vnto Salonæ a citie of Dalmatia, to giue warning that if any noueltie were attempted in the West parts of the world, there should be such preparation as might quickly suppress the authours thereof. When he had brought that about, he opened vnto all men the death of his uncle. In the meane while Iohn one of the Emperours chiefe Secretaries, when he could not content himselfe with his fortunate prosperitie, chalenged the empire, and sent Embassadors vnto the Emperour Theodosius, requiring him to proclaim him Emperour. Theodosius toke his legats, laid them in hold, and sent vnto Iohn, Ardaburius the captain, who of late had behaued himselfe valiantly in the battell against the Persians. He coming to Salonæ, sailed into Aquileia, whence (as it is thought) he toke a wrong course: the chance was as followeth. Being vnder saile in the maine sea, the wind blew against him, and brought him ere he was ware into the tyrants clauies. The tyrant laying hand on him, was now in good hope that Theodosius would be brought of necessity (if he tendered the life of his captaine Ardaburius) to create and proclaim him Emperour. When these things came to light, both Theodosius himselfe and his army also, which marched forwarde against the rebell, were wonderfully sozry lest Ardaburius should take any harme at the tyrants hands. As for also the son of Ardaburius seeing both his father taken captiue, & also hearing for certainty that an infinite power of barbarians went to aide the rebell, knew not what to do, he was at his wits end. To be short, the prayers of the godly Emperour then also proued themselves to gaine to be very effectual. For an Angell of God in the forme of a shepheard guided Aspar on his iourney, and led his army by a lake adioyning to Rauenna (for there it was that the tyrant kept captaine Ardaburius in hold) which way it was not remembred that euerm man found passage. But God opened a way to Aspar where it was thought others could not go. He led then his army through the lake, which then as it fell out was dried vp by the handy worke of God: he rushed in at the gates of the city which lay wide open, and dispatched the tyrant. At what time the most godly emperour vnderstanding of the tyrants death, as he celebrated those shoues and spectacles in Circus, made manifest his singular zeale and piety Godwards, so thus he spake vnto the people: Let vs giue ouer this vaine pastime and pleasure: let vs rather repaire vnto the church and serue God deuoutly, powring vnto God zealous prayers, and yelding vnto him hartly thanks, who with his own hand hath bereaued the tyrant of his life. He had no sooner made an end of speaking, but they gave ouer their spectacles and shoues, passed throughout the theater sounding out thanksgiuing with one voice together with the Emperour, and going straight to the Church, spent there the whole day, so that all the city seemed to be as one Church.

CHAP. XLIII.

How Theodosius the Emperour after the execution of Iohn the tyrant, proclaimed Valentinianus
(the sonne of Constantius and Placidia the Aunt of Theodosius) Emperour at Rome.

When the tyrant was dispatched out of the way, Theodosius began to consider with himselfe whom he should proclaim Emperour of the West parts of the world. He had to his kinsman one Valentinianus, a very yong gentleman, begotten on Placidia

his aunt, for she was the daughter of Theodosius Magnus the Emperour, and sister to Arcadius & Honorius the Emperours. Constantius that was made Emperour by Honorius and governed the Empire with him a very short space (for he died immediatly) was the father of Valentinianus. Theodosius made this his cousin Caesar, sent him into the West; and put his mother Placidia in trust with the Imperiall affaires. Afterwards when he determined to go himselfe into Italie for to proclaim his cousin Emperour, and in his owne person to counsell the Italians that they should not lightly give eare unto tyrants and rebels, he came as far as Thessalonica, and there was hindered with sicknesse, so that he could go no further. Wherefore he sent the Imperiall scepter unto his cousin by Helion the Senator, and returned himselfe backe againe to Constantinople. But of these things thus much shall suffice.

CHAP. XXV.

Of Atticus Bishop of Constantinople, and how he governed the Churches. Also how he caused that the name of Iohn Chrysostome should be canonized among the Saints of that Church.

ATticus the Bishop was a great furtherer of the ecclesiasticall affaires, for he governed with great wisdom, and exhorted the people diligently with heavenly doctrine to vertuous and godly living. When he saw the Church divided, and that the Iohannites used their private meetings and conventicles, he commanded that the memoriall of Iohn should be solemnized at service time, as the manner is of other bishops that are deceased. For by that meanes he hoped verily it would come to passe, that many of them would returne unto the Church. He was so bountifull and liberall, that he provided not onely for the poverty of his owne Church, but also sent money unto the next Churches to supply the want of the needy. For he sent unto Calliopius minister of the Church of Nice three hundred peeces of gold, and withall letters containing this forme: Atticus vnto Calliopius sendeth greeting in the Lord. I am giuen to vnderstand that there is an infinite number in your citie ready to perish with famine, and stand in need of the almes and charity of godly and wel disposed persons. Where I write an infinite number, I meane a great multitude, the certain number whereof I do not readily know. Therefore seeing I receiued money of him which bestoweth abundance and plenty of riches vpon them which vse it aright: seeing also daily experience teacheth vs that some do want to the end that such as be wealthy, and minister not vnto them, may thoroughly be tryed: my wil is (welbeloued brother) that thou receiue from me these three hundred peeces of gold, and distribute them at thy discretion among the poore people of thy parish. See that thou deale the same not among such as respect onely the belly, and make a liuing or trade throughout their life time of begging, but among such as are ashamed to beg. Neither would I haue thee herein to respect any opinion or sect whatsoever, neither to preiudice them which practise in doctrine a contrary faith vnto vs, but onely to haue consideration of this, that thou relieue them which hunger and thirst, and haue not wherewithall to helpe themselves. Thus was he carefull of the poverty of such as dwelt from him in far and sojreine countries. Againe when he vnderstood that such as seuered themselves from the Nouatians about the keeping of Easter, had translated the corps of Sabbatius out of the Isle Rhodos, (for there he died in exile) buried it solemnly and prayed vpon his tombe: he sent certain thither in the night time, charging them to remoue the corps of Sabbatius, and bury it in another sepulcher. Such as used to frequent the place, when they saw the graue digged vp, ceased thenceforth to honour the tombe of Sabbatius. The same Atticus did passe in assigning of proper names to things. For the rode in the mouth of Pontus Euxinus which of old was called poysen, he called Medecin; lest he should there raise an assembly and appoint thereunto a place called after a foule name. Moreover he termed a place of the suburbs of Constantinople, Argyropole vpon such an occasion as folloiweth. Chrysople is a rode in the head of the sea Bosphorus. Many ancient writers make mention thereof, namely Strabo, Nicolans, Damascenus, & the famous writer Xenophon, who both in the first booke of Cyrus expedition, and in the first of the ages of the Grecians remembreth the said town, that Alcibiades walled it about, and how there is a place therein assigned for the payment of tith and tribute. For such as lofe out of the maine sea and arrive at that place, do vse there to pay tith. Wherefore Atticus seeing the placeouer against him had so woorthy a name, procured this rode thenceforth to be called

Atticus b. of Constantinople vnto Calliopius minister of Nice.

Atticus endeavored to bring the Nouatians from Idolatry.

Argyrole. As soon as he spake the word, the name was immediately changed. Again when some men said unto him that the Novatians should not have their conventicles and assemblies within the walls of the city: what do ye not remember (saith he) what troubles and vexations they endured, when we were tossed with the grievous storme of persecution in the reigns of *Constantinus* and *Valens*, and how that at sundry other times they testified together with us the true faith which we maintaine: For ever though they were of old derived from the church, yet attempted they to establish no novelty as touching the faith. Again this *Atticus* being at Nice about the obtaining of a Bishop, and seeing there *Asclepiades* a Novatian Bishop who was a very old man, he asked of him how many yeares he had bene a bishop: when the other had answered fifty yeares: Thou art truly a happy man (saith he) in that God granted thee to enjoy so worthy a function so long a time. He said againe unto *Asclepiades*: verily I commend *Novatians*, but I allow not of the Novatians. *Asclepiades* marvelling what he should meane in so saying, replied: How so Bishop? *Atticus* made answer: I do commend him (saith he) for refusing to communicate with such as had sacrificed to Idols: for I wold have done no lesse my selfe. But I like not of the Novatians, because they exclude from the communion such as of the laity have lightly offended. *Asclepiades* replied againe unto these things: Besides the sin of sacrificing unto Idols, there are (as holy Scriptures do witness) many other sinnes unto death: for the which you deprive only the clergy and we the laity of the communion, referring unto God alone the power of remitting their sinne. The same *Atticus* had the foreknowledge of his death. For taking his leave of Nice, he said unto *Calliopius* the minister of that Church: Make hast to Constantinople before Autumne, that thou maist againe see me alive, for if thou linger and make delays thou shalt see me no more in this world. In uttering these words he hit the truth on the head, for he departed this life the one and twentieth yeare of his consecration, the tenth of October, in the eleventh consulship of *Theodosius*, and the first of *Valentinianus* Caesar. *Theodosius* the Emperour returning from Thessalonica came shortly to his funerall: for *Atticus* was buried the day before the coming of the Emperour into Constantinople. Shortly after, the creation of *Valentinianus* the yonger was proclaimed, to wit, the thre and twentieth day of the same moneth.

CHAP. XXVI.

Of *Sisinius* the successor of *Atticus* in the bishopricke of Constantinople.

After the decease of *Atticus* there was great contention in the church of Constantinople about the election of a Bishop. For some would have *Philip* a minister, some other *Proclus* who also was a minister preferred to the rone: but all the people with unifoꝛm consent desired *Sisinius*. He was likewise a priest, not of any of the Churches within the walls of Constantinople, but of *Elza* a Church in the suburbs over against the citie, where all the people of Constantinople are wont to celebrate the feast of our Saviours ascension. All the laitie labored by all meanes to have him to their bishop, partly because he was counted a very goodly man, and partly also for that he endeavored to relieue the poore beyond the reach of his substance. To be short, the laity got the upper hand, and *Sisinius* was consecrated the eight and twentieth of February, in the twelfth consulship of *Theodosius*, and the second of *Valentinianus* Augustus the yonger. *Philip* the minister seeing that *Sisinius* was preferred before him, stomacked the matter wonderfully, and inreved bitterly against his consecration, in the worke which he wrote and intitled the Christian history. While he intrepeth against *Sisinius* that was consecrated, against the bishops who were consecrators, and especially against the laitie who were electors, he wrote such things as I am loth to report, for I cannot chuse but blame him greatly that ever he durst be so bold to lay downe so rash and so unadvised reasons. Yet in my opinion it will not be amisse presently to say somewhat of him.

CHAP. XXVII.

Of *Philip* a Priest, bred and brought up in Sida.

Philip of whom we spake before was borne at Sida a city in Pamphilia, where also *Trophimus* the Sophist had his originall, of whom *Philip* boasted not a little that he was his kinsman. This *Philip* being a Deacon, and of great familiarity with *Jab* the Bishop, was as

it were vnto men to bestow great labour and diligence in the study of good learning, so that he wrote many booke of diuers sorts. His stile was Asiaticall, proud, and lofty, and to the end he might confute the works of *Julian* the Emperour, he compiled a volume, and titled it The Christian historie, the which he deuised into sixe and thirtie booke, every booke hath sundry tomes, the number of al amounteth very nigh to a thousand, the argument prefixed to euery one, is in manner as big as the tome it selfe. This worke he entituled not the Ecclesiasticall but the Christian historie, where he patched together many matters, to let the world vnderstand that he was sene in Philosophy. Wherefore he allegeth very oft precepts and rules of Geometry, Astronomie, Arithmetick and Musicke. Whereouer he describeth Isles, mountains, trees, with other things of small importance, so that it grew to a huge volume full of pride and vain ostentation. In my simple iudgement it is a worke that is profitable neither for the learned nor vnlearned. For the learned will condemne the often repetition of the same words, which is rife throughout the booke: the vnlearned haue not the capacitie to comprehend the insolent stile and affected sentences of his arrogant minde. But let euery one iudge of those booke as he shall thinke good. I dare affirme that the order he followed in laying downe of the times, is both confuse and farre from good order. For when he had run ouer the raigne of *Theodosius*, backe againe he gets him to discourse of the times of *Athanasius* the Bishop, the which I note to be his vsuall manner. But of *Philip* so far. Now to the historie of *Sisinnius* time.

CHAP. XXVIII.

How that Sisinnius made Proclus Bishop of Cyzicum, whom the Cyziceni would not receiue.

After the decease of the bishop of Cyzicum, *Sisinnius* appointed *Proclus* to be their bishop. The citizens vnderstanding of his coming, prevented him and chose *Dalmatius* a religious man to gouerne the bishoprick. This they did, neglecting the lawe canon which commandeth that no Bishop be appointed and ordained without the consent and authority of the bishop of Constantinople. They made no accompt of that canon, because that it commanded namely (as they thought) that the said authority should be giuen vnto *Asticus* alone. Wherefore *Proclus* being not admitted to execute the function of a bishop in the Church where he was ordained, continued at Constantinople, where he occupied himselfe in preaching, and purchased vnto himselfe thereby great fame and commendation. But of him I shall haue occasion to speake more hereafter. *Sisinnius* had scarce bene bishop two yeares but he died, it was in the Consulship of *Hierius* and *Ardaburius*, the foure and twentieth of December. He was a man highly commended for temperancy, for godly and vertuous life, and to be short, for his liberality bestowed vpon the poore. He was a man both gentle and familiar, plaine without fraud or guile, and therefore he neuer molested any in his life. He was a great enemy to buisie bodies and to quarellers, and therefore taken of many for a coward.

CHAP. XXIX.

After the decease of Sisinnius Bishop of Constantinople, Nestorius was sent for to Antioch for to enioy the bishopricke, who immediately reuealed himselfe what kinde of man he was.

It seemed good vnto the Emperour after the decease of *Sisinnius*, because of diuers vaine glorious persons, to chuse none of that Church to be Bishop, (though many made sute for *Philip*, and many againe for *Proclus*) but determined with himselfe to send for a stranger out of Antioch. There was in those dayes there, a man whose name was *Nestorius*, by birth a Germaine, of a loud voice and an eloquent tongue, and therefore as it was thought a fit man to preach vnto the people. They put their heads together, sent for *Nestorius*, and brought him from Antioch to Constantinople thre moneths after: who though his temperance was highly commended of many, yet the wisest sort and sagest people perceived well enough his other conditions when he first began to preach. For immediatly after his falling in

in the Bishops sea the tenth day of Aprill and the Consulship of *Felix* and *Taurus*, he came forth in the hearing of all the people, such a saying as followeth, at the pronouncing of his oration before the Emperour: Restore thou unto me O Emperour the earth washed and purged of hereticks, and I will render heaven unto thee: aide thou me in foiling of the hereticks, and I will assist thee in the overthrowing of the Persians. Although such as detested the hereticks took these words in good part, yet such as by his outward behaviour gathered the inward disposition of his minde, could not chuse but espie his haughty stomacke, his hasty and running baine, his foolish saying on vaine glory, specially seeing that by and by he bolted out such rash and vnadvised sayings. Nay we may say (as the common proverbe goeth) that the citie had not drunk before he began to blow the smoke and the burning flame of persecution: for the fift day after he was chosen Bishop, when he determined with himselfe to overthrow the Church of the Arians, where they had their service privately and by stealth, he so troubled and disquieted their minds, that when they saw their Church must needs downe, they put to their owne hands, and fired it themselves, the which fire fell upon the next houses and burned them to ashes, so that there was much ado in the citie, and the Arians rose up to revenge them of their enemies. But God the defender and conseruer of the citie, suffered not that pestilent infection of rancoz and malice to run any further. From that time forth not onely the hereticks, but such as were of his owne faith and opinion, called *Nestorius* a firebrand, neither rested he with this, but destroyed as much as in him lay, the whole citie, while he went about to mischiefe the hereticks. Again he fell a molesting of the *Nauatians*, onely because *Pulvis* their bishop was famous and much spoken of for his zeale and godlines. But the Emperour bidded and withstood his enterprize with sharpe admonitions and nipping words. I thinke it best to runne over with silence the verations and iniuries he did unto such as celebrated the feast of Easter the fourth day of the moneth throughout Asia, Lydia and Caria, and how many were cast away in the sedition which he raised at Miletum and Sardis. But as for the plague and punishment he suffered, partly for the aforesaid causes, and partly also for his malapart tongue, I will lay downe in another place.

CHAP. XXX.

How that in the raigne of Theodosius the younger, the Burgonions received the faith in Christ.

Now am I about to declare a worthy history which happened at that time. There is a certaine barbarous nation inhabiting beyond the riuer of Rheyne, whom we commonly do call Burgonions. These people led a life farre from magistracy and government of the common weale, for they are all carpenters, and thereby get their lining. The people called Hunni breaking oftentimes into their regions, haue destroyed their countrey, and dispatched very many at sundry times out of the way. Wherefore they determine with themselves not to fly for refuge and succour unto any mortall man or living creature, but to yield themselves wholly unto some God or other. And when they called to minde that the God of the Romans neuer failed such as feared his name and put their affiance in him, ioyntly with one heart and minde they turned themselves to embrace the faith of Christ: they took their voyage into a certaine citie of France, and there they require of the Bishop to baptize them in the Christian faith. The Bishop hauing enioyned them to fast seven dayes, and instructed them in the principles of Christian profession, did baptize them the eight day following, and bid them farewell. They put on valiant courage, and went on boldly to encounter with the tyrants, neither was their hope frustrate, neither did it faile them in the end. For the Burgonions, when *Vptarius* King of the Hunnes crammed himselfe with victuals on a certaine night untill he burst in the midst, let upon the Hunnes now wanting a head and captain, few of them against many of the other, (to wit, three thousand against tenne thousand,) they fought valiantly and got the victory. From that time forth the said nation was a zealous maintainer of the Christian faith. About that time *Barbas* the Arian Bishop died, it was the thirtieth Consulship of *Theodosius*, the thirde of *Valentinianus*, and the foure and twentieth of June, in whose roome *Sabbatius* succeeded. So farre of these things.

How Nestorius vexed the Macedonians.

Nestorius inſomuch he practiſed many things prejudiciall vnto the quiet ſtate of the Church, procured vnto himſelfe great hatred, when as the end of his doings proued ſufficiently vnto vs. *Antonius* Biſhop of Germa a citie in Hellespont, ſeeing the humors and cruelty of *Nestorius* in the rooting out of hereticks, began to bere the Macedonians out of all meaſure, and ſo to cleare himſelfe he ſained that the Patriarke, to wit, the Biſhop of Conſtantinople had commanded him the ſame. Wherefore the Macedonians althoug they ſuffered ſo a while griefes and vexations, yet ſeing that *Autome* kept no meane, but excēded in cruelty, they could no longer beare the weight of ſo intollerable a burthen of iniuries, but in the mad fury of their mind, preferring the raſh motion of reuengement befoze all right and reaſon, procured the death of *Autome* to be done by ſuch men as they had ſent ſo to worke the feat. This hainous offence which the Macedonians committed, was an occaſion to kinde and ſet on fire the cruelty of *Nestorius*. ſo he perſwaded the Emperour to depzie them of their Churches. Wherefore the Macedonians were put by one Church which lay without the old wals of Conſtantinople: by another at Cyzicum, beſides many others throughout Hellespont, ſo that many of them returned into the Church, and embraced the faith of *One ſubſtance*.

CHAP. XXXII.

Of Anaſtaſius the Prieſt, who was the occaſion that Neſtorius fell into ſuch extreame impietie.

Commonly we ſay, that ſuch as are giuen to drunkenneſſe are neuer to ſeeke ſo the etp, and buſy bodies neuer want woe. *Nestorius* who endeouored with might and maine to bereane others of their Churches, was by chance thruſt out of the Church himſelf, the occaſion was as followeth. *Anaſtaſius* the prieſt who came with him thither frō Antioch, kept *Anaſtaſius* him alwayes companie, was highly eſteemed of him, and his counſellour in all his affaires, taught on a certaine time in the Church that none ought to call *Marię* the mother of God, becauſe that ſhe was but a woman, and that God could not be bozne of a woman. Theſe words of his diſquieted out of meaſure the minds both of clergie and laity. ſo they had learned of old that Chriſt was true God, and not to be ſeuered becauſe of the myſterie of his incarnation, as man alone from his diuinitie, and that according vnto the mind of the Apoſtle where he ſaith: Although we haue knowne Chriſt after the fleſh, yet now do we know him ſo no more. *1 Corin. 2. 8.* Wherefore ſo this cauſe let vs ceaſe to reaſon any longer of Chriſt, and let vs endeouor to attaine vnto his perfection. When as ſchiſme and contention was hereof riſen (as I ſaid befoze) in the Church, *Nestorius* going about to confirme the opinion of *Anaſtaſius* (ſo he would in no wiſe haue him whom he made ſo much of to be rebuked, as one that had vttered blaſphemies againſt Chriſt) diſcourſed very oft of that matter as he preached in the Church: layd down very contentiouſly certain poſitions, and condemned vtterly the claue that ſignified the bearing of God. And becauſe that diuers men, to a diuers end and purpoſe diſputed of this queſtion, the Church was deuided, & the members parted aſunder: ſo much like blind ſolde persons, and men bꝛatwling and fighting in the darke, they were caried here and there, now they affirmed this, anon they ſaid that, and loke what they auouched a little befoze, the ſame they denied immediatly after. Many thought that *Nestorius* was of opinion that Chriſt was but only man, and that he went about to reniue and to raiſe vp afreſh the hereſy of *Paulus Samofatenus* and of *Photinus*. There was ſo much ado about this matter, that the ſummoning of a generall Councell ſeemed needfull ſo the deciding of the controuerſie, and the appeaſing of the people. I of mine owne part by peruſing the works of *Nestorius*, do find the man ignorant & altogether vnlearned, I ſpeake this from the heart and vnfainedly. ſo it is not of hatred I owe him that I ſal a ripping of his crimes and infamie, neither haue I deter- mined by flattery and ſeeding of ſome mens humors, to repoꝛt leſſe of him then I found true. The opinion of *Nestorius* the hereticke. beareth he that our Lord *Ieſus Chriſt* is onely man: but onely auoideth this claue the mother of bearing

1. Iohn. 4.

Euseb. lib. 3.
de vit. Const.

bearing of God as a fraying ghost. This beset vnto him for his palpable error and ignorance, for though of nature he had a smooth and an eloquent tongue, and therefore was thought learned, yet to say the truth, he was altogether vnlearned. Whereouer he disdaines to peruse the works of the ancient fathers. He so vanted himselfe with his rolling tongue and eloquent speech, that in manner he contemned the old writers, and preferred himselfe before them all. Again he was ignorant of that which was written in the old copies of *Saint Iohns* Cathelike epistle: Euery spirit which deuideth *Iesus* is not of God. As many as went about to seuer the Diuinitie from the Humanitie of *Christ*, ticked not to raze and blot this sentence out of the ancient copies. Wherefore the old writers signified no lesse, then that certaine men had corrupted that Epistle, to the end they might denie the humanitie of *Christ* from the Diuinity of God. His manhood is ioyned with the godhead, neither are they two but one, in which sense the ancient writers were not afraid to call *Marie*, the mother of God. Euen so wrote *Eusebius Pamphilus* in his third booke of the life of *Constantine*: God among vs was borne on earth for our sakes, and the place of his natiuitie is called of the Hebrews after a proper name *Bethleem*. Wherefore *Helen* the most holy Emperesse hath set forth the traouelling of the mother of God with goodly ornaments, and bedecked that hollow rocke with sundry notable monuments. *Oriens* hath written no lesse in his first Tome of Commentaries vpon the Epistle of *Saint Paul* vnto the *Romaines*, where he discourseth at large of this matter, and alledgeth the cause why *Marie* was called the mother of God. Therefore *Nestorius* seemeth neuer to haue read the works of the ancient fathers, and for that only cause he inueyed (as I said before) against this clause, the mother of God. For he saith not that *Christ* is onely man, as *Phostinus* and *Paulus Samosatensis* affirmed: neither taketh he away the subsistencie of the Sonne of God, but confesseth euery where that he hath his being, and that he is in the *Trinitie*: neither denieth he his essence as *Phostinus* and *Samosatenus* did, (so did also the *Manichees* and *Montanists*) as it appeareth by the sermons which he published vnto the world. But though I finde that *Nestorius* was of that opinion, partly by his booke which I haue perused, and partly by the report of his familiar friends, yet his foolish and fond doctrine disquieted not a litle the whole world.

CHAP. XXXIII.

Of a hainous offence committed by certaine fugitiues seruants, at the altar of the great Church, and of the former Councell summoned at Ephesus for the hearing of Nestorius opinion.

When these things were done in such sort as I said before, a certain hainous offence was committed in the open Church, and face of the whole people. For some noble man seruants, by birth barbarians, when they had tasted of their Lord and masters extreame cruelty, and could not patiently away with the rigour thereof, ran for refuge vnto the Church, and got them vnto the altar with swords hanging by their sides. Being requested to depart, they would not in any wise, but disturbed and hindered diuine service. Wherefor for the space of many dayes they held their naked swords in their hands, ready to dispatch whosoever came vnto them. Wherefore when they had killed one of the Priests and wounded another, in the end they slue themselves: with the sight hereof one of them that were present said, that the profanation of the Church prognosticated some calamitie to ensue, and repeated two *Iambicke* verses out of some old Poet to iustifie his saying:

Men see full oft such signes before and wonders eke:

When hainous crimes the holy Church to staine doth seeke.

Neither was he in a wrong bore that vttered these *Iambicks*, for it prognosticated as it seemed vnto vs diuision to rise among the people, and depriuation of him that was ringleader of the whole mischief. Shortly after the Emperour gave forth this commandement, that the bishops out of all places should meete at Ephesus, where they came together, whither also *Nestorius* took his voyage immediatly after Easter holydayes, together with a great multitude of people, where he found the bishops assembled. But *Cyrillus* bishop of Alexandria came thither in a while after, it was about whitsontide. The first day after Pentecost *Innocentius* bishop of Ierusalem was come. But while *Iohn* Bishop of Antioch lingered by the way, the Bishops which were already come thither called the matter into question. *Cyrillus* Bishop of Alexandria

*Cap. 34 in
the Greeke.
The councell
of Ephesus.
Anno Dom.
431.

and in the end he might molest *Nestorius* (for he thought very ill of him) fled certaine pze-
ambles of disputation. When many confirmed that Christ was God, *Nestorius* pleaded for
himself: I verily sayth he) will not call him God, who grew to mans state by two moneths
and three moneths and so forth, therefore I wash my hands from your blood, and from hence
forth I will no moze come into your company. Immediately after he had spoken this, he went
afive and ioyned himselfe with the Bishops which held with his opinion. So that the Bi-
shops then pzeent were deuided into two parts. Such of the councell as held with *Cyrillus*,
called *Nestorius* befoze them, he came not, but answered that he would deferre the hearing
of his cause vntill the comming of *Iohn* Bishop of Antioch. Wherefoze *Cyrillus* together with
the other Bishops of the Councell, after they had reade ouer the Sermons of *Nestorius*, the
which he had pzeached vnto the people, and gathered out of them that in god earnest he had
uttered open blasphemies against the sonne of God, deposed him of his Bishopricke. This
being done, the Bishops which held with *Nestorius* assembled together seuerally by them-
selues and deposed *Cyrillus* and *Memnon* Bishop of Ephesus. Shortly after *Iohn* Bishop of
Antioch was come, who vnderstanding of all circumstances, blamed *Cyrillus* greatly, as the
authoz of all that stirre, and because that vpon a head he had so sone deposed *Nestorius*. *Cy-
rillus* taking *Iuuenalis* on his side for to reuenge him of *Iohn*, deposed him also. When the con-
tention grew to be very troublesome, when also *Nestorius* perceined that the poplond in-
fection of discozo was scattered farre and nigh among the common sort of people, he as it
were recanting his folly, called *Marie* the mother God, his wordes were these: Let *Ma-
rie* be called the mother of God, and I pray you conceiue no longer displeasure. But no man
thought that he spake this and repented from the bart, therefore as yet he dwelleth in Oasis,
both deposed of his Bishopricke & banished his countrey. Thus was the Councell of Ephesus
at that time broken vp, it was in the Consulship of *Bassus* and *Antiochus* the eight & twen-
tieth of Iune. *Iohn* Bishop of Antioch after his returne vnto his proper sea, called many Bi-
shops together, & deposed *Cyrillus* who now was gone to Alexandria. Shortly after for all
they layd aside all spite, grudge and enmitie, they became friends, and restored each to other
their Bishopricks againe. After the deposition of *Nestorius*, there arose a great schisme in the
Church of Constantinople, for the vaine and foolish doctrine of *Nestorius* parted the people a-
lunder. All the Clergie with vnifozme consent accursed him openly, for so we Christians do
call the sentence which we pronounce against the authoz of blasphemie, whereby we minde
to make it so manifest vnto the world, as if it were ingrauen in a table, and nailed to an open
post.

*Nestorius de-
nieth Christ
to be God.*

CHAP. XXXIII.

How that after the deposition of *Nestorius*, *Maximianus* was chosen Bishop of Constantinople.

Chap. 35. in
the Greeke.

At Constantinople there arose another schisme about the election of a Bishop. For some
would haue *Philip* (of whom I spake a little befoze) some other would haue *Proclus*
chosen Bishop. *Proclus* verily had pzeualled, had not some of great authoritie bene his
backe friends, and signified plainly that the Canon of the Church forbade any should be
nominated Bishop of one citie and translated to another. The which saying being alledged
was of such force, that the people were therewith appeased and satisfied. Wherefoze three
moneths after the deposition of *Nestorius*, *Maximianus* was chosen Bishop, a man he was
which led a monasticall life, by degre a Priest, one that of late had purchased vnto himselfe
a good name, and was thought to be a godly man, because he had buildd vpon his owne
costs and charges the sepulchers and tombes where godly men should be interred. He was
a man altogether vnlearned, who determined with himselfe to leade a quiet life voyd of all
care and molestation.

Anno Dom.
435.

CHAP. XXXV.

Socrates proneth that it is not forbidden, but that there may be a translation of Bishops
from one sea to another.

Chap. 36. in
the Greeke.

In so much that some by reason of the Ecclesiasticall Canon which they alledged for them-
selues haue inhibited *Proclus* intitled Bishop of Cyzicum from being placed in the Bishops
sea of Constantinople, I thought good pzeently to say somewhat thereof. Such as toke
vpon

A Canon of
the Church.

Perigenes.

Gregorie
Nazianzene.
Meletius.
Dositheus.
Berentius.
Iohn.
Palladius.
Alexander.
Theophilus.
Polycarpus.
Hierophilus.
Optimus.
Siluanus.

Cap. 37 in
the Greeke.

upon the to iustifie that saying, in mine opinion did not report the truth: but either of envie against *Proclus* forged such a decree, or of wilful ignorance considered not then of the Canons and other constitutions oftentimes established for the profit and commoditie of the Church of God. For *Eusebius Pamphilus* in the first booke of his Ecclesiasticall historie reporteth that one *Alexander* Bishop of some citie in Cappadocia, taking his voyage towards Ierusalem, was of the citizens of Ierusalem caused to tarry and staled Bishop in the roome of *Narcissus*, where he continued vnto the end of his life. It was an indifferent matter of old time among the auncient fathers as oft as the Ecclesiasticall affaires so required, to translate Bishops from one sea vnto another. If it be any thing auailable to annex the Canon decreed in this behalfe vnto this our present historie, let vs see how shamelesse these men were who theretofore thrust *Proclus* besides the Bishopricke of Constantinople, and how vntroly they reported of the Canon, for it is reade as followeth. If any Bishop be assigned to gouerne any Church whatloeuere, & goeth not thither, the fault being not in himselfe, but either that the people repelled him, or some other necessarie cause do stay him: vnto him be it lawfull to enioy the honour and the priestly function, so that he be not troublesome vnto the Church whereof he is appointed Bishop, but approue whatloeuere the prouinciall Councell shall determine of the matter called in controuersie. These be the wordes of the Canon. But that it may appeare moze evidently that many Bishops were translated from one citie vnto another, vpon necessarie and vrgent causes, I will here lay downe the names of such as were remoued. *Perigenes* being chosen Bishop of Patras in Achaia and refused by the citizens of that place, was by the commandement of the Bishop of Rome placed in the Metropolitane see of Corinth, to succede the late deceased, where he continued all the rest of his life. *Gregorie Nazianzene* was first Bishop of Sasimium a citie in Cappadocia, next of Nazianzum, afterwards of Constantinople, last of all he went backe againe to Nazianzum. *Meletius* was chosen Bishop of Sebastia in Armenia, but afterwards remoued to Antioch. *Dositheus* Bishop of Seleucia was by *Alexander* Bishop of Antioch, translated vnto Tarsus in Cilicia. *Berentius* Bishop of Arca in Phcenicia was brought thence into Tyrys. *Iohn* was sent from Gordus a citie of Lydia to gouerne the Bishopricke of Proconesus. *Palladius* was translated from Helenopolis to Aspunis. *Alexander* from Helenopolis vnto Adrian: *Theophilus* from Apamea in Asia to Eudoxopolis, which of old was called Salabria: *Polycarpus* from Sexantaprista a citie in Mysia, vnto Nicopolis in Thracia: *Hierophilus* from Trapezupolis in Phrygia vnto Plotinopolis in Thracia: *Optimus* from Andagamia in Phrygia, vnto Antioch in Pisidia: & *Siluanus* bishop of Philippopolis in Thracia, was translated vnto Troas. But these many shall suffice in steede of many others, who were translated from their proper seas vnto other bishopricks.

CHAP. XXXVI.

Of *Siluanus* who being Bishop of Philippopolis was remoued to Troas.

Now I thinke it not amisse to write a few lines of *Siluanus* whom we sayd a little before to haue bene translated from the bishopricke of Philippopolis in Thracia vnto Troas. This *Siluanus* first studied Rhetoricke in the schole of *Troilus* the Sophist: who though he was an earnest embracer of Christian religion, & exercised the Monasticall trade of lining, yet was he still the Philosophicall habite. In processe of time *Atticus* the bishop sent for him and made him bishop of Philippopolis. Who hauing continued in Thracia the space of thre yeares, when he could no longer away with the pinching cold of that countrey (for he had a thinne and a weake body) he requested *Atticus* to substitute another bishop in his roome, protesting that he left Thracia for no other cause but onely to auoyd the extreme cold. *Siluanus* then hauing procured another bishop to succede him, remained at Constantinople & exercised continually the Monasticall trade and discipline. He was so farre from paine and haptinesse of stomacke, that often times in great assemblies & solemne meetings of the citizens he wore sandals and buskins of twisted hay. Shortly after the bishop of Troas departed this life, & immediatly the people of Troas came to Constantinople to seeke a bishop. *Atticus* musing with himselfe whom he might prefer to the roome, *Siluanus* by chance came by: as sone as *Atticus* espied him, he ceased to bethinke himselfe, and turned vnto *Siluanus* with these wordes: Thou maist no longer excuse thy selfe, but of necessitie thou must take vpon thee the gouernement of the Church: for in Troas there is no chilling cold, behold God hath

hath provided for the infirmities of thy body a delectable and pleasant soyle, make no more ado brother, but in hast get thee to Troas. To be short *Silvanus* went thither. Here I thinke very fit to lay downe the miracle which he wrought. A great ship or hulke for the breadth thereof called Πλατὴν being freighted and laden with great pillours, newly made upon the shoze or rode of Troas, could not be drawne from the land to take sea: no, though the ship lye together with a great multitude of men drew her with cable ropes she would not move. When they had the space of many dayes assayed what they could do, and nothing prevailed, they thought verily that some diuell held the hulke from moving. Wherefore they go unto *Silvanus* the bishop, & request him to pray in that place, for so they hoped it would come to passe that the ship might be drawne into the sea. But he excused himselfe very modestly, saying, he was a sinner, and told them that he could not helpe them, that it was the office of a iust man. But seeing they were so importunate upon him that they would not be answered, he came to the shoze, there he prayed unto God, took the rope by the end, and had the rest do their endeuour. The ship then being shaken with a little violence, was sodainely brought into the maine sea. This miracle which *Silvanus* wrought allured many of that prouince to embrace with seruent zeale the Christian faith. *Silvanus* also expessed no lesse in other acts & dealings of his, the good motion of his godly mind. For when he perceined that the clergie respected nothing but gaine in deciding the controuersies of their clients, he suffered thenceforth none of the clergie to be iudge, but took the supplications and requests of suitors, & appointed one of the laytie whom for certaintie he knew to be a iust & godly man: gaue him the hearing of their causes, and so ended quietly all contentions and quarrels. For the aforesayd causes *Silvanus* became renowned and famous among all men. And though these things of *Silvanus*, may seeme to be from the purpose, yet haue we remembred them for the profit and commoditie of the reader. But now let vs returne where we left. When *Maximianus* was chosen bishop of Constantinople in the Consulship of *Bassus* and *Antiochus*, the Church enioyed peace and quietnesse.

CHAP. XXXVII.

Of the Iewes in Crete, how they were deceiued, and in the end perceiuing their folly, embraced the Christian faith.

About that time many Iewes inhabiting Crete receiued the Christian faith, being brought therunto by such a calamities as followeth. A certaine Iewe being a subtile knaue, fained himselfe to be *Moses*, & sayd that he came downe from heauen for to leade the Iewes which inhabited that Isle through the sea into the firme and maine land: that he was the same who of old did safeconduct Israel through the redde sea. For the space of one whole yeare he did nothing else but wander from one citie to another throughout the Isle, vsing all meanes possible to perswade the Iewes which dwelt there to credit him, and exhorting them to leaue all their wealth and substance behind them. For he promised to bring them through the sea drie footed into the land of promise. When that he had bewitched them with such vaine and deceiptfull hope, they left their worke and trade of life: they set nought by their wealth and substance: and they gaue licence to him that listeth for to possesse them. When the day appointed of the false Iewe for the voyage was come, he led them the way, all the rest began to follow after, together with women and children. He brought them to a certaine mountaine which lay as it were an elbow into the sea ward, and thence he had them cast themselves into the sea. Wherefore such as first came vnto the fall did so, whereof some were crushed tumbling downe the hill, some other were drowned in the sea and died immediately, and had not the prouidence of God provided better for them, many more had perished. For as God would there were nigh them many Christians, whereof some were fishermen, and some other marchants: these drew vp some which were almost choked with water, & saued their liues, who being in this lamentable plight, acknowledged their folly: they stayed others from plunging themselves in the waves of the sea, laying besore their eyes the death of the Iewes which led them the dance. When they perceiuing the guile, blamed themselves for being so credulous, and went about to kill the counterfeit *Moses*. But they could not catch him, for he conueyed himselfe priuily from among them. Whereupon diuers men did coniecture that it was a diuell, which endeuored by borroweing the shape of man to destroy

destroy that nation, and utterly to rote the Iewes from off the face of the earth. Wherefore that calamitie schooled the Iewes which inhabited Crete, made them forsake Iudaisme, and cleane vnto the Chzistian faith.

Cap. 39. in
the Greeke.

Anno Domi.
437.

CHAP. XXXVIII.

How the Church of the Nouatians was set on fire.

Shortly after, *Paulus* the Nouatian Bishop although a sozetime he was counted a very godly man, yet then specially it fell out that men conceined a farre better opinion of his pietie then euer they did befoze. At Constantinople there happened such a fire the like whereof was not remembzed befoze. For y greater part of the cite was consumed to ashes, the famous graynard, the market house called *Achilleus* were quite burned. Last of all, the fire crept into the Nouatian Church which adioyned vnto the signe of the Storke. Wherefoze *Paulus* as soone as he perceined the church to be in great danger, fell prostrate befoze the Altar, referred vnto God in his prayer the preservation of the Church, neither ceased he to incultate as well the remembzance of the cite as of the church. God as it proued in the end gave eare vnto his prayers. For though the fire flashed into the church both by doze and window, yet was there no harme done: nay though y building round about was on fire, though the church was inuironed with burning flames, by the power of God the church was preserved, and overcame the fury and rage of the fire. It was not quenched the space of two dayes & two nights, the cite burned all that while. In the end, though many parts of the cite were bitterly come to nought, yet the church (as I sayd befoze) escaped that lamentable ouerthrow. And that which was moze to be wondzed at, no signe of the smoke, no scorching of y flame, no parching of y heat could be sene vpon the timber, beams, or wals. This came to passe the senententh of August in the fourteenth Consulship of *Theodosius*, and the first of *Maximus*. The Nouatians since that time doe yearely keepe holyday the senententh of August, in remembzance that their church was then miraculously preserved from fire, at what time they render vnto God hartie thanks: all men do reuerence that church for the miracle, and not onely the Chzistians but also the Ethnicks do honour it as an holy place. So far of that.

CHAP. XXXIX.

How that Proclus succeeded Maximianus in the Bishopricke of Constantinople.

Cap. 40. in
the Greeke.

When *Maximianus* had peaceably governed the church the space of two yeares and fine moneths, he departed this life, in the Consulship of *Areobindus* & *Asparis*, the twelfth of April. It was the ember weeke next befoze Easter, and on good fryday. At what time *Theodosius* the Emperour plaid a very wise part. For lest that tumult and dissention should be raised againe in the church, without any further delay, while as yet the corpe of *Maximianus* was aboue ground, he procured the bishops then present to stall *Proclus* in the bishops sea. To this end the letters of *Celestinus* bishop of Rome were brought vnto *Cyril* bishop of Alexandria, vnto *John* bishop of Antioch, and vnto *Ruffus* bishop of Thessalonica, testifying them that there was no cause to the contrary but that one either already nominated bishop of some certaine cite, or stalled in some proper sea, might be translated vnto another Bishopricke. As soone as *Proclus* then took possession of the Bishopricke, he solemnized the funerall of *Maximianus* and interred his corps.

CHAP. XL.

Of Proclus Bishop of Constantinople, and what kind of man he was.

Now fit opportunitie is offered to say somewhat of *Proclus*. This *Proclus* from his youth vp was a reader, he frequented the scholes and was a great student of Rhetorricke. When he came to mans estate he had great familiaritie with *Atticus*, for he was his scribe. *Atticus* seeing his forwardnesse in learning and good behanour in life, made him Deacon. But when he was thought worthy the degree of a Priest, *Sisinius* (as I sayd befoze) made him bishop of Cyzicum. But these things were done a good while befoze. At that time as I say he was chosē bishop of Constantinople. A man he was of a marvellous good life, for being

being trained by under *Athenius* he became an earnest follower of his virtuous steps. As for patient sufferance he farre excelled *Athenius*. When as *Athenius*, time and place so requiring, could terrifie the heretikes: so he behaved himselfe fragably towards all men, and perswaded himselfe that it was farre easier for him by faire meanes to allure vnto the Church then by force to compell them vnto the faith. He determined to bet no sea whatsoever: but reserved and reserved vnto the Church that renowned vertue of meekenesse required in Clergie men. Wherein he imitated the Emperour *Theodosius*. For euen as it pleased him not to execute the imperiall sword against such as committed heynous crimes and wrought treason: so *Proclus* made no account at all of such as were of the contrary faith and opinion.

CHAP. XLII.

Of the clemencie of *Theodosius* the Younger.

Cap. 42. in the Greeks.

Theodosius the Emperour did highly commend *Proclus* for the aforesaid vertues. For he countermailed in patience the holy priests of God: he could not away with persecutors: yea to say the truth, he passed all the priests of God in modesty and meekenesse of spirit, euen as it is written of *Moses* in the booke of Numbers: *Moses* was the mildest man vpon earth: so may it now be sayd of *Theodosius*, that he is the mildest man in the world, for which cause God subdued his enemies vnto him without slaughter & bloodshed, euen as the viduie he got of *Iohn* the tyrant, and the ouerthrow of the barbarians did manifestly declare vnto the world. For God bestowed such benefits vpon this most holy Emperour, as he did of old vpon the righteous and virtuous liners. Neither truly do I write these things in the way of flatterie, but I will hereafter declare vnto the world moze plainly that they are as true as I report them.

Numb. 12.

CHAP. XLIII.

What calamitie befell vnto the barbarians, which aided the tyrant and rebell *Iohn*.

After the decease of the tyrant, & barbarians whom he had gathered together to wage battaile with the Romaines, purposed to ouerrunne certaine dominions that were subiect vnto the Empire of Rome. The Emperour hearing of this, referred vnto the wisdom of God after his wonted guise the whole matter, he gaue himselfe altogether vnto prayer, & in the end obtained his desire. It shall not be amisse presently to lay downe the miserable ends of the barbarians. First of all their captaine *Rugas* was slaine with a thunderbolt. Next there ensued a plague which dispatched the greater part of his souldiers. Neither seemed this a sufficient punishment, but there came fire also from heauen and consumed manie of them that remained: the which thing did greatly astonish the barbarians, not so much because they presumed to take armour against the fierce and valiant Romaines, as when they saw the Romaines assisted by the mightie arme and invincible power of God. At that time *Proclus* the bishop repeated some parcel of *Ezechiels* propheticke, expounded it in church, and applied it with singular commendation to haue bene foresheued of God, & then to haue taken place to the wealth of the Romaine Empire. The propheticke was as followeth: Thou sonne of man propheticke against Gog the prince of *Rhos*, *Misoch* & *Thobel*. I will visite him with pestilence and blood: I wil cause stormy raine and hailestones, fire and brimstone to fall vpon him and all his hosts, yea and vpon all that great people that is with him. Thus will I be magnified, thus will I be sanctified and knowne in theeies of many nations, and they shall know that I am the Lord. For this sermon *Proclus* (as I sayd befoze) was highly commended.

Rugas slaine with a thunderbolt. Pestilence. Fire from heauen.

Ezech. 38.

CHAP. XLIII.

How the Emperour *Valentinianus* the younger married *Eudoxia* the daughter of *Theodosius*.

Theodosius the Emperour, besides sundry other graces, for his singular modestie & meekenesse, had this one benefit which followeth bestowed vpon him by the goodness of God. He had a daughter on his wife *Eudoxia*, whose name was *Eudoxia*. *Valentinianus* the younger

Anno Dom.
440.

Yonger his cosin whom he had made Emperour of the West parts of the world request he might haue her to his wife: *Theodosius* the Emperour yelded vnto his request. And when as they deliberated with themselves, and thought vpon a place that was situated iunpe in the midst betwene Rome and Constantinople, where the marriage might be solemnized, agreeing that it should be at Thessalonica: *Valentinianus* wrote vnto *Theodosius*, requesting him not to trouble himselfe any thing at all therein, for he would come to Constantinople. Whereupon after he had set all things in order in his West dominions, he took his voyage towards Constantinople to be married. When all the royall solemnitie was accomplished, in hast he returned together with his wife towards the West. It was in the Consulship of *Isidorus* & *Sin-*
107. Thus had the affaires of *Theodosius* happy and prosperous successes.

CHAP. XLIIII.

How Proclus bishop of Constantinople perswaded the Emperour to translate the Corps of Iohn Chrysostome out of exile, and to burie it in the Apostles Church.

Shortly after *Proclus* the bishop reconciled vnto the Church such as had deuied them, scilicet because of *Iohns* deposition, and with his graue wisdom and policie he remoued out of their minds the offence and displeasure they had conceived. But how he brought that to passe I will now declare. When he had first perswaded the Emperour, he caused the corps of *Iohn* buried at Comanum, to be translated to Constantinople five and thirtie yeares after his deposition, and solemnly with great pompe and reuerence to be interred in the Apostles Church. By this meanes such as for the affection they bore vnto *Iohn* raised priuate and seuerall conuenticles, were coupled vnto the congregation of his faithfull. This was done in the sixteenth Consulship of *Theodosius* the Emperour, the eight and twentieth of Ianuary. Yet I cannot chuse but maruell greatly, what the occasion might be of so great a spite and hatred owed vnto *Origen* that was dead (for he was excommunicated by *Theodosius* bishop of Alexandria two hundred yeares after his deale) when as *Iohn* five and thirtie yeares after his departure, was of *Proclus* receiued into the companie of the faithfull. But *Proclus* was a faire conditioned man in respect of *Theophilus*. Wise and discrete men do perceiue well enough how these things both haue fallen out in times past, and now also daily do come to passe.

Origen was
excommuni-
cated two
hundred
yeares after
his death.

CHAP. XLV.

Of the death of Paulus the Nonatian Bishop, and how Marcianus was chosen to succeed him.

Not long after they had interred the corps of *Iohn* in the Apostles Church, *Paulus* the Nonatian departed this life: it was in the aforesaid Consulship the one & twentieth of Iuly. His hearse reconciled in maner vnto the Church all the varying seas and opinions. For all came together to his buriall, and brought his corps to the graue with singing of Psalmes. He was the man that was greatly beloued throughout his life time for his sincere and upright behauiour. And inso much he did a worthy act a little before his departure, I thought good to pen it in this our present historie to the profit of the Audious reader in time to come. But that he vied his wonted diet of the Monasticall discipline all while he was sicke, without any change or alteration therof, that he ceased not to pray continually, I haue determined to runne over with silence, least while I linger about the recitall of these, I may seme any kind of way to deface the Act of his, both worthy (as I sayd) of memorie, and the profit of the Reader. It was as followeth. *Paulus* being ready to depart out of this life, called the Priests within his iurisdiction before him, and sayd thus vnto them: Provide you a Bishop while as yet there remaineth breath in my body, least after my departure your churches be set on tumults and dissention. When they had answered, that the election of a Bishop was in no wise to be referred vnto them, (for they sayd, one of vs is of this mind, another of that mind, and therefore it is vnpossible we should agree vpon one man, but we would haue the

that to name him whom thy pleasure is we should chuse) after the hearing of their reason he replied: Why then deliver me this your promise in writing, that you will elect whomsoever I shall nominate. When the bond was made, and subscribed unto with their hands, first he lifted himselfe a little out of his bed, next he wrote secretly within the bond, unknowne unto them that were present, the name of *Marcianus*, who was a priest, and had bene trained up vnder him in the Monasticall discipline, but then as it fell out was not present. Last of all he sealed it, he willed the chiefe Priests to do the same. he delivered it unto *Marcus* the Nouatian bishop of Scythia, who then was in the citie, and sayd vnto him as followeth: If it please God that I may recouer and lengthen my dayes yet a while longer in this world, deliver me this bond which I giue thee to keeping, but if his pleasure so be that I must needs depart and finish the race of this fraile and transitorie life, thou shalt find his name written in this bond whom I haue nominated to be my successor in the Bishopricke. These words were no sooner vttered but he gaue vp the ghost. Thre dayes after his departure out of this life, the bond was opened in the presence of a great multitude: when they found that *Marcianus* was therein nominated, all with one consent lifted their voices and sayd he was a fit man for the function, and immediatly they sent to seeke him out. When they had happily met with him at Tiberiopolis a citie in Phrygia, they take him and bring him thence, in the end he was placed in *Paulus* roome the one and twentieth day of the foresayd moneth. But of these things thus much shall suffice.

CHAP. XLVI.

How Theodosius the Emperour sent Endocia his wife to Ierusalem.

From that time forth *Theodosius* the Emperour beganne to offer praises and thanksgiving for the benefites he receiued of God, and to extoll with diuine lauds the name of Christ. Sooner he sent *Endocia* the Emperesse to Ierusalem, for he promised that she should performe this vow if he might see his daughter married. But she both at her going and at her returne beautified with sundry ornaments, not onely the Churches of Ierusalem, but those also throughout all the cities of the East.

CHAP. XLVII.

Of Thalassius Bishop of Caesarea in Cappadocia.

Proclus about that time in the seventeenth Consulship of *Theodosius*, took in hand a marvellous enterprize, such a thing as none of the Bishops of old haue at any time brought about. For *Films* Bishop of Caesarea in Cappadocia being dead, the Caesareans came to Constantinople for a bishop. When *Proclus* mused with himselfe whom he should assigne to be their bishop, by chance on the Sabbath day as he sought a fit man for the roome, all the Senators came to the Church for to see whom he would elect, of which number *Thalassius* was one. Lieutenant and gouernour of the nations and cities throughout Illyrium. Who as report goeth being commanded of the Emperour to gouerne certaine countries of the East, was consecrated of *Proclus*, and in steede of a Lieutenant made bishop of Caesarea. And thus the Ecclesiasticall affaires of those times enioyed place and tranquillitie. But here I will cut off and make an end of my Historie, praying for continuance of the peace and prosperous estate of all Churches vnder heauen, for the wealth of all people, for the concord and vnitie of all cities and countries. For when peace preuaileth, there is no matter for an historiographer to occupie his pen. For (most holy *Theodorus* which hast inioyned me this taske, now at length performed in these seuen booke of the Ecclesiasticall historie:) there would haue bene no matter ministered for my penne, if such as set their minds on sedition and discord had bin at peace & vnitie among themselves. This seuenth booke continueth the historie of two and thirtie yeares, our whole historie being deuised into seuen booke compriseth the compass of one hundred & fortie yeares, beginning at the first yeare of the two hundred and first Olympiade, when *Constantine* was proclaimed Emperour, and ending the second yeare of the three hundred and fift Olympiade, being the seventeenth Consulship of *Theodosius* the Emperour.

Socrates endeth his historie Anno Dom 440.

The end of the seuenth booke of the Ecclesiasticall historie, of
Socrates Scholasticus.

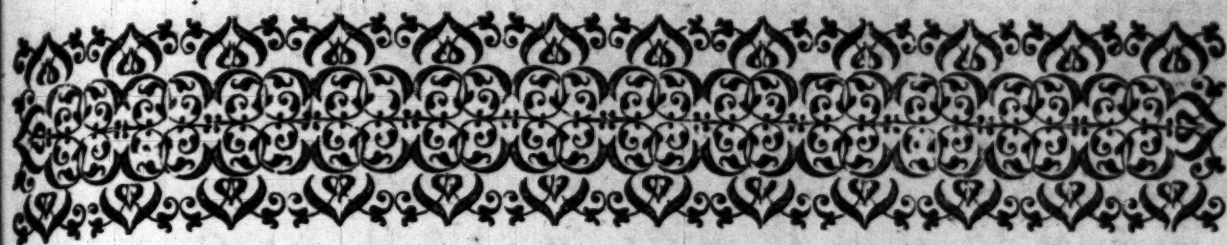
Kk iij

of Socrates Scholasticus. lib. 7.

THE TRANSLATOUR VNTO THE READER.



Hitherto (Christian Reader) haue I translated Eusebius and Socrates, which continued their histories from the birth of Christ vnto the raigne of Theodosius Iunior. I would haue thee know, that at one time with Socrates there wrote two other Grecians, Sozomenus & Theodoret, beginning where Socrates beganne, and ending their histories with him at Theodosius Iunior. Their argument is one, to wit: The Ecclesiasticall historie, their language one, they wrote all in Greeke, their yeares one, for they florished the same time. Litle difference there is betweene them in substance, sauing where the one is long the other short, where the one is obscure, the other plaine, where the one is tedious, the other pleasant. To translate them all three, would not in my opinion be so profitable as painefull, the volume both would be too huge, and the reader soone wearied with the oft repetition of one thing. Cassiodorus the Senatour and compiler of the Tripartite history, preuenting this inconuenience, and seeing that these three writers agreed in substance, deuised with himselfe how to ease the reader of so great a labour, and how to ridde him from so tedious a studie. He made an Epitome or brieife collection of them all three, I meane Socrates, Sozomenus, and Theodoret, & called it the Tripartite historie. The credite of the Epitome & collector doth not counteruaile the authoritie of the authour, Antiquitie with the truth is to be preferred. Therefore in translating, I thought farre better thou shouldest see, not the authours to auoyd repetition and wearisome reading, but the author himselfe, I meane Socrates alone, in steede of the two other, whom I haue chosen as the soundest writer, the faithfullest historiographer, and the absolute deliuerer of the historie in all points vnto the posteritie. Wherefore if ought be well done, giue the praise vnto God, let the paines be mine, and the profite the Readers.



THE ECCLESIA-

STICALL HISTORIE OF

EVAGRIVS SCHOLASTICVS, A

NOBLE MAN OF ANTIOCH, AND ONE

of the Emperours Lieutenants: comprised in fixe

books, beginning where Socrates left,

and ending an hundred and se-

uenty yeares after.

Written in the Greeke tongue about nine hundred yeares ago,

and translated by M. H.



LONDON.

Printed by RICHARD FIELD, dwelling
in the Blackefriers.

1607.

THE ECCLESIA

STICALL HISTORIE OF

EVAGRIUS SCHOLASTICUS

NOBLE MAN OF AN ANCIENT

OF THE ECCLESIASTICAL HISTORY

OF THE ECCLESIASTICAL HISTORY

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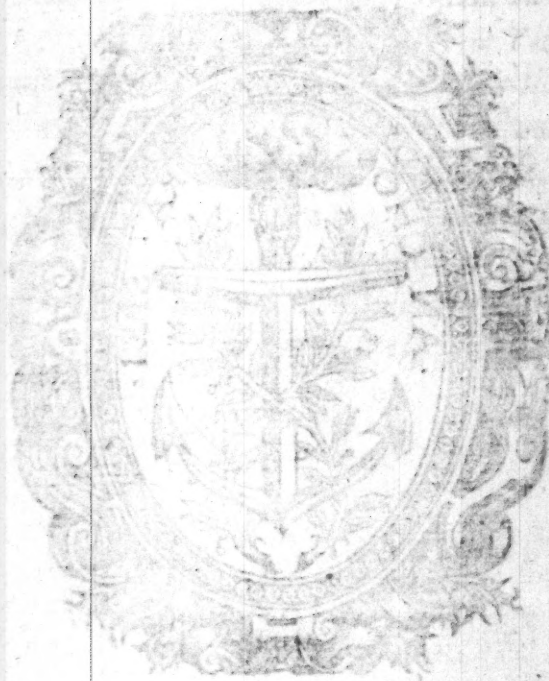
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OF THE ECCLESIASTICAL HISTORY



Printed by Richard Field, dwelling
in the Blackfriars.

1607

THE PREFACE OF THE TRAN-
SLATOR VNTO THE READER, TOV-
CHING EVAGRIUS AND HIS HISTORIE.

E *Vagrius* a noble man of Antioch, a learned writer, and continu-
er of this Ecclesiastical historie may not lightly be overskip-
ped without commending his vertues with praise to immortal
memorie, and rehearsing of them to the encouragement of all
studious nobilitie, to the profit of the louing Reader, and the
furtherance of Christian profession. His honour was nothing
impaired, his bloud nothing blemished at all, in that he being
a temporall man, acquainted himselfe with Ecclesiasticall af-
fares. *Sabellicus* writeth, that *Bartholomew* the Apostle came
of a noble race, forsooke the brauerie of courtiers and became the follower of Christ.
Peter, *Dorotheus* and *Gorgonius*, being pages vnto the Emperour *Diocletian*, in great
credit and of noble parentage, badde court farewell, weyed little their honour, made
lesse accompt of the Emperour, and forsooke their owne liues, rather then they would
forswear Christ. The Treasurer together with the Lieutenant of a certaine towne in
Phrygia, chose rather for the truth in Christ, with fire to be consumed to ashes, then
here to enioy all worldly treasure. *Audaetus* a noble man of Italie, preferred the gar-
land of Martyrdome before all the glorie and pompe of this transitorie life. A noble
man of Nicomedia rent in peeces a wicked proclamation in the face of all the foure
Emperours. *Astyrius* a Senator of Rome, thought it no staining of his honour, to take
vpon his shoulders the dead body of a blessed Martyr, and provide for it a funerall. *Io-*
uanus, *Valentinianus*, and *Valens*, noble men and afterwards Emperours one after the
other, threw away their sword girdles, left their offices, departed the court of *Iu-*
lian the *Apostata*, rather then they would denie Christ. Yet *Saint Paule* saith that,
not many wise men according vnto the flesh, not many mightie, not many noble men
are called. True it is in respect of a greater number of the contrarie, or rather we may
say that these were not fleshlie minded, their disposition was not carnall, their wise-
dome was not worldly. How great a comfort is it vnto Christian profession, when
Princes become fosterers, when Queenes become nurces, and noble men become
faouurers of the Christian faith? In some countries we see that noble men most of all
spend their time in studie and learning. It is not decent in some countreys for the pe-
sants sonne, the farmour, the frankeline, or howsoever ye terme him, to forget his fa-
thers rusticall toyle, and forwith addiect himselfe to the gentlemans trade. The Pope
most commonly calleth noble men to his Colledge of Cardinals: Dukes and Earles
yongest sonnes he vsed to make Cardinals, sometimes in their cradles. Bishops and
Archbishops in many countries descend of noble houses. *Orosius* Bishop of Lusita-
nia in Portingall, writing against *M. Haddon*, stucked not to giue vs an inkling of his
parentage. Neither do I mislike with this in the Church of Rome, *si cetera essent paria:*
Ll ij for

*Euseb. Eccle.
hist. lib. 8. ca. 6.
Euseb. Ec. hist.
lib. 8. cap. 11.
Euseb. ec. hist.
lib. 8. cap. 11.*

*Euseb. lib. 8.
cap. 5.
Euseb. ec. hist.
lib. 7. cap. 15.
Socrat. ecc.
hist. li. 3. ca. 15*

1. Cor. 1.

Socrat. eccle.
hyst. lib. 5. ca. 8

Socrat. eccle.
hyst. lib. 5. ca. 8
Socrat. lib. 4.
cap. 25, lib. 6.
cap. 3.
Socrat. lib. 7.
cap. 47.
Euagri. lib. 6.
cap. vii.

Arcadians

Ouid.

Suidas.
Egyptians.

Io. Goropius
med. Antwer.

Scythians.
Æthiopians.
Brittaines.
Poggius.

for I reade that *Nectarius* a noble man, by office a Prætor of Constantinople, was chosen to be bishop of that sea by an hundred and fiftie Bishops, which then assembled together at Constantinople, partly for that, and partly for other things. *Ambrose* also Lieutenant of a prouince was made Bishop of Millaine. *Chrysostome* Bishop of Constantinople descended of the Senators of Antioch. *Thalassius* Senator of Constantinople, Lieutenant of Illyrium was made Bishop of Cæsarea in Cappadocia. I see that *Euagrius* who in the time of *Tiberius Constantinus* was Quæstor, and in the time of *Mauricius Tiberius* was master of the rolles, together with diuers others occupied themselues about Ecclesiasticall affaires: but I highly commend such as shew forth tokens of their nobilitie by studie of vertue, politicke gouernement of their countrey, noble prowesse, valiantnesse of courage, mainetenance of the truth, and furtherance of the Gospell. Some thinke it is enough for them to bayte at the vniuersitie, there steale a degree, and forthwith be counted gentlemen: or to be in commons in one of the Innes of court or chancery, where there are many wise, zealous, and learned gentlemen: or to get into some noble mans seruice, and by vertue of the cognizance to be called a maister: or to purchase for a peece of money a coate armour: or to beg a farme, and by vertue of the valuation in the Queenes bookes to become a gentleman. Every one thinks not I am sure, that these sorts of men are to be numbred among the ancient and noble houses; though in processe of time antiquitie seeme to preuaile verie much with such kinde of men: long possession is a great matter in law, and an old deede though it be forged, will further the matter verie much. The *Arcadians* called themselues *προσέληντες* a progenie farre more ancient then the Moone. Of them *Ouid* writeth thus.

Ere Moone was set in skies aboue (if fame do them not faile)

The soile was cald of Arcas high, whose credit must auale.

But they contended for Antiquitie with the *Ægyptians*; and to try out the truth, *Psammitichus* King of *Ægypt* did as followeth. He shut vp in a certaine close lodging, farre from cities and companie of people, two newly borne babes, some say with nurces (charged not to speake a word) some say among goates, and that for the space of three whole yeares: at the three yeares end, to see what language the children would speake, he caused one of his familiars suddenly to go in among the children, which did so, and tooke one of the children by the hand; which said vnto him, *Becos*, that is in the Phrygian tongue bread: the King hearing this, confessed himselfe ouercome, and yeelded vnto his aduersaries for antiquitie. Thenceforth were they called *Βακτριανες* but *Suidas* thinketh that the children being acquainted with the bleting of goates, cried becke, and so that it was nothing else but a iest, and a deluding of the King. Yet *Ioan Goropius* a phisitian of Antwerpe, taketh the matter in earnest: to the end he might curry fauour with the Germanes, he saith that the Grecians were herein foully deceiued, and that becke or wrecke in the Germane tongue signifieth bread: the *Ægyptians* being foyled, turne them vnto the *Scythians*, and of them likewise they were ouercome. Here is much ado, and all for gentry. The *Æthiopians* alledge reasons for themselues, and they must be heard. The *Brittaines* can tell you they come from Troy, and thence they can bring you the straight way to *Adam*, next to God, and then a full point. *Poggius* writeth, that a noble man of France espying on an Italian souldiers buckler the Ox head ingrauen, stomacked him therefore, and told him it was his cognizance, that his house was farre more ancient; and to the end quarrels might be ended, challenged him to the field. The Italian made little ado, told him he would meete him. On the day appointed

pointed, the noble man came with a great troupe. The souldier likewise met, and ioyning together, he asked of him why his noble blood was so much out of temper: When that the noble man answered, that his ancestors had euer giuen the Oxes head, and that he and his would thenceforth giue it, or else know a cause to the contrary. Why if it please you sir (saith the souldier) this is no Oxe head, it is the head of a Cowe. It was about gentrie betweene *Phaeton* and *Epaphus* that moued *Phaeton*, as the Poets faine, to craue licence for one day to sit in the chariot of *Sol*. For when he minded to roote out the posteritie of his aduersarie, almost he set the whole world on fire. *Maximinus* the Emperour borne in a pelting village of Thracia, and misliking with himselfe therfore, sūe as many as knew his pedegree, and had seene the rags of his parents. *Herod* burned the genealogies of the Iewes, that he might affirme him selfe as well as they, to haue descended of a noble race. *Themistocles* a bastard borne, for to cloake his birth, and to remove the ill opinion conceiued of him that way, entised the yong nobilitie of Athens to frequent *Cynosarges* a schoole without the city, where bastards did onely frequent. Many shifts are made, Iacke would be a gentleman, if he could speake french. *Amasis* king of *Ægypt* being basely borne, made his image of gold, set it vp to be worshipped, that the people might reuerence him the more. *Smerdes* a forcerer, because he was in person like *Smerdes* the brother of *Cambyses* King of the Assyrians (whose death *Cambyses* procured, fearing he would aspire vnto the kingdome) made the world belecue that he was the man indeed, ouercame *Cambyses* and was crowned King, but his wife and bedfellow, with clipping and other wonted familiaritie, felt his head, found that *Smerdes* had no eares, reuealed it abroad, and so was he betraied, and deposed of his kingdome. *Prompalus* fained himselfe to be the sonne of *Antiochus Epiphanes*. A certaine Egyptian the sonne of *Protarchus*, the merchant calling himselfe the sonne of *Alexander Zebenna*, and the adopted sonne of *Antiochus*, wept bitterly at the funerall of *Antiochus*, as if he had bene his owne father. *Archelaus* made the world belecue that he was the sonne of *Mithridates*. When *Persus* the last king of the Macedonians had ended this life, *Andristus* a countrey fellow would needs perswade men that he was his son. *Equitius* affirmed that without all doubt he was the son of *Tiberius Gracchus*. *Citharædus* endeuoured to perswade the Romanes that *Nero* had not dispatched himselfe, but that he was *Nero*. Many of the aforesaid cloked their gentrie, fained themselues noble men, conquered kingdomes, deluded the world, and in the end deceiued themselues. *Iulius Cesar* espied a rude and an homely man, aspiring vnto the kingdome of Cappadocia, resembling very much the fauour of *Ariarathes*, whom all the world knew to haue bene dispatched by *Marcus Antonius*; this counterfeit *Ariarathes* had wonne all the countries, and the crowne was going to his head; but ere the crowne came, *Iulius Cesar* tooke his head from off his shoulders. So dealt *Augustus* the Emperour with such as had proclaimed a yong man to be king of the Iewes after the decease of *Herod*, because he resembled his sonne *Alexander*, whom in his life time he had put to death. When *Henry* the fourth had taken *Richard* the second that was king of England, and imprisoned him; the Earle of Salisbury vncle on the mother side vnto king *Richard*, either to redeeme the prisoner, or to reuenge him on the king, or peraduenture both, set vp a priest in princely attyre, one of king *Richards* Musicians, resembling his person very much, and blazed that the king had broken prison and was gone: the people hearing of this, ran after the counterfeit king, but *Henrie* came with power and made the priest he could sing no more. What, will not all these shifts auaille vs? can we not face out the matter? will not Abbey gentry helpe at all? no doubt antiquity must take place. Will you heare what

Phaeton.
Epaphus.

Maximinus.

Herod.

Themistocles.

Amasis.
Smerdes.Prompalus.
An Egyptian.Andristus.
Equitius.
Citharædus.A counterfeit
Ariarathes.A fained
Alexander.A Priest set
vp for a king.

Lycurgus.
Plutarch,

Agisilaus.

Theod. Zuin-
ger.

Chaucer.

Euag. lib. 5.
cap. 35.

Lycurgus the lawgiuer of the Lacedæmonians said sometime vpon like occasion, vnto the bragging nobilitie of Lacedæmon: *O noble citizens* (saith he) *the want and glory we make of Hercules, and the ancient race and progeny descending of his loynes, will auail vs not a iote, vnlesse that with all care and industry we practise in our liues such vertuous acts as made him famous and renowned: & vnles moreouer we learne and excercise continually honest and noble behauiour.* *Agiselaus* king of the Lacedæmonians misliked very much with the behauiour of his nobilitie, when he vttered these words vnto them: *You see the force and strength of the host to be on the side of the Spartane souldier, and you your selues follow after as a shadow commonly goeth after the corporall substance.* *Theodorus Zuinger* reporteth thus of the nobilitie of his countrey: *They will be counted the best men, that take vpon them to maintaine and increase the honour of their ancestors: they are the most sluggish sort of men, that giue themselues to hunting, to banquetting, to polling and oppressing of the poore people, and they thinke that onely thing sufficient for their honour, that they either through another mans vertue, or through anothers mans vice, haue attained vnto the name of nobilitie, or vnto ancient armes: that thenceforth they may without controllement together with suchlike companions banquet day and night in their pauillions, haunt brothell houses, and frequent places of beastly pleasure: and because they are scarce worthy the companie of men, they consume the rest of their daies in following after dogs. I except them euer and in all places, which highly expresse in vertuous life, the noble fame and great renomme of their ancestors.* So farre *Theodorus*. But (God be praised for it) we are able to report far better of England, that there are of the nobilitie, valiant men, vertuous, godly, studious, politicke, zealous, of ancient houses, and bloud neuer stained. There is hope the dayes shall neuer be seene, when the propheticke of *Chaucer* shall take place, where he saith:

*When faith faileth in priests sawes,
And Lords bests are holden for lawes;
And robbery is holden purchase,
And lecherie is holden solace:
Then shall the land of Albion,
Be brought to great confusion.*

And to the end our wished desire may take effect, let vs hearken what exhortation he giueth vnto the chiefe magistrate, his words are these:

*Prince, desire to be honorable,
Cherish thy folke and hate extortion,
Suffer nothing that may be reproveable,
To thine estate done in thy region.
Shew forth the yard of castigation:
Dread God, do law, loue truth and worthinesse:
And wed thy folke ayen to stedfastnesse.*

Now that my penne hath ouer ruled me, and runne so farre with the race of mine authours nobilitie, I will returne vnto *Euagrius* againe, that we may be the better acquainted with so singular a man that hath ministred the occasion of so singular a matter. He studied a while at *Apamea* (for so he testifieth of himselfe) in the time of the Emperour *Iustinian*, about the yeare of our Lord. 565. He was so carefull ouer the studious reader, that he recited vnto him about the latter end of his fift booke, all the histories both diuine and prophane, from the beginning of the world vnto his time. He was a great companion of *Gregorie* Bishop of *Antioch*, he bare him company to *Constantinople*, when he went to cleare himselfe; he reporteth of himselfe, that he was

married

married in Antioch with great pompe and royal solemnitie, when the great earthquake the night following, shooke the whole citie. His state and condition I do gather where he writeth of the pestilent and contagious disease which raigned throughout the world the space of two and fiftie yeares: the words he wrote are these: *The greatest mortality of all fell vpon mankind the second yeare of the reuolution which comprised the tearme of fiftene yeares; so that I my selfe which write this historie, was then troubled with an impostume, or swelling about the priuie members, or secret parts of the bodie. Moreouer in proceffe of time, when this sicknesse waxed hoate, and dispatched diuerslie and sundrie kinde of waies, it fell out (to my great grieve and sorrow) that God tooke from me manie of my children, my wife also, with diuers of my kinsfolkes, whereof some dwelled in the citie and some in the countrie. Such were my aduentures, and such were the calamities which the course of those lamentable times distributed vnto me. When I wrote this, I was eyght and fiftie yeares olde. Two yeares before, this sicknesse had bene foure times in Antioch, and when as at length the fourth reuolution and compasse was past, besides my asorsaid children, God tooke away from me a daughter and a nephewe of mine. The iudgement that Nicephorus giueth of his historie is in this sort: Euagrius a noble man wrote his Ecclesiasticall historie, the which he continued vnto the raigne of Iustinus, handling especially prophane matters; the substance whereof he gathered out of Eustathius the Syrian, Sozimus, Priscus, Iohannes, Procopius of Cesarea, and Agathus (all which were famous orators of that time) and out of sundrie other good authours: But the authour reuealeth himselfe in the plainest sort, where he endeth his historie, writing in this sort. Here doe I minde to cut off and make an ende of writing, that is, the twelfth yeare of Mauricius Tiberius the Emperour, leauing such things as follow for them that are disposed to pen them for the posteritie in time to come. I haue finished another worke, comprising Relations, Epistles, Decrees, Orations, Disputations, with sundrie other matters. The relations for the most part are in the person of Gregorie Bishop of Antioch, for the which I was preferred vnto two honorable offices: Tiberius Constantinus made me Treasurer, and Mauricius Tiberius made me maister of the Rolles, where the noble men and Magistrates with their monuments were registred. The authour endeth his historie about the yeare of our Lord 595. wanting onely fiue yeares of sixe hundred. There are manie odde things in this historie, whereby the Reader may note the change and diuersitie of times, how abuses creepe in by little and little. Whosoeuer he be that is so disposed to settle his minde, and rest vpon the plaine truth by perusing of these histories, may haue great furtherance. In Eusebius he may behold the estate of the primitiue Church, from the Apostles vnto his time, three hundred and odde yeares. In Socrates, although it follow immediatly, he shall finde great change, his historie is of a hundred and fortie yeares after, but in Euagrius being but a hundred and fortie yeares after him, ye shall see farre greater alteration. Last of all, if you weye the things which happened since the sixe hundred yeares after Christ; then as it is written, *Qui legit intelligat*: then came in the Pope, then came in the Turke, and then came in the Diuell for altogether. For after the raigne of this Mauricius came in Phocas to be Emperour, which first granted vnto the Bishop of Rome to be called vniuersall Bishop. This Phocas murdered the Emperour Mauricius, obtained the Empire through treason, a fit man to be founder of so worthie an act. Note I beseech you how that in his time God seemed vtterly to withdraw his blessing: France, Spaine, Germanie, Lumbardie, and the greatest part of the East fell from the Empire for euer, such a wrecke to the state as*

Euagrius lib.
4. cap. 28.Nicephor.
eccle. hist. li. 1.
cap. 1.Euagrius lib. 6.
cap. 23.

Eusebius.

Socrates.

Euagrius.

Mat. 24.

neuer had bene scene before. Not onely this, but there ensued in the temporallie no feare of God, no shame of the world, no loue towards the brethren, no care of the Church, no consideration of clergie men. In the spiritualitie, Pride of Prelates, pampering of their panches, fleshly pleasure; they turned deuotion into superstition, faith into fained workes, plaine dealing into hypocrisie, carefull zeale into carelesse securitie: in steed of the Bible, they bring into the Church legends of lies, in steed of the true and pure seruice of God, they brought in pceuiſh and pelting ceremonies: wherefore the season requireth that we watch and pray, and continually waite for the Lords comming. All is now in the extreme. *Nullum violentum perpetuum.*



THE FIRST BOOKE OF THE ECCLESIASTICALL HISTORIE OF EVAGRIUS SCHOLASTICVS.

CHAP. I.

The Proëme of Euagrius to his history.



*E*nsebius surnamed Pamphilus, a man without all peradventure, as in other things profound, so in penning excellent, is of such efficacy in his works, that although he cannot make the readers perfect christians, yet can he so draw them by persuasion, that with prompt and willing minds they will embrace the christian faith. *Ensebius, Socrates, Sozomenus and Theodoret* have written most exquisitely of the incarnation of our most loving Saviour, of his ascension into heaven, of the famous acts of the Apostles, of the combats & persecutions of the holy Martyrs, & what other thing soever was thought worthy the noting, or otherwise, unto some part of *Theodosius Junior* his raigne. Seeing therefore such things as ensued after some nothing inferior unto the rest, and have bene hitherto recorded in no perfect order, although also I my selfe some what by reason of my small habilitie to take so great an enterprise in hand; yet I take it to be my duty to employ what laboꝝ and industry I yeth in me for the compiling of this worke, and to put my whole trust and confidence in him which endued the fisherme with heavenly wisdom, and filed the rough tongue for ready delivery and sounding of every syllable, to the end I may revive the famous acts which now do lumbre in the dust of forgetfulness, & to stirre them with my pen, & print them to immortall memory, that not only every man may know what hath happened until this our age, when, where, in what sort, against whom, by what men, but also that no worthy act by retchlesse security, and languishing slothfulness the sister of oblivion, be cleane put out of remembrance. Wherefore by the helpe of almighty God, there will I begin to write, where the aforesaid writers made an end of their histories. When the outrageous cruelty of *Julian* had sucked his fill of the blessed Saints & martyrs blood, when the mad fury of *Arius* false and counterfeit doctrine, was byled with the sound canons of the Nicene Councell, when both *Eunomius* and *Macedonius* were soze pricked at *Bosphorus* with the power of the holy Ghost, and utterly soiled at the famous cite of Constantinople: when the holy Church had purged her of her filth and infection, (the which she lately received) & now recovered her former gloꝝ, being as it were all laid over with glistering gold, and gorgeously arrayed for her lover and bydegrome: Satan the sworne aduersary to all godlinesse, because he could not away with these graces and benefits bestowed from above, raised against vs a strange battel contrary to the course of nature. And when he sawe the idolatry of pagans was trode in the pubble of contempt, and that the servile and abject opinion of *Arius* was quite banished the Church, although he staggered and staid openly from oppugning the Christian faith, specially seeing it was confirmed and fortified by so many ancient and godly fathers (for in besieging and assaulking of it, his power was very much diminished) secretly & by stealth he wrought his seats, he devised certayne obiections and resolutions, and laboured to conuince the error, after his new found invention: unto the Jewish superstition, forgetting like a wretch as he is, that in partaking with them, he was lately soiled and overthorne. Whereas afozetime he had one aduersary, now craftily he seemed to reverence & in manner to embrace the same: his device and endeuor was not to withdraue the Church generally from the whole faith, but to see whether he might possibly corrupt one word or syllable comprised therein. Wherefore being wrapped in his owne malice, he craftily went about to alter, yea one letter, which seemed to appertaine unto the sense and understanding of the sentence. But how in pronounciation he severed the tongue from the truth of the word, so that the sound

The policie
of Satan in
reuiuing the
Jewish opi-
nion,

and sense of the phrase might not jointly laude God & extoll him with diuine praises: neuer into what issue either of them did grow and what end either of them entoyen, I will declare when I come to intreate of them: I will also adde thereunto what other thing seeme may be thought worthy of memozy, though therein I may seme to digresse: and there will I cease to write, where God of his goodnesse will haue the hystozy ended.

CHAP. II.

How Nestorius through the procurement of Anastasius his disciple, called the blessed mother of God, not the mother of God, but the mother of Christ, and therefore was counted an hereticke.

I Somtich as *Nestorius* (who called together against *Christ* a second councel with *Caipha*, who builded a slaughter-house of blasphemies, where *Christ* a new is both slaine and sold, who senered and deuided asunder his natures that hung vpon the crosse, and had not as it is written, no not one bone broke thzoughout all the members of his body, neither his vntearmed coate parted of such as put the Lord to death) reiected the clause of the mother, or bearing of God, framed of the holy Ghost, by the meanes of many learned & godly fathers; set against it this saying the mother or bearing of *Christ*, leudly forged of his owne bzaine, and filled the Church of God with sedition, ciuill warres, and cruell bloodshed: I thinke verily my pen can not want matter to paint and orderly to continue the hystozy, & so to procede vnto the end, if that first of all thzough the help of *Christ* the aider of all men, I begin with the blasphemie of *Nestorius*. The schisme, which then arole in the Church, had such a beginning as followeth. *Anastasius* a certaine priest of a corrupt and peruerse opinion, an earnest maintainer of the Jewish doctrine of *Nestorius*, and his companion in the voyage he toke from Antioch to be bishop of Constantinople, when he heard the leud reasons and conference which *Nestorius* had with *Theodulus* at Mopsouestia in Cicilia, he sel from the right faith, and (as *Theodorus* writeth of that matter in a certaine epistle) he presumed in the open audiance of the Church of Constantinople, in the hearing of such people as serued God deuoutly, to say these words: let no man call *Mary* the mother of God: for *Mary* (saith he) was a woman, and it is vnpossible that God should be bozne of a woman. When the religious people misliked with his reasons, and counted, not without cause, of his doctrine as of blasphemie: *Nestorius* the ringleader of his impiety not only not so; had him, neither maintained the right opinion, but first of all confirmed his sayings to be true, & was very earnest in the defence of them. Wherefore after he had annexed & linked therunto his owne opinion, and the deuice of his owne bzaine: when he had powdered into the Church of God the venom of his poisoned doctrine, he endeuored to establish a far more blasphemous sentence to his owne destruction. He said as followeth: I verily will not call him God who grew to mans state by two moneths, thze moneths and so forth, euen as *Socrates Scholasticus* and the former councell held at Ephesus, haue informed of him.

*Ioh. 19.
Mat. 27.*

The fond
reason of A-
nastasius.

The blasphemie of Nestorius.

CHAP. III.

What Cyril the great wrote vnto Nestorius the hereticke, and of the third councell of Ephesus, whereunto Iohn Bishop of Antioch and Theodorus came short.

Cyril Bishop of Alexandria, a man of great fame and renowne, confuted the leud opinion of *Nestorius* in senerall letters; yet neuerthelesse *Nestorius* stidly withstood his confutation, yelded not one jot. neither vnto *Cyril*, nor vnto *Celestinus* bishop of old Rome: but vomited out the venom of his cankered stomacke vpon the Church, and made sute vnto *Theodosius* the yonger, who was emperoz of the East, that by his authoritie & first councell of Ephesus might be called together. Wherefore the Emperour wrote vnto *Cyril*, and to all the other ouersheers, & Bishops of the Churches thzoughout euery city, giuing them to vnderstand that the day of Pentecost was prescribed for their assemblie, on which day the liuing and holy spirit descended from heauen & shined among vs. But *Nestorius*, by reason that Ephesus is not far from Constantinople, was there before the. *Cyril* together with his company came thither also before the day appointed. *Iohn* bishop of Antioch & his company was absent: not of set purpose, according vnto their report which defend his doings; but because he could not in so short a space call together the Bishops of his prouince: for many of their cities were distant from Antioch

The councell
of Ephesus,
Anno Dom,
431.

Antioch (of old so called, but now *Theopolis*) unto a swift and stout goer twelve daies journey, unto some others more; and Ephesus is from Antioch about thirtie daie journey. And when as *Iohn* answered plainly, he was not able to meet them on the Sunday appointed (so; so was the day called) all his diocesse stirred not a fote from home.

CHAP. IIII.

How Nestorius the hereticke was deposed by the counsell of Ephesus in the absence of Iohn bishop of Antioch.

When the day appointed for their meeting, and fiftene daies over were expired, the bishops which assembled at Ephesus, thinking verily that the Easterne bishops would not come; so if peradventure they came, it would be long ere they met together; when as *Cyril* also moderated the counsell in stead of *Celestinus* (who, as I said before, governed the sea of Rome) they called *Nestorius* before the, & willed him to answer unto the crimes that were laid to his charge. And whereas the day before he promised to come, if the case so required, and being afterwards thise cited to appeare, made light accompt of his promise; the bishops that were present called the matter into controuersie, and began to reason thereof. Wherefore after that *Memnon* bishop of Ephesus had numbred the daies that were past since the prescribed time, to wit; seventene: after they had read the epistles of the reuerend *Cyril* unto *Nestorius*, and such as he wrote unto *Cyril* againe, together with the holy epistle of the renowned *Celestinus*, sent in like sort unto *Nestorius*: after that *Theodosius* bishop of Ancyra, and *Acacius* bishop of Melitina, had made relation of the blasphemous sentences which *Nestorius* bolted out at Ephesus: & after that many notable sayings to the iustifying of the sincere faith, were vttered in that assembly of holy and learned fathers, enterlacing sometimes the vnauised & blasphemous phrases of *Nestorius*; the holy counsell pronounced this sentence against *Nestorius* in manner as followeth: Omitting other hainous crimes of the reuerend *Nestorius*; in so much as he was cited, and would not appeare, neither entertaine the most holy and religious bishops which we had sent vnto him, we were driuen of necessity to sift and examine his leud and wicked doctrine: And seeing we found him to haue beleued impiously, and to haue taught heretically, partly by perusing of his books and epistles, and partly also by the blasphemous sentences he vttered of late in this noble city; we were moued both by the canons of the Church, and the graue censure of the most holy father and our Colleague *Celestinus* bishop of Rome (yet notwithstanding of many teares) to pronounce against him this seuer and sharpe sentence. Wherefore our Lord Iesus Christ, in derogatio of whose maiesty, *Nestorius* sticke not to pronounce such horrible blasphemie, hath decreed and ordained by this sacred assembly, that he should both be deposed of his bishopricke and banished the company of clergy men.

The sentence of the counsell of Ephesus pronounced against *Nestorius* the hereticke.

CHAP. V.

How Iohn bishop of Antioch came five daies after and deposed Cyril bishop of Alexandria of his bishopricke, together with Memnon bishop of Ephesus; whom of the contrary side the counsell absolved, removing Iohn with his company; and in the end how that Cyril and Iohn by the meanes of the Emperour Theodosius letters became friends, and ratified the deprivation of Nestorius.

When they had pronounced the aforesaid most iust sentence, *Iohn* bishop of Antioch, five daies after the deprivation of *Nestorius*, came to Ephesus together with the priests and bishops of his diocesse, called together his clergy, and deposed both *Cyril* and *Memnon*. Afterwards when *Cyril* and *Memnon* had exhibited supplications vnto the counsell assembled with them (though *Socrates* peradventure vnaacquainted with the circumstance report it otherwise) *Iohn* was called of them to render an accompt why he deposed the bishops, & being cited thise, came not at all. Then *Cyril* and *Memnon* were absolved and *Iohn* with his clergy excommunicated and deprived of all priestly authority. But when *Theodosius* (who at the first disliked with the deposing of *Nestorius*, yet afterwards understanding fully of his blasphemous opinion, consented thereunto) had sent his gracious and goodly letters vnto *Cyril* of Alexandria, and to *Iohn* of Antioch, they became friends and ratified the sentence pronounced against *Nestorius*.

Variance betweene *Cyril* b. of Alexandria, and *Iohn* b. of Antioch.

The coming of Paulus bishop of Emisa into Alexandria, and the commendation which Cyril gave vnto him, and to the Epistle of Iohn.

The Epistle
of Cyril bi.
of Alexandria
vnto Iohn bi.
of Antioch.

ABout the same time, when *Paulus* bishop of Emisa came to Alexandria, and pronounced in the church the sermon, which at this day is extant in the world & beareth his name: *Cyril* bishop of Alexandria, extolled the epistle which *Iohn* had sent vnto him, and wrote backe againe as followeth: Let the heauens reioice, and let the earth be glad: the midwall of rancor is battered downe: the boiling choller, which bereaued the minds of quietnesse, is purged from among vs; and all the occasion of discord and dissention is banished away: for our Sauour Iesus Christ hath granted peace vnto the Churches vnder heauen, and the most vertuous and holy emperours haue perswaded, yea and compelled vs thereunto: who, by imitating with great zeale, the godly steps of their ancestors, do firmly retaine in their minds the true and sincere faith, prouiding with singular care for the profit and furtherance of the holy Church; so that thereby they purchase vnto themselves an immortal fame, & set forth the glory of their imperiall scepter; whom the Lord of hosts doth so liberally reward, and so bountifully recompence with diuine graces and benefits, that they are wont not only to foile the enemies, but alwaies to win of the renowned garland of victory. Neither is it possible that God should lie, which saith: As truly as I liue, I do glorifie the which glorifie me. But when the Lord *Paulus* our brother, and most godly fellow bishop came to Alexandria; I was wonderfull glad, for I could not otherwise chuse: because that he being a notable man, became a meane, laboured in preaching beyond the reach of his strength, to the end he might ouercome the enuie of Satan, couple together in loue the loose and seuered members of the Church, and reduce our Church, in like sort with yours, vnto peace and vnitie. Immediately after he wrote as followeth: Now I am fully perswaded that the quarell which arose in the Church was fond, and began vpon light occasion; in so much as my most vertuous Lord *Paulus* the bishop brought letters vnto me, comprising a sound and sincere protestation of the faith, which he auouched to haue bene written of your holines, and of the most godly bishops which are of your prouince. The forme and phrases of *Cyril*'s epistle were as is aforesaid; but touching the clause which signified the mother of God, there was written as followeth: When he had perused the godly sentences and clauses within contained, and perceiued plainly that you were of one mind and opinion with vs (that there is but one Lord, one faith and one baptisme) we rendered vnto God diuine praises, who is the conseruer of the whole world: and presently we conceiued exceeding ioy; seeing that aswell your Churches as ours, being driuen thereunto, partly by the force and power of the holy Scriptures, and partly also by tradition deliuered vnto vs of our most holy fathers, do embrace one faith and opinion. Whosoener will diligently sift out the true histories of those times, shall easily attaine vnto the knowledge of the aforesaid.

CHAP. VII.

Of many things which Nestorius reported in writing of himselfe: and how in the end his tongue which uttered blasphemy, was eaten vp of wormes in the Isle Oas, where he departed this life.

How *Nestorius* was exiled, what afterwards became of him, the maner of his end, & punishments he endured for his blasphemous opinion, are not laid downe in writing of such as deliuered his life vnto the world: all which in proceesse and continuance of time would quite haue bene forgotten and not once remembred: had not I by mere chance lighted on a certaine pamphlet written by *Nestorius* himselfe, where the aforesaid are rehearsed at large. Wherefore *Nestorius* the father of blasphemy builded not vpon the sure and settled foundation, but vpon the sand, which according vnto the parable of our Saviour, is subiect to speedy ruine and overthrow: besides sundry other shifts, whereby he laboured to defend his blasphemous sentences, he wrote vnto such as charged him with the raising of rash and vnadvised nouelties, and with his fond request for the summoning of the councill at Ephesus, that he was driuen of necessity to do as he did, seeing the church was denided and that the one side affirmed *Mary* was to be called the mother of man, the other the mother of God. I (said he) of my part do speake vnfaignedly, to the end I might not erre in either side, by affirming either

Nestorius the
hereticke ex-

either that he was not mortall and subiect to death, or of the other side, by saying he was not im-
mortall, have deuised that *Mary* should be called the mother of Christ. Furthermore in the a-
foresaid pamphlet of his, first of al he declareth how *Theodosius* ratified not his depzination, be-
cause of the entire loue and affection he bare towards him: againe after, that certain bishops
of either side were sent in Embassage from Ephesus vnto *Theodosius* the Emperoz (for so the
Emperour had willed,) that he had licence giuen him to returne vnto his monastery, being
before the gates of Antioch which now is called Theopolis; the name whereof *Nestorius* hath
not laid down, yet as I learn, it was called *Enprepius* monastery; and sure I am it stood before
the gates of Antioch not two furlongs of. *Nestorius* reporteth that he made there his abode
the terme of foure yeares, that he was highly reuerenced, that he receiued many presents; and
afterwards that by the commandement of *Theodosius* he was banished thence into Oasis. But
the chiefest thing of all he quite ouerskipped. Neither forsooke he his blasphemy, though he
liued there; so that *John* bishop of Antioch gaue of him this sentence in the open face of the
wozld: to wit, that *Nestorius* was to be banished for ever. Howouer *Nestorius* wrote subtilly ano-
ther pamphlet vnto a certaine Egyptian, where at large, by occasion of his banishment into
Oasis, he discourseth of the aforesaid matters. But the plagues & punishments which lighted
vpon him, for the blasphemy he had conceiued (seeing there is nothing so secret but y^e maiesty of
God seeth it) we may easily gather out of the letters which he wrote vnto the gouernour of
Thebais; for there we may see though he escaped the hand of man, yet the vengeance of God
overtooke him, led him like a bondslauie, and cast him into a lamentable plight. When as he
deserued farre greater punishment, being set at liberty of the people *Blemmyes* in Lybia, and
Theodosius hauing ordained by his edicts he should returne; as he wandred from one place into
another about the furthest part of Thebais, bzuising and beating himselfe to the ground, he
enioyed such an end as was correspondent to the life that went before, & shewed himselfe at
his end a second *Arius*; whereby it is euident & knowne for certaine vnto the whole wozld,
what recompence is set for such as bolt out horrible blasphemies, to the derogation of the
diuinity of Christ. For both *Arius* & *Nestorius* blasphemed him alike, the one affirming he was
a creature, the other taking him for man. Whereas *Nestorius* complaineth that the acts of the
Ephesine councill were established not as right & reason requited, but after the subtle and in-
imurious fetches of *Cyril*, who went about to worke him mischief; I would gladly learne of
him wherfore it came to passe, seeing *Theodosius* loued him so entirely (as he said,) that he was
constrained to go from one country to another, without any compassion, enioyned to endure
such grienous banishment, & happened vpon so vnfortunate an end: What other thing was
it then the diuine censure laid downe by *Cyril*, together with the priests of his assembly, seeing
both of them now are departed this life, and (as it pleased an heathen philopher to say: he is
euer honozed of all men with heart and good wil, where there is no iust cause to the contrary)
Nestorius is adiudged the authoz of blasphemy, & the sworn enemy of God: but *Cyril* is highly
comended for one that preached the wozd of God faithfully, & for an earnest maintainer of y^e
true & sincere doctrine. But lest we be charged with forgery & faining of crimes, let vs heare
Nestorius himselfe who can instruct vs farther herein. Go to *Nestorius*, let me heare thee repeate
some part of the epistle which thou wrotst of late vnto the gouernoz of Thebais touching the
sacred canons of y^e Ephesine council. I was constrained (saith he) by the Emperors edict to depart
into Oasis otherwise called Ibis. Again after a few lines he saith; whe the aforesaid Oasis was ta-
ken of the barbarians & al destroyed with fire, sword, & slaughter; of a sodain the barbarians pitied
my case, why and wherfore I know not; and set me at liberty, charging me with dreadfull threats
that with all speed I should get me out of that countrey: For they said, the people *Mazici* after my
departure were like immediatly to take the city. I cam therefore into Thebais together with certain
captiues, whom the barbarians brought in my copany: what their meaning was I could not learne.
Last of al such as came in my company, got them to their owne home, & I with speed went to Pa-
nopolis. I feared greatly lest any quarelled with me, or pickt occasion to molest me, for that I was
a captiue, or charged me that I was a fugitiue, or otherwise howsoeuer (malicious mouths are ne-
uer to seeke slanders) to the end through fraud and deceit they might bring me into trouble and
vexation: wherfore I humbly request your honor, that as the lawes haue provided, you will haue care
of my captiuitie, and that you suffer no prisoner and banished man to fall into the hands of wicked
valets: lest the posterity, in time to come doe crie vengeance, & sound out this lamentable saying:
better

God from
about pla-
gued the he-
reticke Ne-
storius.

Nestorius the hereticks
in his first
epistle vnto
the gouernoz
of Thebais.

Nestorius
the hereticke
epist. 2. vnto
the gouernor
of Thebais.

better it is to be led captiue of barbarians, then to fly for succour vnto the the empire of Rome. **Againe with solempne protestations he requested as followeth:** My sute is that by your permission it may be lawfull for me here to make mine abode, whereunto I came from Oais, when the barbarians set me at liberty, that now at length I may enioy what God hath appointed for me. **In the second epistle which Nestorius wrot vnto the aforesaid gouernor, there was written as followeth:** These letters which I write vnto your noble mind, if ye accept of them as a token of my loue and hartie good will towards you, or as an admonition of a Father sent vnto his Sonne, I beseech you weigh the contents thereof; matter there is great store comprised in as few words as possible I could. Oais otherwise called Ibis was lately ouerrun and destroyed by a great multitude of Nomades. And a little after: Which things being thus brought to passe, your honor gaue commandement, (I wot not what moued you thereunto) that certaine barbarian souldiers should bring me from Panopolis to Elephantina an Isle situated in the furthest part of Thebais, and thither was I violently haled of them, after a lamentable sort. But as I was overcome with the long journey, and now altogether wearied; againe I heard from you by word of mouth, that I should returne to Panopolis. Wherefore being feeble and faint by reason of the great vexations which befell vnto me in that wearisome and tedious voyage, my body being wasted with sickness, and weakened with age and gray haire, the flesh of my hands being shronke and the ribs broken in my sides, I came the second time to Panopolis, and there partly with misfortune, and partly with the paines of the bruised wounds, I was ready to yeeld vp the Ghost. After all this your Lordship gaue forth a commandement in writing, by vertue whereof I was faine to remoue from Panopolis vnto a certaine countrey that bordered thereupon. But whilst that now at length I hoped the edicts published against me, would haue an end, and waited the pleasure of the most vertuous and puissant emperors touching my exile and misery; vnlooked for, there ensued (I speake vnfainedly) a cruel commandement, that now I should be banished the fourth time. **Againe after a few lines:** Be content I beseech you with these circumstances: let it suffice for one body to haue endured such change of banishment: cease now I humbly request your honor fro iniurying me any longer, refer the sentence which is to be giuen of me vnto the most puissant Emperors, let me haue iustice, it appertaineth vnto them to deale with me according vnto their pleasure, take these mine aduises as proceeding from a fatherly affectio vnto you as my louing sonne. If you presently take the matter in dudgeon as you haue heretofore, go on a Gods name, if reason cannot bridle your rage. **Thus doubted not Nestorius with letters as with fist and sote, to kicke aswell against the Emperours as their magistrats, and to reuile them all to nought; neither could he be brought to modest behauior for all his woe and misery. His end and departure out of this life, I learned of a certaine writer to haue bene as followeth, to wit, his tongue to haue bin eaten vp of worms, and so by the iudgement of God to haue passed from these bodily to ghostly, from these tempozall to eternall punishments.**

Nestorius the
railing hereticke
had his tongue eaten
vp of worms
and so died.

CHAP. VIII.

How Maximianus succeeded Nestorius in the see of Constantinople, after him Proclus, and after Proclus, Flavianus.

Nestorius,
Maximianus,
Proclus,
Flavianus.

When wicked Nestorius had departed this life, Maximianus succeeded him in the Bishopricke of the famous city of Constantinople; in whose daies the Church of God enioyed peace and tranquillity. After his decease Proclus gouerned the see, who when he had run the race of his mortall life, left the rōme vnto Flavianus.

CHAP. IX.

Of Eutyches the unfortunate hereticke, how he was deposed of Flavianus bishop of Constantinople, and of the Councell which assembled there and deposed him.

A prouinciall
councell holden
at Constantinople.

In the daies of Flavianus, the poisoned heresie of Eutyches sprang vp, which caused a prouinciall councell to be summoned at Constantinople, where Eusebius bishop of Dorylae being an eloquent Rhetorician called for the records, & first of all conuincd the blasphemy of Nestorius. When Eutyches was sent for and come, he was found in reasoning to maintaine the aforesaid error. For I confesse (saith he) that our Lord consisted of two natures befoze the diuinity was coupled

complex with the humanitie, but after the uniting of them, I affirme, that he had but one nature: he said mozeouer that the body of the Lord was not of the same substance with ours. wherefore he was disgraced: yet at his humble sute vnto *Theodosius* (for he said that *Flavianus* had forged records against him) the first councell of Constantinople was called together of the bishopping bishops, to sit vpon that matter: where not onely the councell, but also diuers of the bishops sifted out the doings of *Flavianus*. Where the records being found true, were confirmed, and a second Councell summoned to meete at Ephesus.

CHAP. X.

How by the meanes of *Dioscorus* bishop of Alexandria and *Chrysaphius*, it came to passe that a wicked Councell was called together at Ephesus, where *Euryches* the hereticke was restored to his former degree.

D*ioscorus* who succeeded *Cyril* in the bishoprick of Alexandria, was appointed moderator of this councell (*Chrysaphius* gouernor of the pallace had craftily brought this about, to the end the hatred he bare vnto *Flavianus* might be set on fire) thither also came *Inuenentius* bishop of Ierusalem, who sometime gouerned the sea of Ephesus, together with many priests of his traine. *Domnus* who succeeded *Iohn* in the Church of Antioch, met them, *Iulius* also the substitute of *Leo* bishop of old Rome. Besides these, *Flavianus* was present together with his younge. *Theodosius* commanded *Elpidius* as followeth: Such as in times past gaue sentence of *Euryches* the most vertuous Abbot, god leane haue they to be present at the councell, but let them be quiet, and their voices suspended: my will is, that they wait for the general and common sentence of the most holy fathers, seeing that such things as were afozetime decided by them, are now called into controuersie. To be short, *Dioscorus* together with such bishops as were of his opinion in this councell, restored *Euryches* vnto his former dignity, as it appeareth moze at large in the acts of the said councell. As for *Flavianus* and *Eusebius* bishop of Doryzeu, they were deposed of their bishopricks. The same councell excommunicated also, and depzined *Ibas* bishop of Edeffa, *Daniel* bishop of Carra, *Irenaeus* bishop of Tyrus, and *Aquilinus* bishop of Biblos. They laid downe mozeouer certaine decrees against *Sophronius* bishop of Constantinople: they remoued *Theodoritus* bishop of Cyrestes & *Domnus* bishop of Antioch, of whom what became afterwards, I do not learne. And thus was the second councell of Ephesus broken vp.

An hereticall councell held at Ephesus: ergo, a councell can and doth erre.

CHAP. XI.

The Apology of *Euagrius* touching the variety of opinions among the Christians, and of the ridiculous variety of the heathen gods.

Iwould haue none of al the ethnicks which dote ouer their idolatricall seruice, to deride vs Christians, because the later bishops haue abrogated the sentence of their predecessors and seem alwaies to adde something vnto the forme of our faith. For we of our part, though we sit out with great care the long sufferance of God, which may neither in word be exprested, nor in deed be found out: yet are we so affectionated, though we leane either to this side, or to that side, that we alwaies honour it, and extoll it aboue all other things. Neither was there any one of all the hereticks among the Christians, that of set purpose at any time wold utter blasphemy & fall of his owne accord to reuile the maiesty of God: but rather perswaded himselfe in anoniching this or that opinion, that therein he was of a sounder doctrine then y^e fathers y^e went befoze him. As touching the grounds & principles of christia religio which alwaies ought vniuolably be retained, we are al of one opinion. For y^e godhead which we adoze y^e trinity, & the persons who we so highly praise are in unity: y^e word of God also was begotten befoze the foundations of y^e world were laid, & we beleue that in these later daies he took flesh, because of the fauour & compassion he had on the worke of his owne hand. If in case that heresies be found out as touching other matters, they come to passe freely of mans owne accord, seeing it pleaseth God so to dispose of the, & to grant them liberty to think as it pleaseth them best: to y^e end y^e holy, Catholick, & Apostolick Church may refozm what is found amisse, & determine of both sides, guide vnto true godlinesse, and direct herselfe according vnto the plain character of sound & sincere doctrine. And therefore it was said of y^e Apostle: It must needs be that heresies do raigne among you, that they which are perfect among you may be knowne, 1. Cor. 11.

1. Cor. 12.

The wanton-
nesse of lu-
piter.Bacchus the
sonne of lu-
piter was an
Hermaphro-
dite.Cod. de sum.
trinit. & fid.
cath. tit. 1. l. 3.
Iancinus.Symeon an
anchorite.
Domus b.
of Antioch.

Herein verily we haue to wonder at the secret wisdome of God, which saith thus *Paul*: My strength is made perfect in weaknesse. For loke what the things be which haue the members of the Church of God, euen out of the same, sound doctrine is culled out, both of all reprehension, polished moze curiously, and laid vp moze safely: the Catholick Church increaseth thereby moze and moze every day, and is extolled in manner vnto the skies. But the enuies fauourers and fosterers of error, which imploy no laboꝝ & industrie for the setting out of the truth in God, neither to vnderstand of his care and prouidence ouer mankinde, when I say do abolish both their old decrees and their newfound constitutions; sometimes by inuenting new gods one after another, some other times by consecrating soꝝ gods their vaine imaginations, and the fond affections of their mindes, attributing vnto them the names of gods: and to be shott by fathering vpon the Gods the practising of such things, to the end their intemperate desires may escape unpunished. And therefore truly it cometh to passe, that he which is honoꝝed of them soꝝ their chief God the Father, to wit, of God and man, being transformed into the shape of an Eagle, snatched away through wantonnesse a Phrygian boy, deliuered him a cup in reward of the filthy hainous offence. licensed him soꝝ lone late to begin vnto him, to the end either of them jointly with the *Nectar* might sucke shame and reproch. The same god committed infinite other wickednesse, very odious to the learning of the vulgar sort of people. For by taking vpon him the forme of euery unreasonable creature, he became both male and female, and though his wombe bare no burthen, yet they say he caused by the act of venery, that such a thing seemed to haue bene done by him contrary to nature. They say that *Bacchus* was his sonne, and that he was also *Androgynus*, both man and woman, a great slander to both sexes; a ringleader of drunkennesse, quaffing, surfetting, domting, and all the mischief that ensueth therof. They report of this *Egyochus* and *Thundring lone* another hainous act, that he murdered his father, which crime ought severely to be punished of al the nations vnder heauen. For *Saturne* which begate him to his own destruction, is said by him to haue bene thrust out of his kingdome. What shall I speake of the whoredome and lechery that raigneth among the gods. where they appoint *Venus Cypris* begotten in the shel of a fish to be the chiefe authoꝝ thereof, which detesteth chastity as an hainous and horrible offence, delighteth in all lecherous and beastly acts, and will be pacified with such sacrifices. With whom when *Mars* had committed adultery, & *Vulcan* her husband taking him in his snares, *Mars* and *Venus* were brought forth doing the deed, to pastime and recreate the gods. Who is it that will not contemne with laughter their *Phallis*, *Ithyphallis*, *Phallagoria*, the mishapen and deformed *Priapus*, the god *Pan* honoꝝed soꝝ his filthy member, & the mysteries celebrated in *Eleusis*, yet to be commended soꝝ this one thing, that the Sunne beheld not their shameful acts: soꝝ they were done in the night season. But leauing these foule sacrifices & sacrificers, let vs returne where we left, and paint forth vnto the posterity that which remaineth of *Theodosius* raigne.

CHAP. XII.

How *Theodosius* the Emperour condemned the heresie of *Nestorius*.

Theodosius laid downe a godly decree which is found in the Code of *Iustinian*, the third of the first title, where he condemned *Nestorius* soꝝ euer, and pronounced him to be held soꝝ accursed, being moued therunto no doubt by the instinct of the holy ghost: in the lesse *Nestorius* himselfe bragged that the Emperoꝝ bare him entyre and singular good will. soꝝ thus he writeth: We decree morouer, that whosoever do embrace the wicked opinio of *Nestorius* and giue eare vnto his leud doctrine, if they be Bishops that they be banished the holy Church: if lay persons, that they be accursed. There are other lawes of his made in the behalfe of our religion to be seene extant, which plainly set forth his seruent mind and earnest zeale to the furtherance of the Christian faith.

CHAP. XIII.

Of *Symeon* a religious man which liued in a pillar.

In those daies there was of great fame and renowne one *Symeon*: a godly man and much spoken of: he was the first that taught to dwell in a pillar, and made therein his lodging scarce two cubits wide. At that time *Damnus* was Bishop of Antioch, who comming into

Symeon

Symeon wondered at his mansion and trade of life, desired of him very earnestly to understand the secrecie and mysteries thereof. They went both in together, consecrated the immaculate bodie of *Christ*, and became partakers of the lively communion. This *Symeon* being in the flesh, imitated in life the trade of the Angelicall powers, withheld himselfe from worldly affaires, forced nature which of her selfe leaneth downewards, and followed after loftie things: being placed as it were in the midst betwene heauen and earth, he sought conference with God, he praised him together with the Angels, he lifted the prayers of men vp from the earth vnto heauen, and offered them to God, he brought the goodnesse of God from heauen to earth, and made the world partaker thereof. His life is written by one which saw him with his eyes, also by *Theodorus* Bishop of *Cyres*, who among other things omitted this one historie, which I haue found recorded among the inhabitants of the holy desert, and learned of them for certaintie. When this *Symeon*, who lived on earth as an Angell & in the flesh much like a citizen of the heauenly Ierusalem, had begun this trade of life both strange, and such as the world was not before acquainted withal, the religious men of the desert send a messenger vnto him for to demande of him what he meant by that newfound & unknowne kind of life, and wherefore he forsooke the wonted trade, the steppes and traces of the saints which went before, and deuised to himselfe a foraine and unknowne way: they exhorted him moreouer by their messenger to come downe from his lodging, and to follow the holy fathers which were his predecessors. They had moreouer commanded their messenger, that if he saw him yeld & come downe, he should licence him to go on still on his owne way (they perswaded themselves that his obedience would declare whether God had guided him to lead such a life, and to take vpon him in this world so weighty a combat for to chastise his carrosse) but if he stubbornly resisted, if he were froward and wilfull, not yelding with all speed vnto their counsell & aduise, he should pull him downe with a vengeance. When the messenger came to him, exhorted him as the fathers had willed, & saw that immediatly he began to rise, yelding vnto their exhortation; he permitted him to proceede on and continue as he began, saying vnto him as followeth: We of god cheare and behaue thy selfe manfully, thy mansion no doubt is ordained of God. These things though other writers haue omitted them, yet haue I thought them worthy the penning vnto the knowledge of the posteritie. The grace of God being resiant in the closet of his breast, he was so feruent that he wrote freely vnto the Emperour *Theodosius*, who had made a law that the Iewes inhabiting Antioch should enioy againe such synagogues as the Christians had taken from them; rebuking him so sharply (for he feared onely God who was his Emperour) that *Theodosius* for to please the Christians, called in his proclamations, deposed the magistrate which put in his head the restoring of the synagogues, intreated this holy man and celesticall martyr, to pray for him vnto God, and to make him partaker of his blessing. This *Symeon* leading so austere a life, continued his mortall race fire and fiftie yeares. For he lived nine yeares in the monasterie where he was trained vp in the diuine precepts of vertuous life: & in *Mandria*, (so was the place called) seven and forty yeares: ten of these he spent in a very narrow roome: seven in a straighter pillar, and thirty yeares in a pillar of forty cubites. After his decease, his holy corps was brought to Antioch in the raigne of *Leo* Emperour, *Martyrius* being Bishop of Antioch: vnto that time *Aradaburius* captaine of the Easterne garison remained in *Mandria*, together with his power, keeping the corps of holy *Symeon*, least the bordering cities should by force carie it away. Wherefore the holy corps of *Symeon* is brought to Antioch, after the working of many miracles by the way: the which *Leo* the Emperour afterwards requested of the people of Antioch; but the Antiochians of the other side made humble sute vnto the Emperour in such sort as followeth: In so much as our citie is not enuironed with walles (the Emperours furious rage had overwhelmed them to the ground) We haue transported hither (O Emperour) the holy corps of *Symeon*, that it may be both vnto vs, and to our citie in steede of a fortified wall. It is not a dead corps, but the liuing God that is protector of towns & countries.

Leo being thus intreated of them, yelded vnto their request, & granted them their sute. Many parts of his carrosse were reserved vnto these our dayes: I my selfe saw his skull, at what time *Gregorie* a man of great renoune bishop of that church, and *Philippicus* required that the reliques of the saints, for the speedier expedition of his martiall affaires in the East, should be sent vnto him. And that which was greatly to be marvelled at, the haire of his head was not woyn away, but remained whole as if he had bene alive, and conuersant among men.

The skinned of his forehead being onely shronke into wrinkles and withered, yet was not consumed: many also of his teeth being not pulled out by the hands of the faithfull, declared vnto the world, the shape and stature of holy Symeon. Wherefore there was layd by the iron chaine which hong about his necke, and with it the corps so much renowned of all men, for enduring such great hardnesse and miserie, was honozed with diuine praises. All which circumstances, both for mine owne profit & the commoditie of the reader, I would rehearse at large, were it not that Theodoritus (as I said befoze) had sufficiently discoursed of them.

CHAP. XIII.

Of the starre that was seene in the porch of Symeons pillar, the which Enagrius together with many others sawe.

Now I am about to write a certaine thing which I saw with mine owne eyes. I was wonderfull desirous to see the Church of holy Symeon: it stands at the furthest from Theopolis that is Antioch, three hundred furlongs, set vpon the top of a hill. The countrey men call that place Mandria, borrowing the name, as I suppose, of the severe discipline and austere trade of life exercised by Symeon therein: the hill riseth in height about twenty furlongs. The building of the Church is after the maner of a crosse, notably set forth with porches foursquare. The porches haue pillars annered vnto them finely wrought of fine stone, which lift vp & rouse on high, and that very artificially. The entrie that is to the ming of the temple is wide open, and very cunningly wrought; where the aforesaid pillar of forty cubits stands, in the which the earthly and corporall Angell led an heauenly life. The porches haue as it were lattises on high, the which they call windows, falling both towards the entrie and porches themselves. At the left hand of the pillar in one of the lattises, I myselfe, together with many countrey men assembled together, and compassing the pillar, saw a starre of a wonderfull bignesse, running and wandring hither and thither throughout the chinkes and cleft lattises, twinkling in the eyes of the beholders: neither that once, twice, or thrise, but oftener, and the same oftentimes fading and vanishing away, afterwards immediately appearing againe; the which is commonly seene on this Saints holiday. There are which report (and verily we are to beleue the miracle, partly for their credit which testify the same and partly also for that which we saw our selues) that they saw the very shape of his person, honoring here and there, with a long beard and a hat on his head after his wonted maner. Such men as trauell that way may easily go in and see all, and sometimes they ride about the pillar. There is a porter which continually watcheth the porches of the Church; that no woman enter in (the cause I do not learne): but if any draw nigh, they stand without and behold the miracle. For one of the porches standeth ouer against the bright starre.

* The grecke word is Tiarā, the attyre of Persian womē. Ierom ad Fabiol. calleth it Gale- rum a hatte. The word is also taken for a Mitre or crowne.

CHAP. XV.

Of Isidorus the Pelusian, and Synesius bishop of Cyrene.

Vnder the raigne of the same Emperour there flourished one Isidorus, the same of whose sayings & doings is spzed farre and nigh, and rise in euery mans mouth; he so tamed the flesh with continuall toile and labour, & so fed the mind with mysticall and heauenly doctrine, that he led on earth the life of an Angell, and commended vnto the world the lively and expresse forme of the monasticall and contemplatiue trade of living. He wrote beside many other notable woorkes of his great labour and studie, one vnto Cyril; whereby he gather that he liued at one time with the renowned Cyril. Now that I haue runne out these things after my slender ability, let vs not forget Synesius bishop of Cyrene, that the excellencie of his vertues may set forth & simplicity of our stile. This Synesius was so eloquent a man, and so profound a philosopher, that he was had in great admiration of such Christians as were indged of him without partialitie, respecting neither the veninie of malice, neither the baine flatterie of friendship. Wherefore they perswaded him to be baptised and to take vpon him the priestly function; though he admitted not the article of the resurrection, neither would be brought to beleue the same; hoping of him very charitably, that these things would follow after his other vertues, and that the grace of God would suffer nothing to want

Isidorus.

Synesius.

want in him that appertained vnto his soules health, and saluation. Which hope of theirs was not frustrate. For how excellent he proued, both the learned epistles he wrote after the receiuing of priesthood, and the booke which he dedicated vnto *Theodosius*, with other notable monuments of his industrie, do declare.

CHAP. XVI.

How Ignatius was translated by Theodosius from Rome, and buried at Antioch.

The bigger sort of holy *Ignatius* bones, which the beasts left vnderpured (after the blessed marty, as *Iohn* the Rhetorician with others do record, had (according vnto his desire, enjoyed the bowels of beasts, in stead of his resting graue at Rome in the Amphitheater) were translated into the Churchyard of Antioch, in the raigne of *Theodosius*, which was a long time after his martyrdom. For it was Almighty God (no doubt) that inspired *Theodosius* with that good motion, highly for to reuerence that godly marty, and to consecrate the temple where of old diuels were honozed (called the temple of the goddesse Fortune) vnto *Ignatius* the holy marty. That which of old was dedicated vnto Fortune, is now become a sanctuarie & a famous temple to celebrate the memozy of *Ignatius*, whose holy bones were caried in a chariot with great solemnitie, and buried within the temple. For which cause there is an holy day kept with great ioy euen at this day, the which *Gregorie* the bishop hath set forth with greater magnificence. These things came there to passe in this sort, because God would haue the memoziell of his saints celebrated there with honoz and reuerence. For that wicked and vngodly tyzant *Julian* then ruling the Empire, enquiring of the Oracle of *Apollo* (who propheted in Daphnis, and receiued utterance from the fountaine called *Castalia* (who then had no power to open his mouth (for holy *Babylas* the marty, whose corpe was hard by interred, had tied his talues together) *Julian* I say against his will and as it were forced thereunto, translated very honozably the corpe of *Babylas*, & builded a godly Church, which stands at this day without the gates of Antioch: this he did to the end the diuels afterwards might accomplish their wonted trecheries, as it is sayd they promised befoze vnto *Julian*: but this came to passe through the prouidence of God, partly that the force & vertue of martyrs might be seene of all men, and partly also that the holy bones of this blessed marty should be buried in hallowed ground, and beautified with so gorgeous a building.

CHAP. XVII.

Of Atilas king of Scythia, how he destroyed both the Easterne and westerne parts of the world: of the great earthquake and strange wonders that were seene in the world.

In those daies there was warre raised by *Atilas* king of *Scythia*, which at this day is much spoken of: but *Priscus Rhetor* declareth at large with flowing stile, how he invaded both East & West, how many and what great cities he wonne and how nobly he behaued himselfe vnto the finall end of his fraile life. Furthermore in the time of the foresaid *Theodosius* raigne, there was a marvellous great earthquake, the strangeness whereof exceeded all the wonderfull earthquakes that euer were befoze, which went in maner throughout the whole world: so that many turrets within the pallace were ouerthrowne to the ground: the long wall of *Cherronesus* came to ruine: the earth opened and swallowed vp in her gulphes many villages: many wofull mischances befell vnto mankind both by sea and by land: many well springs were dried vp: againe where fountaines were neuer seene befoze, it flowed out: many trees were plucked vp by the rootes: the halleis became high mountaines: the sea threwo out fishes for dead: many Islands were drowned: the sea ouerrunning the banks and ouerflowing the countries, many ships that had gone in the maine seas were seene on ground: the sea falling back not yielding his wonted streames, many countries throughout *Bythynia*, *Hellaspont*, & both the *Phrygiis*, endured such calamities that they were utterly vndone. This miserie endured too long, yet did it not proceed with such vehement annoyance as it began: for it fel and flaked by little and little, untill at length all was ended.

Anno Dom.
451. some o-
ther say 455.

CHAP. XVIII.

The buildings of Antioch, and the founders thereof.

Memnonius.

Zoilus.

Calixtus.

Anatolius.

ABout the same time *Memnonius, Zoilus, & Calixtus*, great patrons of the true pietie and Christian profession, were sent from *Theodosius* the Emperoz to gouerne the noble citie of Antioch. Of which number *Memnonius* builded from the ground with gorgeous and godly workmanship, the place which we call *Psephium*, leauing in the midst a court open to the tempered ayze vnder heauen. *Zoilus* erected the princely porch so called vnto this day, & curiously wrought, which is toward the South side of the pallace called *Roffine*. *Mozzeouer Calixtus* founded a godly monument, which both of old and of late dales is called *Calixtus porch*, afoze the shire hall and the iudgement seats, ouer against the market and the princely house, where the captaines of the garrisons are wont to lie. After all these, *Anatolius* president of the Emperours power in the East, being sent thither, built the tower which beareth his name, and set it out with sundry kinds of building. Though these things seeme from the purpose, yet in mine opinion the knowledge of them is profitable for the studious reader.

CHAP. XIX.

Of sundrie battails that were fought both in Italie and in Persia, in the time of Theodosius the Emperour.

Claudian the
Poet.
Cyrus the
Poet and pre-
sident.

WHile *Theodosius* was Emperoz there was great sedition throughout Europe, yea when *Valentinianus* gouerned the *Romane* dominions: all which *Theodosius* with great power of horsemen and footemen by sea and by land suppressed. And so quelled the haughtinesse & furious rage of the Persian blood, whose king was *Isdigerdes* the father of *Bararanes*, or (as *Socrates* writeth) *Bararanes* himselfe: for when they had sent Legats vnto him to entreate for peace, he graunted it, the which continued vnto the twelfth yeare of *Anastasiu* raigne: which things are also mentioned by other writers, partly compendiously gathered by *Eustathius Syrus* out of *Epiphanius*, who in like sort sheweth how *Amida* was taken. It is reported mozeouer, that then *Claudian* and *Cyrus* the famous Poets did flourish: and that *Cyrus* was made chiefe president (which our auncestors do tearme the head officer of the hall) and then appointed generall captaine of the *Romane* power in the West dominions, when *Carthage* was wonne of the *Vandals*, and *Genzerichus* captaine of the barbarian host.

CHAP. XX.

Of Endocia the Empreffe and her daughter Endoxia, of her voyage to Ierusalem and the picture wherewith the people of Antioch did honor her.

Socrat. lib. 7.
cap. 43.

T*Theodosius* through the procurement of *Pulcheria* the Empreffe being his sister, married *Endoxia*, bozne in Athens & of a godly beauty (after she had bin baptized in the Christian faith) on who he begat a daughter by name *Endoxia*. When she came to ripenesse of yeares and was marriageable, *Valentinianus* the Emperour toke her to wife, brought her from Constantinople to old Rome. *Endoxia* went afterwards to the holy city of *Chail* who is *God*; where, in the Oration she made vnto the people about the latter end she rehearsed this verse.

My birth I boast of you began, your blood in me doth brag.

Wherby she signified, that the inhabitants of that city came from Greece. But if any man be desirous to know moze exquisitely the truth of these things, let him repaire vnto *Sirabo* the Geographer, *Phlegon*, *Diodorus Siculus*, *Arrianus*, *Pisander* the Poet, *Vlpianus*, *Libanus* and *Iulian* the renowned Rhetoricians, where they are discoursed of at large. Afterwards when she came to Antioch, the people of y^e citie erected her picture of brasse very artificially wrought in honoz of her, which is as yet to be seene. It was through her procurement that *Theodosius* became a benefactor of Antioch, that he enlarged their citie, and lengthened their wall vnto the gate which bringeth to *Daphnis* in the suburbs, as it is of enery man to be seene. For the foundations of the old walles are at this day to be seene, wherupon the new building was layd, and leade vs as it were by the hand vnto the gate. There be some which write, that the

walles

to alles were enlarged by the elder *Theodosius*, and that he gave two hundred pounds to re-
paire the Bath of *Valens*, which was burned on the one side.

CHAP. XXI.

*How Eudocia did many worthy acts at Ierusalem, and of the diners trade in life, and
diet of the religious men in Palestina.*

Eudocia went twice from Constantinople to Ierusalem. And although I purpose to leave
for such as have written her life (who in mine opinion have not reported the truth)
wherefore, upon what occasion, & to what end she did it: yet it is knowne well enough,
that during her abode in that holy citie of *Christ*, she wrought many worthy acts to the set-
ting forth of the glory of God. For she founded religious houses, and made the streete com-
monly called the great causey; in which though the maner of religious houses living be di-
verse, yet their rule and discipline tends to one end, and the same very goodly. For, some of
them live in a societie, enjoying not one iote of the things which commonly allure and carry
away the minds of mortal men after worldly affaires; as much to as say, they have no gold:
but what have I said, gold? Nay they have not a rag of their owne to cover the bare, neither
sode to satisfie nature. For the cloke or coat which one now weareth, an other in a while af-
ter puts on the same; so that the garments of all seemed to be one mans, and ones clothing in
common to all. Moreover they all had but one table, not furnished with dainties or other
kind of sode what soever, but onely with hearbs, roots, and pulse; and so much onely as suf-
ficed nature, and preserved life. Furthermore in prayers onely, which they poured joyntly
unto God, they spent day and night: they so wasted their bodies and mortified themselves,
that they seemed as dead men lying vnburied upon the face of the earth. Some of them do
more then their decrees and statutes enioyne them; for they fast the space of two daies, yea
and three daies also. There are of them which abstaine five daies and over, and scarce then
do they take as much sode as sufficeth nature. Other some follow an other rule & order of
living farre otherwise then the former men: for they shut up themselves severally in little
cabins, which are of such height & breadth, that they cannot stand straight upright, neither
bow themselves downward at their pleasure. Of which number some, as the Apostle saith, *Heb. 11.*
live all the daies of their lives in caves and denies together with brut beasts, and pray un-
to God in certaine secret and unknowne denies of the earth. But some of them have found
out another kind of life, which exceedeth all patient sufferance. For men and women hide
themselves in the dry desert which scaldeth with scorching heat, covering onely such mem-
bers as of necessitie are constrained to serve nature; the other parts of the body they yield all
bare both unto the parching heat of sommer, and pinching cold of winter, contemning either
of them alike. These men moreover laying aside such nourishment as other men use, set
upon greene grasse, and were called sojagers or pastors, and lived only upon that; so that
in processe of time they became like beasts. and differed from men both in bodily shape and
behaviour of mind. If peradventure they see men, immediately they run away; and if any
pursue after them, either their fate with swiftness carie them away, or they hide themselves
in such hollow places of the earth, where others cannot come unto them. An other thing yet
will I rehearse, which though it seemeth to passe all y rest, I had almost forgotten. Although
there be not many in number of this sort, yet some there are who being boyd, though ver-
tuous disposition, and free from all perturbations of the mind, come abroad into mens compa-
nies, mingle themselves with the thronging multitudes, and saine they are mad; and so they
tread vaine glory vnderfoot, which the soule (according unto the saying of wise *Plato*) bleth
to shake of as the last cover of shame and reproch. They take so little delight in feeding of
themselves, and therein use such austere discipline, that if necessitie constraineth them to host
at a tippling house or in the stews, they neither reiect the place, nor cover their faces,
neither thereat blush at all. Moreover they baine themselves very oft, and most commonly
they are conversant with women, and bath together; and so they seeme boyd of all carnall af-
fections, as if they had brought nature captive unto them: in so much that they cannot be led
neither with the wanton lokes, nor with the toying and dalliance, neither with the a-
moous clipping and embracing of a woman, to the naturall motion of venerie. But with
men

It behooved
then that
these monkes
should be of
one life,

The monkes
of Palestina
became as
beasts.

men, they are as men, and with women, they live like women; & though they refuse not the company of both sexes, yet know they onely the use of one. To be short, in this most holy and divine kind of life, vertue hath prescribed lawes for nature, and made peculiar decrees for herselfe, to wit: y^t not one of them all have there full of necessaries: for by their law they must hunger and thirst, & thereafter attire themselves as necessitie constraineth. Their order is so measured with such singular commendation, & their diet so moderate, that if they fall into the contrary part and farre different from the other, they feele in themselves no change at all. Contrarieties are so tempered in them, the grace of God maketh such a commixtion of things differing, & againe dissolueth the same: that life and death, two things in nature & effect, sette one against the other, seeme to ioyne hands together, and dwell in them: and looke to what perturbations do raigne in others, in them they are pluckt by by the rotes, and lie for dead: and where continuall prayer is to be made, there they seeme of ripe yeares, strong bodies, & strength invincible. These men live both waies, partly as it were by shaking off the flesh, they seeme to live for ever: partly againe by companying with men, and applying medicines unto their bodies, they call to God for mercie, and performe such devout service as may fitly agree with the former life. Yet want they no necessities, neither are they bound to one place: for all may heare alike, and company alike; they use often, yea continuall kneeling, againe wear some standing: onely desire refresheth age, and the voluntary weakenes they brought themselves unto. They are champions without flesh on their backs, they are warriors, yet have they no blood in their faces, who though in steede of dainties and set dinners, they use solemne fasting; yet had they rather take nothing, if in so doing they could possibly live, then cram themselves with delicates. And againe if it so fall out, y^t a stranger come among them, though it be very early in the morning, they entertaine him very curteously, offering him both meat and drinke: so that they devise an other kind of fasting, that is to eat by compulsion, and in so doing, men have them in great admiration; who though they want many things to the sustentation of nature, yet are they contented with little, being enemies to their owne will, and to nature. They resemble in their doings, the will & pleasure of their elders; in bytolling the allurements of fleshly lust, the soule hath the mastery, and performeth such things as are pleasing and acceptable unto God with great discretion and diligence: but in the meane while, happie are they, and happier when they depart hence: for they bend thither all their might and hasten to enjoy their wished desires.

CHAP. XXII.

What things Endocia the Emperesse repaired in Palestina, and the founding of S. Stephens Church.

The wife of *Theodosius* had conference with many of those kinde of men we spake of before, and founded (as I have likewise made mention) many such religious houses: she repaired the walles of Ierusalem and made them farre more beautifull then they were before: she founded also a godly Church in remembrance of *Stephen* the first deacon and Martyr, not a furlong off the the citie Ierusalem, where she was buried, after her departure to immortall blisse. *Theodosius* also (as some thinke) before the decease of *Endocia*, departed to rest when he had reigned here on earth thirtie eight yeares. In his roome succeeded

Martianus, a man renowned in all things; whose famous acts while he governed in the East, we will lay downe, by the helpe of God in the second booke following.

The end of the first booke of *Euagrius Scholasticus*.

Theodosius junior died Anno Dom. 450.

THE SECOND BOOKE OF THE
ECCLESIASTICALL HISTORIE OF
EVAGRIUS SCHOLASTICVS.

CHAP. I.

Of *Martianus* the Emperour, and the signes which foreshewed his raigne.



In the first booke going befoze, we haue discoursed of y^e Acts done in the raigne of *Theodosius* y^e Emperour of famous memorie: now it remaineth we take pen in hand & plainly set forth vnto posterity, y^e vertues of the renowned *Martianus* the noble & puissant Emperour of Rome, his countrey, his parentage, & how he attained vnto the Roman empire. In obseruing this method, we shall be able the sooner to contriue euery of his famous acts in their fit and conuenient place. *Patricius Rhetor*, with many others hath written at large of the life of *Martianus*. By birth he was of Thracia, the sonne of a valiant captaine: who, hauing a mind to his fathers trade of life, got him straight to Philippopolis, & there was entertained in the number of such as exercised themselves in the seates of armes. It fell out in his voyage as he toke his iourney thitherwards, that he saw in the way a dead corps whom death had newly bereaued of his life. He stood still and was amazed thereat (for as he was vertuously enclined euery way, so was he prone to compassion) and continued there so long, vntill he had finished all things whatsoeuer belonged vnto the funerall. But when such as dwelled in compasse had seene his doings, they made relation therof vnto the magistrates of Philippopolis. They layd hands vpon *Martianus*, & charged him with the murther. But when signes and coniectures preuailed more with the magistrates, then the truth or the protestation of *Martianus* denying that euer he had murthered the man: and when *Martianus* was now ready to endure the penalty of an homicide, vpon a suddaine vnloked for (God no doubt of his goodnes prouiding for him the best) the autho^r of that hainous act was found, confessed the fact, was immediatly executed & *Martianus* proued innocent. Being thus wonderfully deliuered out of trouble, he got him vnto a certaine garrison not farre off, & requested they would entertaine him among them, & register his name in their catalogue. They had the man in admiration, & prognosticated of him by certaine ghesles, that he would proue a worthy man: receiued him with willing minds, entred his name in their booke: neither placed they him in the lowest roome as a late commier, after their law & custome; but preferred him to an honorable office, y^e which one whose name was *Augustus*, enioyed befoze him, but then was lately deceased, & entituled him *Martianus Augustus*; so y^e together with his preferment he receiued the Imperiall title (for the Emperours are called *Augusti*) befoze he was proclaimed Emperour. Neither truly could the name rest in him without the dignity, neither againe did the Imperiall title require any other name to expresse the hono^r thereof; so that the selfe same name was both proper & appellatine and being once sounded it gaue forth the signification, both of the dignity & the honored name. Another thing mozeouer happened, which foreshewed vnto *Martianus* the Imperiall scepter. When together with *Aspar* he warred against the Vandals; *Aspar* being overcome of them, *Martianus* with many others was taken & brought with other captiues into a plaine greene, where *Genzerichus* would needs see the aliuie. Being brought together, *Genzerichus* as he sat in an upper roome toke great delight in beholding the number of captiues. The captiues continued in the greene as long as euery one of themselves listed: for *Genzerichus* had commanded their keepers to knocke off their shackles. Wherefoze as they all spent the time diuersly, *Martianus* laid him downe on the ground & toke a nap in the hot sunne, which burned moze vehemently then the season & time of the yere did require. As he slept, an Eagle flew ouer him, set herselfe betweene him & the sun, spread abroad her wings, shadowed him as it had bin a cloud, and in so doing eased him greatly: so y^e *Genzerichus* wondering at the circumstance coniectured aright of y^e things that were to befall him: he called *Martianus* vnto him, restozed him his liberty & bound him with an oth, if euer he came to be emperour, y^e he would ioyne in league with the Vandals, and neuer make warre against them; the which (as *Procopius* writeth) *Martianus* performed

performed in due. But omitting such things as may seeme impertinent, let us returne to the history. This *Martianus* as he excelled in piety towards God, so he passed in justice towards his subjects. He deemed that to be riches, not which consisted in treasure and raising of tribute: but onely that which supplied the want of the needy, and yielded a safe and a secure life vnto such as enjoyed great possessions. He was a terror vnto his people, not in punishing offenders, but in threatening, least at any time they should offend: and therefore the Empire was vnto him no inheritance, but the reward of vertue, the which he obtained with the generall consent of all, both Senators, subjects, and all sorts of people; *Pulcheria* the Emperesse perswading them to do no lesse, who he entertained in his palace as an Emperesse, yet knew her not as a man knoweth his wife; for she continued a virgin vnto her last houre. These things were done before that *Valentinianus* the Roman Emperour ratified the election of *Martianus*, who afterwards vnderstanding of his vertuous disposition, condescended therunto. *Martianus* laboured with al might possible that all men joyntly should laud God, & that thole tongues whole languages impiety had confounded, should deuoutly now at length agree together, and sound out with harmony and consent, the praise of the liuing God.

CHAP. II.

Of the councell of Chalcedon, and the occasion why it was summoned.

M*artianus* therefore being of the disposition mentioned before, there came vnto him Legats from *Leo* bishop of old Rome, signifying that *Dioscorus* had made light of the decree which *Leo* had layd down in the second council of Ephesus, agreeable with the true and right faith: there came others also reporting what injuries & contumelies *Dioscorus* had done vnto them, requesting that a councell might be called together for the hearing of their causes. The which sute as chiefe of all others, *Eusebius* bishop of Dorileum made vnto the Emperour, & followed it hard, opening vnto him how that both he and *Flavianus* were deposed of their bishopricks through the fraude and wiles of *Chrysaphius* one sometime of *Theodosius* guard: that *Flavianus* (at what time *Chrysaphius* sent vnto him requiring gold for his admission vnto the bishopricke) sent vnto him the holy vessels of the Church, for to make him thoroughly ashamed of his demand: & that *Chrysaphius* swallowed alike in the hereticall puddle and blasphemous impiety of *Eutyches*. He certified him moreover that *Flavianus* was lamentably slaine by the procurement of *Dioscorus*, who thrust him violently out of the Church, & disdainfully trode on him with his feet. The Councell of Chalcedon was summoned for the hearing of the aforesaid accusations. Legats & posts were sent into every prouince, the holy clergie was called together by letters containing graue & godly matter, first of all to meet at Nice; so that *Leo* bishop of Rome wrote vnto them by *Paschasianus*, *Lucentius* & others whom he sent thither to supply his roome, in such sort as followeth: Vnto the bishops assembled at Nice, *Leo* sendeth greeting: afterwards at Chalcedon a citie in Bithynia, where *Nestorius* was cited to appeare, as *Zacharie* Rhetor doth fauourably report of him. But it is plaine it could not be so; for *Nestorius* was commanded vnder paine of being accursed, not to shew his face in the councell. The which thing also *Eustathius* bishop of Berytum writeth plainly in the letters which he sent to *Iohn* the bishop, and to another *Iohn* the priest, touching the canons layd downe by that councell. His words are these. There came to this Councell such as diligently searched for the reliques of *Nestorius*, and with open mouths they exclaimed vpon the councell: what reason and conscience is there that holy men should be accursed? So that the Emperour was greatly incensed against them, and commanded his guard they should send them packing. Wherefore I cannot see how *Nestorius* after he had deceased, should be called to the Councell.

CHAP. III.

The description of the temple of the holy martyr Euphemia within the citie of Chalcedon, and the miracles wrought therein.

The bishops from euery place met in the holy Temple of *Euphemia* the martyr, which stands in Chalcedon a citie of Bithynia. This Temple lieth from Bosphorus little more then two furlongs, situated in a very pleasant soile, rising upward by little & little steepe wise, so that such as frequent this Martyrs temple, may easily mount vp by little & little without weariness, and in they come vnto waies yea into the body of the Church. Being there and looking downwards, as out of a watch tower, they see all the fields vnderneath them, as even ground

Eustathius
epist. ad.
Ioh.

and plaine valleyes, flozishing with greene grasse, laden with corne and couered with goodly
woods of all sorts, very delectable to beholde: moreover they see high hilles and craggie rockes
rising pretily by degrees vp into y^e skyes: others sorts of seas, some yelding a blewish and silke
colour, by reason of the clere weather playng as it were calmly and gently with the shoyes,
while the adioyning regions are beyd of tempest. Some other tossed with blustering blasts of
wind and raging stormes, hurling vp pible stones, foming out filth and paulty weeds,
casting theisshy vpon y^e bankes with whirling waues. Furthermore this temple stands right
ouer against Constantinople, so that the beholding of so woorthy and so noble a citie, bringe
vnto it great maiestie: this temple is of th^e 2^e sorts of goodly and large building, the first lying
wide open with a long porch receiuing y^e tempered ayre of the skie, bozne vp with goodly pillars
on every side. The second in length and breadth like vnto the former, adozned likewise with
litle pillars differing onely in height, and raised toppe. On the porch side of which second
building there is a round yle, and a great window vnto the East: the pillars within are cun-
ningly wrought archwise, of the same stiffe, and one bignesse after the forme of a circle. Un-
derneath these there is a loft overcast with the like rousse where it is lawfull for every one
to pray vnto the Party, and to be present at the holy mysteries. Within the yle Eastwards
there is a vestry artificially builded, where the reliques of the holy Party are chested in a
long coffin cunningly made of siluer, the which some men for the length therof do call Longe,
as if the proper name were so. The miracles wrought at certaine times by this blessed Par-
ty are knowne I am sure of every Chyistian. For oftentimes either she appeareth vnto the
bishops in their sleepe, which orderly succede in the gouernement of that Church, or sheweth
herselfe vnto some other that are of great fame for their vertuous life and godlines, charging
them to celebrate a feast in that Church of dainty and delicate fode. The which thing being
signified vnto the Emperours, vnto the chiefe Priest and whole citie, all run thither both
Prince, Priest, and people to be made partakers of the mysteries. After all this in the sight of
the whole assembly, the Bishop of Constantinople accompanied with his clergie entred into
the vestry where the corpes of this holy Party (aboue named) was interred. There is on the
left hand of this coffin and chested corpes, as it were a little wicket very strongly made of lit-
tle lattises, through the which they vse to let downe a long iron with a sponge tyed about the
end, they dip and soke it round about in the dead corpes, afterwards pull vp the sponge all im-
bued with congeled drops of blood. The people seeing this, worship God immediately & mag-
nifie his holy name. There are so many drops of congeled blood downe by, that they suffice
the religious Emperours, the whole assembly of priests gathered there together, and all the
flocking multitude, not onely to participate thereof themselves, but also to send vnto the o-
ther faithfull throughout the world, that full saine would be partakers with them. But the
congeled drops continue still the same, neither doth the holy blood change the hew or colour
therof at all. All which things are not to be sene at any certaine, speciall, or appointed time,
but thereafter as the Bishop of that place is in life, and as it agreeth with his vertues. For
they report when any singular man of goodly disposition is chosen bishop of that Church, that
then most commonly this miracle is to be sene: but when a lewd person is crept in to enioy the
roome, then these things very seldome come to passe. An other thing yet I wil rehearse which
is stayed & hindred neither by time nor by occasion, neither maketh any difference betwene
faithfull and infidell, but sheweth it selfe alike vnto all men. When any cometh into the
vestry where the corpes of this holy Party is chested, he is so ranished with such fragrant
odours, that all other perfumes in comparison of that, seme woorth nothing. For it is like nei-
ther the sweete smelling flowers gathered in the greene meadowes, neither any other rebolet
sano; whatsoever, neither such as is made of pleasant oyles: but it is strang & passing all the
rest, breathing out of the Party's dead body.

CHAP. IIII.

Of the things handled and decided by the Councell of Chalcedon; how after they had depozed Dios-
corus Bishop of Alexandria, they restored Theodorus and Ibas to their Bishoprick.

In the aforesaid place described of vs at large, the councell of bishops met together, where
Pascasian and Lucentius Bishops, and Boniface a Priest, legats (as I sayd before) of Leo
Bishop of old Rome: Anacletus Bishop of Constantinople, Dioscorus Bishop of Alexandria;
Maximus

What injury
was this vn-
to the dead
corps?
It is better
for the faith-
full Christian
to become
partaker of
the blood of
Christ, which
redeemed
him from
death and
damnation,
then to giue
care vnto
such super-
stition as Sa-
tan thrusteth
in.

Maximus Bishop of Antioch, and *Inuenalis* Bishop of Ierusalem, with the Bishops of their verall prouinces, were present. There sate with them the chiefe Senators, vnto whom the substitutes of *Leo* sayd, that *Dioscorus* ought not to sit with them in the Councell, that *Leo* their Bishop had charged them no lesse, and if they would not yeeld vnto it, that they would leaue the Church and bid them farewell. When the Senators demanded what crimes *Dioscorus* was to be charged withall, their answer was, that he who contrary to all right and honestie playd the part of a Iudge, was to abide the sentence of iudgement himselfe for the censure he had pronounced of others. These things being spoken, & *Dioscorus* also being appointed to stand in the midst, *Eusebius* Bishop of Dorylaeum requested that the supplication he had sent vnto the Emperoꝝ, might be openly read in their hearing, and withall he added these wordes: I protest vnto you that *Dioscorus* hath iniured me not a litle, he hath also brought our religiō into great infamie, he procured the death of *Flavianus* the Bishop, & wrongfully deposed him together with me. Cause I beseech you my supplication to be read. When he had made an end of speaking, his supplication was read, containing such a forme as followeth.

The humble supplication of Eusebius Bishop of Dorylaeum exhibited vnto the most vertuous Emperors, requesting he may be heard pleading both for himselfe, and in the behalfe of the Catholike faith, and for Flavianus Bishop of Constantinople.

The supplication of Eusebius Bishop of Dorylaeum exhibited vnto Valentinianus and Martinus the Emperours, and now read at the councell of Chalcedon.

IT behoueth your maiesties (most noble and puissant Emperours) to prouide carefully for the quietnesse of all your louing subiects, yet when all others sustaine iniuries, euer to vphold and assist the sacred senate of priesthood. And herein verily the diuine Godhead which grated vnto you the rule and domination of the whole world is truly honored. Wherefore seeing the Christian faith, & we our selues also haue bene oppressed, & diuersly molested with extreame wrong by *Dioscorus* the most reuerend bishop of the most noble citie of Alexandria; we are come vnto your wonted clemencie most humbly to craue iustice at your hands. The occasion of our complaint is as followeth: In the councell lately held at the famous citie of Ephesus (I would to God it had neuer bene called together, then had it not brought into the whole world such horrible mischiefe and hurlyburly) the aforesaid *Dioscorus* who trode right and reason vnderfoot, who set the feare of God farre out of his sight, who maintained an absurd opinion with *Eutyches* that vaine and hereticall varlet, who of a long while reuealed not vnto many the venime of his cankred stomacke, yet bewrayed himselfe in proceesse of time, partly by occasion of the crimes we layd to *Eutyches* his charge, and partly also by occasion of the sentence which *Flavianus* the bishop of worthy memorie pronounced against him; gathered together a great multitude of seditious persons, raised with his money no small power, laboured as much as lay in him to ouerthrow the Catholike religion and godly faith of the auncient fathers, and to establish the blasphemous opinion of *Eutyches* the monke, whose opinion was euer condemned of the holy fathers from the Apostles time vnto this day. Wherefore seeing the hainous offences he committed both impudently to the derogation of the Christian faith, and vncharitably against vs, be of no small importance; we are most humbly to craue vpon our bare knees of your graces, and to request that by vertue of your authoritie, the most reuerend bishop *Dioscorus* may be enioyned to answer vnto such crimes as we haue layd to his charge, to wit, vnto such practises of his, and records as he brought forth against vs in the holy councell, whereby we shall be able plainly to proue that he is estranged from the Catholike faith: that he maintaineth an opinion which is nothing else but blasphemie it selfe: that he both deposed, vs vniustly and iniured vs diuersly besides. We beseech you moreover to vouchsafe the sending of your gracious letters vnto the holy & general Councell of the most godly bishops, to the end both our doings & his may indifferently be heard, & that your highnesses may be certified again of all that is handled by the Councell, hoping that therein we shall please our immortal head Christ Iesus. If we obtaine (most holy Emperours) this humble sute at your maiesties hands, we will not cease day & night to pray for the prosperous state of your Empire, & the continuance of your raigne. After these things & acts of the second councell of Ephesus where openly read at the request both of *Dioscorus* & *Eusebius*: & subtle disputation & exquisite discourse thereof both written of many others & also layd down among & acts of the councell of Chalcedon, if I should here pen for & reader (who peradventure will be desirous to vnderstand the small end of all these doings

doings) without doubt I should seeme to poss him ouer with delays: I wil therefore refer it to
 the end of this booke, where as many as will haue all things (after the comon laying) at their
 fingers ends, may both reade all, and carefully commit the whole to memorie. But now let
 vs proceede on in the things which we haue chiesely purposed to handle, that is to say, how
Dioscorus bewrayed himselfe, partly by reiecting the epistle of *Leo* Bishop of old Rome, and
 partly also by deposing *Flavianus* Bishop of new Rome; all which he did in one day, and cras-
 tily deuised that the Bishops which assembled together, should subscribe vnto a blanke,
 wherein afterwards he caused the depriuation of *Flavianus* to be written. When these things
 were done, the Senators decreed as followeth. The next day after when the Councell aduised
 themselves somewhat better, we do perceiue that they reasoned more exquisitely of the true and
 Catholicke faith. Wherefore seeing that *Flavianus* the bishop of worthy memorie & *Eusebius* the
 most reuerend bishop of Dorileū, were found not to haue erred in the faith, after we had searched
 the acts & decrees of the Councell, & also by the report of such as were chiefe in the councell, &
 therefore vniusly to haue bene deposed, (for they confessed themselves fowly deceiued and
 wrongfully to haue depriued *Flavianus* and *Eusebius*) it seemeth good vnto vs, and no doubt God
 approueth the same, that *Dioscorus* the most reuerend bishop of Alexandria, (if it so please our
 Lord the Emperour) *Iuuenalis* the most reuerend bishop of Ierusalem, *Thalassius* the most reue-
 rend bishop of Cæsarea in Cappadocia, *Eusebius* the most reuerend bishop of Armenia, *Eustathius*
 the most reuerend bishop of Berytus, and *Basilus* the most reuerend bishop of Seleucia in Isauria
 (who were then of authoritie and chiefe of the councell) should be punished alike, deposed of their
 Bishopricks, by the censure & iudgement of the councell, as the canons of the church do require,
 and be at the Emperours pleasure. Immediately there were other bills exhibited against *Diosco-*
rus both of the crimes he committed, & the money he had receiued: but when *Dioscorus* being
 called the second and the third time of the Councell, sent fained excuses for himselfe and came
 not; the Legats of *Leo* bishop of old Rome. stood vp in the councell, and sayd as followeth:
 The hainous offences, which *Dioscorus* late bishop of the noble citie of Alexandria committed a-
 gainst the canons of the councels, and the ecclesiasticall discipline, are throughly knowne of vs all,
 partly by sifting out such things as were heard in the former session, and partly also by exami-
 ning such things as we decided this day. And that we may omit many other things, this man of his
 owne authority contrary to the canon of the church receiued *Eurychus* into the comunion, an he-
 reticke of the same opinion with him, and one that was iustly deposed by his owne proper bishop,
 to wit the most holy father, and our bishop *Flavianus*; and this he did before he shewed his face in
 the councell which he held with the most holy bishops at Ephesus. But the Apostolicke sea par-
 doned the bishops, because they were constrained against their wills to do that which they did:
 who yeelded themselves vnto this present houre both to *Leo* the most holy bishop, and to the
 whole sacred and generall assembly of bishops; and therefore as men of one opinion with him, he
 receiued them into the comunion. As for this *Dioscorus*, he ceaseth not as yet to glory of the things
 for the which he ought to mourne, lament, and lie groueling vpon the ground in sackcloth and
 ashes. Not onely this, but also he forbade the reading of holy Pope *Leo* his epistle written vnto
Flavianus of godly memory, yea being oft intreated of the Legats, nay when he himselfe had pro-
 mised with an oth he would procure it to be read. The default in not reading of which epistle, hath
 bene both an offence & hindrance vnto the holy churches vnder heauen. Although he was priue
 to such leud practises, yet haue we assembled together, to the end we might deale somewhat fa-
 vorably both with him for all his former leudnesse, & also in like sort with the other godly bishops
 which were not of equall authority with him in iudgement. But seeing that his later misdemeanure
 exceeded his former impiety (for he sticke not to excommunicate *Leo* the most holy and most
 religious Archbishop of Rome: moreover when shamefull bills were exhibited against him,
 and he himselfe being cited once, twice, and the third time, as the canon of the church hath
 commanded, by the godly bishops, to appeare before the Councell; yet would he not come,
 for his owne conscience accused him: but entertained contrary vnto law, such as were iustly
 deposed by diuers Councels, and set at nought sundry constitutions of the church, condem-
 ning as it were himselfe with his owne doings): Therefore seeing these are found to
 be his later practises, *Leo* the most holy archbishop of great and old Rome, by vs and this sa-
 cred assembly, together with the most blessed Apostle Saint *Peter*, who is the rocke, the
 ground of the Catholicke Church the foundation of the true faith, bereaued him of all
 dignitie

The censure
of the Sena-
tors in the
council of
Chalcedon.

The sentence
which Paska-
sius, Lu-
centius and
Boniface
(substitutes
of *Leo* b. of
Rome) gaue
of *Diosco-*
rus.

The acts &
degrees of
the councell
held at Chal-
cedon.

Iob. 14.

A commen-
dation of the
Nicene
creede.

Against Ne-
storius.

Against Eu-
tyches.

The Nicene
creed is con-
firmed.

Against Ma-
cedonius o-
pinion, the
creed of the
councell held
at Constan-
tinople is ra-
tified.

The synodi-
call epistles
of Cyrill
approved.

The epistle
of Leo vnto
Flavianus
allowed.

The creede
of the coun-
cell held at
Chalcedon.

dignitie that belongeth to a bishop, and deprived him of the priestly function. Wherefore let this holy Councell giue the sentence of *Dioscorus* (of whom we haue hitherto spoken) according vnto the canons of the Church. When these things were ratified by the Councell, & certaine other things decided, the bishops that were deposed with *Dioscorus*, at the request of the Councell, and the consent of the Emperour, were restored to their bishopricks: againe when they had annerred certaine things vnto their former constitutions, the Councell pronounced such a sentence as followeth: Our Lord and Sauour Iesus Christ going about to confirme his disciples in the knowledge of the faith, sayd vnto them: my peace I giue you, my peace I bequeath vnto you, to the end none should vary from his neighbour in sacred religion, but that all with one mouth and mind should acknowledge the word of truth. Immediately after when they had read the creede established by the Councell of Nice, with the forme of faith agreed vpon by a hundred and fifty godly fathers, assembled at Constantinople, they proceeded on in these words: That diuine and holy creede containing the abundance of the grace & spirit of God, is sufficient both to bring men vnto a perfect knowledge of the faith, and also vnto a sure confirmation of the same. For it instructeth vs most exquisitely in such things as we must necessarily know concerning the Father, the Son, & the holy Ghost; and setteth forth after the plainest maner, the incarnation of our Lord Iesus, for them that with faith will embrace it. But seeing that certaine leud and godlesse persons, endeavoring with their erroneous opinions to roote out true religion, haue brought into the world many vaine fantasies of their idle braines; of which number some were not afraid to corrupt the true vnderstanding and the mysterie of the manhood, which our Lord Iesus tooke for our sakes, and to deny the mother or bearing of God, which is attributed vnto the virgine *Marie*: either some fained very fondly that the diuinitie & the humanity consisted of one nature, confounding both with a certaine imaginatiue comixtion of natures, & affirming with horrible blasphemy, that in the said confusion, the diuine nature of the onely begotten was patible. Therefore this great and generall councell presently assembled together, being desirous with all might to stop every gap, and to cut of all occasion of diuelish deuices wrought to the ouerthrow of the truth, decreeth that the faith which we receiued of the fathers, is inuolably to be retained: and therefore commandeth aboue all other formes of faith, that the creede deliuered vnto vs of three hundred and eightene godly fathers is firmly to be believed. Moreouer to the end the enemies of the holy Ghost may vterly be foiled, it ratifieth the doctrine afterwards established touching the substance of the bolie Ghost, by a hundred and fifty godly bishops, which met at the princely citie of Constantinople: the which essence those fathers made manifest vnto the whole world, not by adding any thing of their owne, as if the canons of the Nicene Councell were vnperfect; but that they might declare by manifest testimonies of holy Scripture, what their owne opinion was of the holy Ghost against such as denied the godhead thereof. Furthermore to the confutation of such as doubted not to peruert the mysterie of our Lords incarnation, affirming both impiously and blasphemously, that he which was borne of the holy Virgine was but onely man; this holy Councell approveth the Synodicall Epistles of holy *Cyrill* bishop of Alexandria, written vnto *Nestorius* and to the bishops of the East churches, partly to refell the mad and freneticke opinion of *Nestorius*, & partly also for to instruct such as are godly disposed, and labour to attaine vnto the true vnderstanding of the holy Creede. Again this Councell annexeth thereunto, not without good consideration, the Epistle of *Leo* the most holy archbishop of old Rome, which he wrote vnto *Flavianus* the most holy archbishop, for the remouing & rooting out of the Church of God the fanaticall opinion of *Eutyches*, as a worthy tract agreeing with the confession of *Peter* that great Apostle, and as it were a strong pillar and fortresse to vphold the true and sincere doctrine against all erroneous opinions. For he valiantly encountereth with such as endeavour to deuide the mysterie of the incarnation into two sonnes: he excommunicateth such as dare presume to say that the diuinitie of the onely begotten is patible: he manfully withstandeth such as confound or make a comixtion of both the natures in Christ: he ratleth sicke braines and freneticke fooles, who affirme that the shape of a seruant which he tooke of vs, was of a celestially, or some other kind of substance: last of all, he accurseth such as vainely haue fained, that before the coupling of the natures there were two, but after the vniing of them, that there was but one onely nature in the Lord. Wherefore treading one trace, & imitating the faith of the holy Fathers which went before vs, we confesse one, and the same sonne our Lord Iesus Christ, and with one generall consent we say, that he is perfect God and perfect man, true God and true man of a reasonable soule and humane flesh subsisting: of one substance with the father

father according vnto his diuinitie, but of one substance with vs according vnto his humanity like vnto vs in all things, sinne onely excepted: begotten of the father before all worlds, according vnto his godhead, but borne in these later dayes for our sakes and for our saluation, of the virgine Mary, and the mother of God, according vnto his manhood: one and the same Iesus Christ, the sonne, the Lord, the only begotten: of two natures, knowne without confounding of the, without mutation, without diuision, without separation: the distinction of natures not taken away, notwithstanding the vnitie of them, but the proprietie of both natures wholly retained and coupled together in one person, or as the Grecians say, in one *ὕψιστος*, that is subsistencie: not leuered and parted into two persons, but one and the selfe same onely begotten sonne, God the word, and the Lord Iesus Christ, euen as the Prophets of old, and Christ himselfe afterwards haue instructed vs of him, and the same hath the Creed of the fathers deliuered vnto vs. Seeing we haue sifted out the truth of these things with great care and diligence, the sacred and generall Councell hath decreed that it shall be lawfull for no man either to alledge, or to write, or to frame, or to beleue, or to teach any other faith. Moreouer this Councell commandeth such as presume to deuise any other faith, or to bring forth, or to teach, or to publish any other creed vnto such as turne either from Paganisme, or from Iudaisme, or from any other sect whatsoeuer, vnto the knowledge of the truth: if they be Bishops, that they be deposed of their Bishoplike dignities: if Priests, that they be disgraced: if Monks and lay people, that they should be accursed. After the reading of these decrees, *Martianus* the Emperour, who was present at the Councell of Chalcedon, hauing al-
so made there an Oracion, returned to Constantinople. *Inuenalis* and *Maximus*, *Theodoritus* and *Ibas*, who had bene deposed, were restozed to their Bishopricks. Other things there were handled by the Councell, which shall be layd downe (as I said befoze) in the end of this booke. They decreed besides all the aforesaid, that the Bishops seat of new Rome, that is of Constantinople, because she enioyed the second honour after old Rome, should be chiefe in honour aboue all other cities.

Constanti-
tinople the
second Pa-
triarchship.

CHAP. V.

Of the sedition raised at Alexandria about the election of *Proterius*, and
in like sort at Ierusalem.

After that *Dioscorus* was exiled into Gangrena, a citie of Paphlagonia, *Proterius* by the generall consent of the Councell, was chosen bishop of Alexandria. Being installed in the seate, there arose among the people through heate of contention, a wonderfull great tumult and vpproze. For as it falleth out in such hurlyburlies, some would needs call home *Dioscorus*, some others very earnestly cleaued vnto *Proterius*, so that there ensued thereof great slaughter and bloodshed. For *Priscus* the Rhetorician writeth how the Lieutenant of Thebais came then to Alexandria, saw all the people on an vpproze, and set vpon the magistrates, how they threwe stones at the garrison which endeoured to keepe the peace, how of force they made the souldiers flie vnto the temple, of old called Seraphis; how the people ran thither, ransacked the temple and burned the souldiers quicke. What the Emperour vnderstanding hereof, sent thither immediatly two thousand chosen souldiers: who hauing wind & weather at will, arrived at Alexandria the first day after. Againe when the souldiers ransacked the wines, and defouled the daughters of the citizens inhabiting Alexandria, that the latter skirmish and combat exceeded the former in crueltie. After all this how the people assembled together at Circus where their shewes were solemnized, there to haue requested *Florus* who was captaine of the garrison and gouernour of their citie in ciuill affaires, that he would restoze vnto them the priuiledged coyne which he had depriued them of, their baths, their soleinne shewes, and other things whatsoever were taken from them because of their insurrection and tumults. The aforesaid author reporteth that *Florus* appeased their wrath with his presence and gentle exhortation, and restozed peace for a while. But in the meane space the Monks which inhabited the deserts adioyning vnto Ierusalem, could not settle quietnesse within their bzests. For some of them which had bene at the Councell and dissented from the decrees, came to Palestina, complained at the forme of faith deliuered by the Councell, and laboured to stirre vpp other monks to fire sedition. But when *Inuenalis* returned from the Councell to his Bishopricke, and was compelled by such aduersaries as laboured to bring him into the contrary opinion, to confute & detest his owne religion, and

Proterius b.
of Alexan-
dria.

A lamenta-
ble sedition
at Alexan-
dria about
the election
of a Bishop.

The Monks
inhabiting
the deserts
bordering v-
pon Ierusalem
were here-
ticks & co-
demned the
council of
Chalcedon.

had

The behavi-
our of The-
odosius a ro-
ging monke.

The AEqui-
uocal fallacy
of the diuelli
lay in those
two syllables
in & co.

Scarfitie of
raine.
Famine.
Pestilence.
Swelling.
Inflammation
A cough.

Valentinianus
Emperour of
Rome was
slaine.

had fled vnto the citie where the Emperour made his abode: they that impugned & renied the
councell of Chalcedon (as I said before) gathered themselues together, made an election vpon
on Easter day, chose Theodosius to their bishop, who was the ringleader of all the mischief
that was raised in the councell, and the first that certified them of the canons and decrees
thereof: concerning whom not long after the Monks of Palestina wrote vnto Alisen, how
that he was convicted of hainous crimes by his owne bishop, and expelled the monasterie,
and how that continewng a while at Alexandria he cleaved to Dioscorus, was whipped for
sedition, set vpon a Camell as malefactor is used, and carted throughtout the citie. Vnto
this Theodosius there came many out of the cities of Palestina, requesting him to appoint the
bishops, of which number Petrus the Iberian was made Bishop of Maiuma hard by Gaza.
When the truth of these treacheries came to light, Mariannus the Emperour commanded
first of all that Theodosius should be brought vnto him with power of armed souldiers: second-
ly he sent thither Inuenalis, to the end he should refozme the disordered state of the Church, &
reduce all to peace and quietnesse: moreover he commanded him to depose as many as The-
odosius had preferred to the priestly function. After the returne of Inuenalis vnto Ierusalem, ma-
nie grievous calamities and mischionous deuices, such as most commonly (thzough the in-
stigation of the enuious diuell, and Satan the swozne enemy to God and man) are wont
to raigne in the minds of mortall men, ensued by meanes of the contrary factions. For the
diuell by changing of one letter and leud interpreting thereof, brought to passe that it should
be pronounced either way soz to establish a contrary opinion: the which sentence as diuers
do thinke, is so repugnant, and interreth such contradictorie sence and meaning, that the one
seemeth vtterly to subuert and ouerthrow the other. For he that confelleth Christ to be IN
two natures, sayth no lesse but y he consisteth OF two natures: soz by granting that Christ
is both IN diuinitie and humanitie, is to confesse that he consisteth OF diuinitie and huma-
nitye. He againe that sayth that Christ consisteth OF two natures, affirmeth plainly that he
is IN two natures, soz by auouching that he consisteth of diuinitie and humanitie, he testi-
fieth him to be in diuinitie and humanitie: yet not by conuersion of the flesh into the godhead
(whose vnitie is inerplicable) neither of the godhead into flesh: so that when we say OF
TWO, we vnderstand withall IN TWO, and by saying IN TWO, we meane OF TWO, not
parting the one from the other. For it is most plaine that the whole, not onely consisteth of
the parts, but that the whole is vnderstood in the parts: yet soz all that, some men be of the
opinion that they are farre leuered a sonder, because their minds and heads are so occupied
before, or else because they maintaine some stiffe opinion concerning God, & selfe will; that
they had rather endure any kind of death, then yeeld vnto the plaine & manifest truth. By oc-
casion of this subtiltie of Satan the aforesaid mischionies ensued. But so much of these things
in this sort.

CHAP. VI.

Of the great necessitie of raine, of famine and pestilence, and how that in certaine places (hardly
to be beliened) the earth brought forth of her owne accord.

ABout that time there was such scarfitie of raine in both Phrygiacs, Galatia, Cappado-
cia & Cilicia, that men wanting necessities receiued poisoned nourishment, and dead-
ly fod: vpon this there arose a great pestilence, and men after change and alteration of
diet, began to sicken, their bodies swelled, the inflammation was so great that it made them
stark blind, they had withall such a cough that they died thereof the third day. Although
there could no medicine be had, neither remedy be found soz this pestilence, yet by the pro-
vidence of almighty God, y famine was allwaged to such as were left aline: soz it is repor-
ted that in that deare and barren yeare there came downe fowles from the aire, no otherwise
then Manna of old vnto the Israelites, and the yeare following the earth of her owne accord
brought forth fruite. Neither was onely this miserie rise throughtout Palestina, but also
by calamities raigned in many and infinite other regions.

CHAP. VII.

How Valentinianus the Emperour was slaine, Rome taken and ransacked.

WHile the aforesaid calamities raigned in the East, Aetius was lamentably put to
death at old Rome, Valentinianus also Emperour of the West parts of the world
was slaine together with Heraclius, by certaine souldiers of Aetius, thzough the
treason

treason of *Maximus*, who aspired vnto the Empire, and therefore wrought their destruction, because the wife of *Maximus* had bene raniſhed by *Valentinianus*, and forced to commit adulteric. This *Maximus* married *Eudoxia* the wife of *Valentinianus* against her will. She (neither without good cause) took this as a great contumelie and reproch, deuised euery way how to reuenge her husbands death (for as she was a woman, so exceeding outrageous for staining the puritie of her vessell, of an intractable mind, her chastitie being spoiled, specially by such a one whose crueltie bereaued her husband of his life) she sends to Libya vnto *Genzerichus*, makes him faire promises, puts him in good hope of prosperous successes, requests him that vnloked for he would inuade the Empire of Rome, and promised to yeld all into his hands. This being compassed, Rome is taken. *Genzerichus* being a barbarian, of behauiour vnconstant, and of little trust, gane no credit vnto her words, set the citie on fire, caried away the spoile, took *Eudoxia* with her two daughters, returned, got him to Libya and married *Eudoxia* the elder daughter to his sonne *Honorichus*. But he sent *Placidia* the yonger daughter together with *Eudoxia* her mother, accompanied with a princely traine vnto *Martianus*, hoping thereby to mitigate his wrath and displeasure: for he was offended not a little at the burning of Rome, and the abusing of *Valentinianus* the Emperours daughters. *Martianus* afterwards gane *Placidia* to wife vnto *Olybrius* a noble man and a Sena-
tor of Rome, who when the citie was taken, fled to Constantinople. After the death of *Maxi-
mus*, *Auitus* was Emperour of Rome the space of eight moneths: when the plague had dis-
patched him, *Maioresius* the yeare following took the gouernement of the Empire: againe
when *Rhecmirus* a Romane captaine had procured through treason the death of *Maioresius*,
Seuerus became Emperour of Rome the space of thre yeares.

Rome was
taken by
Genzerichus
king of the
Vandals.

Maximus.
Auitus.
Maioresius.
Seuerus.
Anno. 458.

CHAP. VIII.

The death of *Martianus* the Emperour, and the raigne of *Leo*: and how the hereticall fa-
ction within *Alexandria* slew *Proterius* their bishop, and chose
in his roome *Timotheus* *Elurus*.

While *Seuerus* continued his raigne in the Empire of Rome, *Martianus* hauing
gouerned onely seuen yeares, changed his kingdome, departed to a farre more ex-
cellent habitation, and left vnto his successors a princely example of rule. The
people of *Alexandria* vnderstanding of his death, renewed their spite with a farre greater rage
and furie against *Proterius*. The people are wont vpon light and trifling occasions to raise
tumults and sedition, but specially at *Alexandria*: who boldening themselves with their
great multitude, being in very deepe but raskals & abiects, take vpon them like blind bay-
ards great enterprizes. And therfore they say that euery Jack straw (if it so please him) may
give the onset, set the citie all on an vppore, draw the people here and there at his pleasure,
insomuch that they are not ashamed (as *Herodotus* writeth of *Amasis*) to fight diuers times
with their shadowes and for matters of no importance at all. In such things this is their
disposition, but in other matters not so. The people of *Alexandria* watching the absence of
Dionysius captaine of the garrison and his abode in the vpper parts of *Egypt*, consented toge-
ther, and chose *Timotheus* surnamed *Elurus* to be their bishop, who lately had bene a monk,
but now one of the priests of *Alexandria*: & after they had brought him into the great Church
called *Casars*, they proclaimed him their bishop, though *Proterius* as yet liued and executed the
priestly function. *Eusebius* bishop of *Pelusium*, & *Peter* the Iberian bishop of *Mainima* were pre-
sent at the election of *Timothee*, which things are rehearsed by y^e historiographer, who wrote
the life of *Peter*, where also he reporteth that *Proterius* was slaine, not of the people, but by a
soldier: for when *Dionysius* being driuen with the rumour of the horrible practices commit-
ted there, came in post hast to *Alexandria* for to quench the fire flame of sedition; certaine ci-
tizens (as it was credibly enformed vnto *Leo* the Emperour) through the perswasion of *Ti-
mothee*, ranne *Proterius* through with a naked sword as he passed by, and fled towards the
holy font, tied him with a rope, & trailed him to y^e foure porches for all men to gaze at him, &
there with shouting and laughter they reueale the murdering of *Proterius*. Afterwards they
kew his carcasſe throughout the citie, and burned it to ashes, neither abstained they (like sa-
uadge and brute beasts as they were) from tasting of his bowels, even as it is manifest vnto
the whole world by the complaint, which the bishops throughout *Egypt*, with all the
clergie

Martianus
the Empe-
rour dyed
Anno Dom.
458.

Timotheus
Elurus b of
Alexandria.

The lamen-
table death
of *Proterius*
the godly
archbishop
of *Alexan-
dria*.

clergie of Alexandria beholding the circumstances with their eyes, made (as I sayd before) vnto *Leo* the successor of *Martianus* in the Empire of Rome, witten in maner as followeth.

Vnto Leo, the vertuous, religious, victorious by the testimonie of God himselfe, and triumphant Emperour; the complaint made by all the Bishops throughout your prouince of Egypt, and by the clergie of your chiefe and most holy Church of Alexandria.

Seing the diuine and celestiaall grace of God (most holy Emperour) hath ordained your highnesse as a Jewell and treasure for mortall men: you cease not (we speake vnfainedly) immediatly & next after God, continually to prouide for the safety and profit of the common weale. In a while after they say. When the peace which raigned among the godly people, both here with vs and within the citie of Alexandria, was remoued out of the Church of God, *Timotheus* then being a Priest, immediatly after the councell of Chalcedon was dissolued, onely with foure or five Bishops, together with a few Monks, fell from the faith, and deuied himselfe from the Catholike church. These his companions were infected with the pernicious doctrine of *Apollinaris*, and the pestilent error of *Timothee* himselfe: all they were then deposed of their priestly dignities (according vnto the canon of the Church) both by *Proterius* of worthy memorie, and the councell of Bishops held in Egypt, and also exiled by the Emperours, whose displeasure they had procured. Againe after a few lines. The same *Timothee*, at what time *Martianus* the Emperour of famous memorie changed this fraile life for blisfull rest in the celestiaall paradise, sticke not most impudently to reuile him with railing & opprobrious speeches, as if he had bene subiect to no law: he staggered not, like a shamelesse caytiffe, at accursing the sacred and generall assembly of Bishops which met at Chalcedon: he led after him a rable of those that make sale of all things, and seditious people: he set vp himselfe against the holy canons, the decrees of the church, the common wealth and lawes: he intruded himselfe into the holy church of God, which had both a Pastor and a teacher, to wit, our most holy father and archbishop *Proterius*, as he celebrated the wonted mysteries, and offered vp the sacrifice of prayer vnto Christ Iesus the Sauour of vs all, for your holy Empire, & for your Christian & religious pallace. Againe they say. The next day after, as *Proterius* the most holy father executed (as the maner is) the function of a Bishop, *Timotheus* tooke vnto him two bishops deposed of their dignities with some banished priests, as we said before, and was consecrated bishop by two of them, when as none of all the Catholicke bishops throughout the prouince of Egypt (as the vse is in consecrating the bishop of Alexandria) was present: and so tooke possession (as he perswaded himselfe) of the archbishops chaire; but verily it was nothing else saue plaine whore dome against the spouse of Christ, and the Church of God, which had an husband of her own, that celebrated therein the holy mysteries, & gouerned the same according vnto the canons of the Church. When they had enterlaced a few lines, they went on as followeth. Blessed *Proterius* could do no other then (as it is written) giue place vnto wrath: & to the end he might escape the furie of such as ranne headlong to dispatch him out of the way, he made his refuge vnto the reuerēt Font: the which place of all others, yea the barbarians & brutish people being altogether ignorant of the vertue and grace which issueth thence, are loth to prophane. Yet these men purposing to performe in deed that which from the beginning they had deuised for *Timothee*, saued not the life of *Proterius*; no not in those priuiledged places of the temple: reuerenced not the religious place: honored not the time (for it was on the high feast of Easter) stode in no awe of holy priesthood, which is a mediation betweene God and man: slew him being innocent and dispatched with him sixe others for company. They brought with them the wounded carcasse, drew it throughout the citie, they set it out piteously to be skorned at, they cruelly rent with the lash of the whip the sencelesse corps; they vnioynted the members throughout the body, neither restrained they (after the maner of brute beasts) from tasting of his bowels, who they lately tooke for a Mediator betweene God & man. Last of all, that which remained they burned to ashes, scattering and hurling into the aire the ashes thereof, exceeding therein the crueltie and cruelty of brute beasts. The author and ringleader of all these mischiefs was *Timotheus*. *Zacharie* who discoursed in like sort of these things, being perswaded as it is like with the letters of *Timothee* which he wrote vnto *Leo*, reporteth many other things to have happened, and that through the misdeameure of *Proterius*, who made much ado (as he saith) and great troubles in Alexandria: and that the people wrought not all those mischiefs, but certain

Rom. 12.

certaine desperate souldiers, and that the Emperour *Leo* sent thither *Stelas* to chastice them
for their lewdnesse.

CHAP. IX.

How *Leo* the Emperour wrote letters throughout the world for to understand what
was best for him to doe touching the election of *Timotheus AElurus*,
and the councill of Chalcedon.

Let the Emperour when he had demanded advice of the bishops throughout the Romane
common weale, and other godly men likewise that were renowned for monasticall
discipline, concerning the councill of Chalcedon, and the consecration of *Timotheus* first
named *AElurus*; he wrote generally unto all men, and sent with all copies of the supplica-
tions exhibited unto him both by the fauourers of *Proterius* and the faction of *Timothee*. The
letters he sent every where contained such a forme as followeth.

The copie of the godly letters of *Leo* the most vertuous Emperour, vnto *Anatolius* bishop of *Constan-*
tinople, with all other archbishops and bishops wheresoeuer.

Let Emperor & Caesar, vertuous, victorious, triumphant, chiefe Lord, most noble *Augustus*,
vnto *Anatolius* the bishop sendeth greeting. It was euer our desire, that both all the most ho-
ly and catholick churches, and moreouer the cities subiect vnto the Romane dominions
should enioy peace and tranquillitie, and that nothing should befall them, which might molest
their quiet estate. What stirre there was of late risen at Alexandria, we are sure thy holynesse
knoweth full well; but to the end thou maist vnderstand the whole, and the occasion of so great
tumult and huriburly, we haue sent vnto thy fatherhood the copies of the complaints & sup-
plications exhibited vnto our highnesse, against *Timothee*, both by the most holy bishops and
priests of the aforesaid citie and prouince of Egypt, after their coming vnto the princely citie of
Constantinople, as also such supplications as certaine citizens sent from *Timothee* out of Alexan-
dria vnto our campe, haue deliuered vnto vs: to this end and purpose, that thou maist perfectly
know what *Timotheus* hath practised, whom the people of Alexandria, the worthiest personages,
the citizens and shipmaisters requested to be their bishop, and what other things were contained
in the supplications, & moreouer touching the councill of Chalcedon a corzie vnto diuers mens
consciencs, as the complaints here within inclosed doe declare. Wherefore our will is that thy
holynesse doe assemble all the religious and catholicke bishops which presently remaine in this
princely citie, and with them all the sacred Senate of clergie men (for our principall care is to de-
liver Alexandria from tumults and sedition to peace and quietnesse) that after the sifting and ex-
quisite handling of all controuersies, we may learne what your opinion is of the aforesaid *Tim-*
othee and the councill held at Chalcedon: laying aside all feare of man, all spite and fauour, hauing
onely the feare of almighty God fixed before your eyes (you remember I am sure, that for these
things you shal render an accopt before the maiestie of God) that we being certified by your let-
ters of all the premises, may publish such an edict as shal be agreeable vnto the same. These were
his letters vnto *Anatolius*. The Emperour wrote other letters differing very little in stile fro
the aforesaid, both vnto other bishops, and vnto other famous men, who then (as I said be-
fore) led a pious life, and had not wherewithall to maintaine themselues, of which number
was *Symeon* (aboue mentioned) the first that euer made his abode in a pillar, and found out
that kind of manfon: the rest were *Baradatus* and *Iames*, learned men of Syria.

CHAP. X.

The censures and answers of diuers bishops, and of holy *Symeon* vnto the
aforesaid letters of the Emperour.

First of all, *Leo* bishop of old Rome wrote in defence of the councill of Chalcedon, and
foolowed the election of *Timothee*, as an act contrarie to the canons of the Church: the
which epistle of *Leo*, the Emperour sent by one of his trouthie messengers vnto *Timothee*
bishop of Alexandria: to whom *Timothee* wrote backe againe, reprehending both the councill
of Chalcedon, and the epistle of *Leo*. The copie of these epistles is to be seene in the letters
which

Symeon.
Baradatus.
Iames.

Leo b. of
Rome.

Timotheus
AElurus the
hereticall
bishop of
Alexandria.

Amphilo-
chius b. of
Sida.

The epistle
of Symeon
that dwelled
in a pillar
vnto Basilus
Archbishop
of Antioch.

which *Leo* the Emperour wrote generally vnto all men, but I omitted them, least I weary the reader with interlacing too many of such kind of writings. For our bishops in like sort maintained very earnestly the canons of the councill of Chalcedon, & condemned with one voice the consecration of *Timothee*. But *Amphilochius* bishop of Sida alone of all the other bishops wrote an epistle vnto the Emperour, wherein he intreated bitterly at the election of *Timothee*, yet appoyded not the councill of Chalcedon: which things are laid downe in writing by *Zacharie Rhetor*, together with the epistle of *Amphilochius*. *Symeon* also a man of worthy memozy, wrote touching the aforesaid controuersies two epistles, one vnto *Leo* the emperour, another vnto *Basilus* Bishop of Antioch: of both which, the epistle written vnto *Basilus* being but very briefe, I thinke best to lay downe for the readers sake, it was as followeth. Vnto the most religious, most holy and dearly beloved of God, my lord *Basil* the Archbishop, *Symeon* an humble sinner sendeth greeting in the Lord. Now we may very well say: Blessed be God, which hath not turned away our petition, but withdrawne his mercie from vs miserable sinners. When I had perused the letters which your holynesse sent vnto me, I fell into an admiration of the singular care and pietie of our most holy Emperour reuealed and made manifest vnto the world by the affection he bare not onely vnto the holy fathers, but also by the zeale he shewed vnto the faith confirmed by them. But this cometh not of our felues, it is, as the holy Apostle writeth, the gift of God, who by the meanes of your prayers granted vnto him so prompt and willing a mind. Againne after a few lines he sayth Wherefore I, being an abiect and vile creature, as it were the vntimely birth of the monks, benedicted vnto our Emperour what I my selfe thought of the creed laid downe by the five hundred & thirtie holy fathers, which assembled at Chalcedon, affirming that I held with that faith published no doubt by the instinct & motion of the holy Ghost. For if our Saviour be in the midst of two or three gathered together in his name, how can he chuse but be present at the assembly of so many holy fathers, seeing the holy Ghost hath bene with them fro the beginning? After this againe Wherefore be of good cheere and defend stoutly the true faith, in such sort as Iesus the sonne of Naue seruant of the Lord of hosts, gouerned and defended the people of Israel. I beseech you lute from me all the clergie of your prouince, with the holy and faithfull people.

CHAP. XI.

The banishment of *Timotheus AElurus* bishop of *Alexandria*, and the election of *Timotheus Salofaciolus*: of *Gennadius* and *Acacius* bishops of *Constantinople*.

Timotheus
AElurus.
Timotheus
Salofaciolus.
Anatolius.
Gennadius,
Acacius.

After the things aforesaid, *Timotheus* surnamed *AElurus* was banished *Alexandria*, and enioyned to make his abode at *Gangrena*: wherefore the people of *Alexandria* chose *Timotheus* (whom some called *Basilicus*, some other *Salofaciolus*) to succede *Praxerius* in the Bishopricke. When *Anatolius* had departed this life, *Gennadius* gouerned the Bishopricke of the princely citie of *Constantinople*: after him succeeded *Acacius* master of the *Hospital* of *Colledge of Daphans*.

CHAP. XII.

Of the earthquake which happened at *Antioch* three hundred forty seuen years after that which was in the time of *Traian*.

Anno Dom.
459

In the second yeare of *Leo* the emperours raigne, there was such a maruallous great earthquake & shaking of the foundations at *Antioch*, that it cannot sufficiently be described. Before it began, certaine people that were bozne within the citie waxed mad, raved about measure, & leaped vnto vs farre to excite all furious rage of brutish fiercenesse & crueltie, as a preamble forerunning so great a calamitie. This grievous earthquake happened in the five hundredeth and sixth yeare after the citie was called *Antioch*, the fourteenth day of the moneth *Corpius*; after the Romanes, September, about the fourth houre of the night. The hundred forty seuen yeares being expired after the earthquake vnder *Traian*. That earthquake was an hundred fifty and nine yeares after the granting of the charter & incorporation of the citie: but this fell in the raigne of *Leo*, the five hundredeth and sixth yeare, as the historiographers who diligently described the circumstances thereof haue left vs in writing. It turned by this downe in maner all the buildings of this new citie, being well people,

out a wast corner, or ruinous pace of building, but all adorne and gorgeously set forth by the bountifullnesse of the emperours, contending among themselves successively who should passe other. Moreover as ye go in, the first and second lodgings of the pallace were overthrown, the rest standing by with the bath adioyning thereunto, which bath also sometime set to no use, yet then of necessitie by reason the other baths went to ruins, supplied their want, and had the cite in good state. The paly gates of the pallace, the place called the four porches, the bitter turrets and galleries by the gates where their stage playes were kept, and some porches that came out thence, some part of the baths of Trajan, Severus, and Adrian, the adioyning Otracina, together with the porches, and Nymphæum were turned downe to the ground; all which John Rhetor hath largely discoursed of. He saith further that in consideration of the premises, the emperour forgave the cite a thousand talents of gold of the tribute which they payd him, and released such citizens as sustained losse, of their rent; but of all, that he took upon him, to repaire the publique edifices.

CHAP. XIIII.

Of the fire that raged at Constantinople.

There fell moreover at Constantinople a calamitie not much unlike the former, nay far more grievous. It began in that part of the cite which lay to the sea, and is called the Oxestreet. The report goeth that a despitfull and wicked binell in the forme of a woman, or a poore woman through the instigation of the binell (both is reported) went about the time of candel-lighting, with a candell in her hand, unto the market to buy some salt. She left her candle upon a stall and went away. That the flame of the candle took hold on some, made an exceeding great fire, consumed in a moment the building that stood in the marketplace, it took hold also of the houses that were next, not onely such as easily might be set on fire, but also the stony buildings and burned them to ashes. They say this fire lasted the space of foure daies, no man was able to quench it, it flased throughout the midst of the cite, consumed from the North part to the South end all houses, five furlongs in length and fourteene in breadth, left no building either publique or private, no pillars, no stony arches or vaults in all that time and in all that compasse unburned to the foundation, but to have pierced the flint stone & hard mettall as if it had bene stuble or straw. On the North part of the cite where the haven lieth, this lamentable destruction reached from the Oxestreet (so is the place called) unto the old temple of Apollo in the South side from the haven of Julian unto the temple of Concorde, in the midst of the cite from Constantines market unto the market of Taurus, a pitfull sight and dreadfull to behold. The goodly places and gorgeous high buildings that had bene within the cite, the costly carued timber yielding heretofore great marvell unto the eye of man, both publique and private, were then become like craggie hills & rocks that no man could passe through, confused heaps of filth and all kind of filthfull of deformitie, that the owners themselves could not discern the bounds of their possession, nor say this or that place stood thus before the fire consumed them.

CHAP. XV.

Of sundry calamities that raged in diverse countreys.

About the same time when the Scythian warre, waged with the Romanes which inhabited the Easterne parts of the empire, waxed hot; Thracia, Hellepontus, & Ionia were wonderfully shaken with earthquakes; no lesse were the little Isles called Cyclades, in the sea Egæum, Cnidos in Caria and Cos, so many of their buildings were overthrowne to the ground. Priscus moreover writeth, that there fell at Constantinople and in Bithynia such stormes of raine & water, that for the space of three or foure daies it poured downe like whole streames & floods, beate downe the hills and mountaines with the beastes therof & made them plaine valleys: that the villages were all on foot and in daunger of drowning: that in the lake Boan not farre from Nicomedia, by reason of the floud and kind of bludge which the water brought thither, there were some islands. But these things came to passe in a while after.

CHAP.

CHAP. XVI.

The marriage of Zeno and Ariadne.

Leo the Emperour gave Ariadne his daughter to Zeno, made him his sonne in law, who of a child was called *Arimenes*, yet being married he got that name of a noble man of *Isauria*, that had bene of great honour & renowne. Now this Zeno attained unto great estimation, and upon what occasion Leo preferred him before all other, *Eusebius* hath left vs in writing.

CHAP. XVII.

Of *Anthemius* that became Emperour of Rome, and also of such as succeeded him.

Anthemius.

Anthemius at the request of 5 Romane embassadoys inhabiting the West (which were sent in embassage unto Leo the Emperour, abiding at Constantinople) was sent to be Emperour of Rome, to whom *Martianus* the Emperour had given his daughter in marriage. *Basiliscus* also the brother of *Berina* the wife of Leo was made captaine over a great armie of chosen souldiers, and sent against *Genzerichus*: all which circumstances *Priscus Rhebar* hath exquisitely handled, & not onely these things, but also how Leo conspired the death of *Aspar*, whom he himselfe had made Emperour, as the reward of honour he advanced him unto, and slewe with him also his sonnes *Ardaburius* whom he had made Czar, & *Paricus*, to the end he might skorne at the insolencie and ignorance of *Aspar* their father. When *Anthemius* who governed the Empire of Rome five yeares, was slaine, *Olymbrius* was by *Rhemius* proclaimed emperour: after the dispatching of him, *Glycerius* was created emperour, he reigned five yeares and was deposed by *Nepos*, who slept in his roome, and made *Glycerius* Bishoppe of Rome at Salone a city in Dalmacia. *Orestes* put *Nepos* beside y^e empire: after *Orestes* his sonne *Romulus* surnamed *Augustulus* was the last Emperour of Rome, of the thousand three hundred yeares after the raigne of *Romulus*. When he departed this life, *Odoacer* governed the Romane common weale, who refused the name of an emperour, & would have himselfe to be called a King.

Olymbrius.
Glycerius.
Nepos.
Orestes.
Romulus.
Augustulus.
Odoacer.

CHAP. XVIII.

The death of Leo the Emperour, of yong Leo that came after him, likewise of Zeno his father and successor.

Anno Dom.
475.

About that time Leo the Emperour, having reigned senentene yeares, deposed himselfe of the Imperiall scepter at Constantinople, and placed Leo that was of tender yeares, the sonne of Ariadne his daughter and of Zeno, in the empire. After him came Zeno the father of Leo the yonger to be emperour, the sonne in law of Leo the elder, and this he obtained through the procurement of *Berina* the wife of Leo the elder: in a while after when yong Leo had departed this life, Zeno reigned alone. But all whatsoever he did during his raigne, or what other men did against him, and what things happened in his dayes, we purpose by the helpe of God to discourse in the next booke following.

CHAP. XVIII.

The translator vnto the reader.

A summarie recitall of all the acts of the councell held at Chalcedon, briefly handled before by *Euagrius* in the 4. Chapter of this 2. booke, where he promised to referre the reader for further knowledge unto the end of this 2. booke, and now he performeth it with a large and ample discourse. Marvell not at all gentle reader though he repeat here certaine things which he layd downe before. As I find them in the Greeke, so thou hast them in English, he beginneth thus,

Pascasianus and Lucentius Bishops, and Boniface Priest supplied in this counsell the absence of Leo Bishop of old Rome: *Anatolius* also Bishop of Constantinople, *Dioscorus* Bishop of Alexandria, *Maximus* Bishop of Antioch, *Iuuenalis* Bishop of Ierusalem with their severall clergie, were present at the councell. There sate with them the chiefe Senators, unto whom the substitutes of Leo said, that *Dioscorus* ought not to sit in the councell with them, that Leo their bishop had charged them no lesse, and if they would not yield unto it, that they would leave the Church and bid them farewell. When the Senators demanded what crimes *Dioscorus* was to be charged withall: their answer was, that he was contrary

to all right and honesty played the part of a Judge; was to abide the sentence of judgement himselfe for the censure he had pronounced of others. These things being spoken, and *Dioscorus* also being appointed to stand in the midst, *Eusebius* bishop of *Dorileum* requested that the supplication he had sent vnto the Emperour might be openly read in their hearing, and withall he added these words: I protest vnto you that *Dioscorus* hath iniured me not a little, he hath also brought our religion into great infamie; he procured the death of *Flavianus* the bishop, & wrongfully deposed him together with me. Cause I beseech you, my supplication to be read. When he had made an end of speaking, his supplication was read, containing such a forme as followeth.

The humble supplication of Eusebius bishop of Dorileum exhibited vnto the most vertuous Emperours, requesting he may be heard, pleading both for himselfe, for the catholicke faith, and for Flavianus bishop of Constantinople.

IT behoueth your maiesties (most noble and puissant Emperours) to prouide carefully for the quietnesse of all your louing subiects, and to defend from suffering iniuries both all other men, and especially the sacred Senate of priesthood. And herein verily the diuine Godhead, which granted vnto you the rule and domination of the whole world, is truly honored. Wherefore seeing the Christian faith, & we our selues also haue bene oppressed & diuersly molested with extreame wrong by *Dioscorus* the most reuerend bishop of the most noble citie of *Alexandria*, we are come vnto your wonted clemency most humbly to craue iustice at your hands. The occasion of our complaint is as followeth. In the councell lately held at the famous citie of *Ephesus* (I would to God it had neuer bene called together, then had it not brought into the whole world such horrible mischief and hurliburlye) the aforesaid *Dioscorus* who trode right & reason vnderfoote, who set the feare of God farre out of his sight, who maintained one and the same absurd opinion with *Eutyches* that vaine and hereticall varlet, who of a long while reuealed not vnto many the venom of his cankered stomacke, yet bewrayed himselfe in proceesse of time, partly by occasion of the crimes we layd to *Eutyches* his charge, & partly also by occasion of the sentence which *Flavianus* the bishop of worthy memorie pronounced against him; gathered together a great multitude of seditious persons, raised with his money no small power, laboured as much as lay in him to overthrowe the catholicke religion and godly faith of the auncient fathers, and to establish the blasphemous opinion of *Eutyches* the monke, whose opinion was euer condemned of the holy fathers, from the Apostles times vnto this day. Wherefore seeing the hainous offences he committed, both impudently to the derogation of the Christian faith, & vncharitably against vs, be of no small importance; we are most humbly to craue vpon our bare knees of your graces, & to request that by vertue of your authoritie the most reuerend bishop *Dioscorus* may be enioyned to answer vnto such crimes as we haue layd to his charge, to wit, vnto such practises of his, & records as he brought forth against vs in the holy councell, whereby we shall be able plainly to proue that he is estranged from the catholicke faith, that he maintaineth an opinion which is nothing else but blasphemie it selfe: that he both deposed vs vniustly, & iniured vs diuersly besides. We beseech you moreouer to vouchsafe the sending of your gracious letters vnto the holy & generall council of the most godly bishops, to the end both our doings & his may indifferently be heard; and that your highnesse may be certified againe of all that is handled by the councell, hoping that therein we shall please our immortall head *Christ Iesus*. If we may obaine (most holy Emperours) this our humble sute at your maiesties hands, we will not cease day & night to pray for the prosperous state of your Empire, & the continuance of your raigne. The canons concluded vpon by the bishops in the second councell of *Ephesus* were openly read at the request as well of *Dioscorus* as of *Eusebius*, where it appeareth y^e the epistle of *Leo* was not read at all, yea though some had spoken of it againe, & againe. *Dioscorus* being demanded why it was not read, answered for himselfe, y^e he had moved the bishops & that oftentimes to do it: *Inuenalis* bishop of *Ierusalem*, & *Thalassius* bishop of *Cesarea* in *Cappadocia*, who together with *Dioscorus* chalenged vnto theselues authoritie in y^e councell of *Chalcedon*, required that all should be read & reuealed. *Inuenalis* anonched & said plainly that y^e Emperour admonished *Dioscorus* by his letters to read y^e epistle of *Leo*, yet afterward y^e there was not a word spoken of it. *Thalassius* pleaded in like sort for himselfe, that he bindyed not y^e reading of it, & that he had not so much authoritie of himselfe as to command the reading of it. Wherefore the acts of the councell being read,

The supplication of Eusebius bishop of Dorileum exhibited vnto Valentinianus and Martinus the Emperours.

The supplication of Eusebius bishop of Dorileum exhibited vnto Valentinianus and Martinus the Emperours.

some of the bishops espyed therein certaine fained and counterfeit hands, and among the rest *Stenen* bishop of Ephesus was demanded of the councell, who they were that subscribed with exceptions: he made answer that *Julian* (who afterwards was made bishop of Lebicum) and *Crispinus* had done so: neuerthelesse that such as subscribed at the request of *Dioscorus*, suffered it not so to stand, but wryng the fingers of such as wrote, and directed their pens, to their great shame and infamy. In the end *Stenen* confessed that the depzination of *Flavianus* was ratified with subscriptions the same day. For *Acacius* bishop of Ariarathia compelled all the bishops by force, and made them of necessitie to subscribe vnto a blanke, molesting them infinitely with souldiers, who stood by with naked swordes ready to dispatch them, if they yielded not. Againe they read another accusation, whereunto *Theodorus* bishop of Claudiopolis made answer that there was no such thing spoken. As they proceeded on still in reading the acts of the councell, where any thing was motioned which concerned *Eutyches*, & such as affirmed that the flesh of God our Lord and Saviour *Iesus Christ* came downe from heauen, they brought forth the recozds of the councell, where *Eusebius* had answered, that *Eutyches* had said in vowe from heauen, but not to haue added whence he toke it: that *Diogenes* bishop of Cyzicum byged him at that time, in this sort; Tell vs then whence tooke he flesh? but that they were not suffered to reason further therof. After all this they brought forth the recozds. Then *Basilus* bishop of Seleucia in Isauria said: I adoe our one Lord *Iesus Christ* the Sonne of God, onely God the word, who after his incarnation and the vnitng together of the diuinitie and humanity is thought to consist in two natures. The bishops of Egypt cried out against this in such sort as followeth: Let no man deuide him into parts that cannot be parted. We must say there is one sonne, not two sonnes. When the bishops of the East cried: Cursed be he that parteth Christ, cursed be he that deuiderh him. The same recozds did testifie that *Eutyches* being asked whether he thought that Christ had two natures; made answer that accor- ding vnto his knowledge befoze the coniunction of his diuinity and humanity together, Christ consisted of two natures, but after the vnitng of them to haue had in him but one nature. And that *Basil* said then: if he confesse not that there were two natures after the coniunction of the natures which can be neither separated, nor confounded, then byingeth he in both a confusion and a commixtion: but if he say that the diuinity being incarnate put on humanity, and so vnderstand the incarnation in such sort as *Cyril* doth, then saith he no other then we do. For the diuinity which was with the father is one thing, and the humanity which he toke of his mother is another thing. When the councell demanded of them why they had subscribed to depose *Flavianus*; the recozds do declare that the bishops of the East cried out: we haue all done amisse, and therefore we all craue pardon. Againe going forward in perusing of the recozds, it appeared the bishops were asked why they admitted not *Eusebius* into their company & conference, when he requested it of them; whereunto *Dioscorus* answered that *Elpidius* brought letters to warne them, and that he proued vnto them how *Theodosius* the Emperoz charged the they should not permit him to come into the councell; the acts do witnes that *Inuenalis* made the same answer. *Thalassius* said that such things as the Emperozs had condemned, were of no force and authozity after the condemnation, neither was this any defence of the faith. Whereupon the recozds do declare that *Dioscorus* reprehended their doings with these and such other like wordes: I pray you what manner of canons are now obserued? When *Theodorus* came in among them, it is reported the Senate should say, that he came in for an accuser: and that *Dioscorus* answered, he was to take the room of a bishop. The Senate then replied, that both *Eusebius* and *Theodorus* were to stand in the room of accusers, no otherwise then *Dioscorus* was to stand at the barre and to be arraigned. All the acts of the second councell held at Ephesus were read, and the sentence which they had pronounced against *Flavianus* and *Eusebius*, vntill they came to a certaine clause, at the hearing whereof, *Hilarius* the bishop began to speake. The Bishops of the East and such as were of their side, cried: Let *Dioscorus* be accursed. In the very same houre Christ deprived *Dioscorus*, when *Dioscorus* deposed *Flavianus*. O holy Lord, we beseech thee chastise thou him, and thou O Catholicke Emperour, be reuenged on him: God grant *Leo* may liue many yeares, God send the Patriarch a long life. Last of all wher the acts were read, which declared that all the bishops assembled at Ephesus, had subscribed vnto the depzination of *Flavianus* & *Eusebius*; the most sage & worthy Senators say as followeth. The next day after when the councell aduised themselves some

The heresie
of Eutyches.

The bishops
of the East
crieth thus a-
gainst Dio-
scorus.

what

what better, we perceiue that they reasoned more exquisitely of the true and Catholicke faith. Wherefore seeing that *Flavianus* the bishop of worthy memory, and *Eusebius* the most reuerend bishop of Dorilæum, were found not to haue erred in the faith, after we had searched the acts and decrees of the councell, and also by the report of such as were chiefe in the councell, and therefore iustly to haue bene deposed (for they confessed themselves fouly deceived, and wrongfully to haue depriued *Flavianus* and *Eusebius*). It seemeth good vnto vs, and no doubt God approueth the same, that *Dioscorus* the most reuerend bishop of Alexandria (if it so please our Lord the Emperour) *Inuenalis* the most reuerend bishop of Ierusalem, *Thalassius* the most reuerend bishop of Cæsarea in Cappadocia, *Eusebius* the most reuerend bishop of Armenia, *Eustathius* the most reuerend bishop of Berytus, and *Basilus* the most reuerend bishop of Seleucia, in Isauria (who were then of authoritie and chiefe of the Councell) should be punished alike, deposed of their bishopricks, by the censure and iudgement of the councell as the canons of the Church do require, & be at the Emperours pleasure. When their sentence was read, the Bishops of the East cried: That iudgement is iust: Then the Bishops of Illyrium sayd with lowde voyces: We haue all done amisse, & therefore we all craue pardon. And when the bishops of the East cried againe: That sentence is iust, Christ deposed the murtherer, Christ reuenged the quarrell of the martyrs; the Senators commanded that euery one of the bishops then present should write his faith generally: perswading themselves of a surety that the most holy Emperour beloued according vnto the forme of faith published at Nice by thre hundred and eightene fathers, and agreeable vnto the creede framed at Constantinople, by a hundred and fiftie bishops, and no otherwise then the Epistles of the holy fathers, *Gregorie*, *Basil*, *Hilarie*, *Athanasius*, *Ambrosius*, and the two Epistles of *Cyrl* read in the first councell of Ephesus haue directed him: and that *Leo* the most reuerend bishop of old Rome, deposed *Eutyches* for the contrary. After the breaking vp of this session in such sort as you heare, when the holy bishops had met againe and sate together, *Eusebius* bishop of Dorilæum exhibited vnto them bills of complaint, both in his owne name and in the person of *Flavianus*, where he charged *Dioscorus* that he maintained the same heresie and opinion with *Eutyches*, and that he had deposed them of their priesthood. He added mozeouer that *Dioscorus* had falsified the records by laying downe certaine words which were not at all vttered in the councell then assembled together: that through wiles and craft he had procured blanks for them to subscribe vnto. He made sute vnto them againe, that all the acts and canons of the second councell held at Ephesus by their sentence and authority might be abrogated: that they would restore them vnto their priestly function: that they would accurse the detestable doctrine of *Eutyches*, and last of all he requested that after the reading of the records, his aduersary might be brought before the councell. When this was granted, *Aëtius* the head notary stood vp and sayd that he had bene with *Dioscorus* as with the rest, and that *Dioscorus* had answered him, that his keepers would not licence him to come vnto the councell. It was said mozeouer that *Dioscorus* was sought for before the councell sate and could not be found, and that *Anatolius* bishop of Constantinople should answer, he should both be warned and come vnto the councell. This being done, such as were sent vnto him returned, bringing word from *Dioscorus*: My keepers will not let me come, if they will licence me let them speake: but when the messengers replied, that they were sent not vnto the maisters of the ward, but vnto him, the report goeth he answered thus: I am ready to come vnto the holy and generall councell, but I am staid. *Himerius* added vnto these sayings, how at their returne from *Dioscorus*, *Boetius* met by the way the maister of the holy offices, and that bishops accompanied him againe as he went vnto *Dioscorus*, and that they had brought with them in paper some part of their conference, & which notes being read, declared that *Dioscorus* made them this answer: When that I ponder this matter with my selfe, and perceiue how auailable it is for me, take this answer: seeing the most reuerend Bishops which sit in the Councell haue decreed many things after the often conferences they had with seuerall men, and that I now am called to the second sitting, for to reuoke such things as were spoken of before; my request is, that the most reuerend Bishops & holy Senate, which were present at the first session, be now also at the second, that the same things may now the second time be exquisitely handled. The records do declare that *Acacius* replied vnto him againe in this sort. The holy and worthy Councell hath not therefore commanded your holines to come vnto them, to the end such things as were decided

The senators gaue their sentence in these words. Where it appeareth that lay men were of great authoritie in the councells.

The friuolous answer of *Dioscorus*.

Acacius.

Dioscorus.

cided in the presence of the most reuerend bishops and holy Senate, should be called in againe, but sent vs purposely vnto you, that you should come vnto the Councell, and that your holinesse should not be absent from them. *Dioscorus* sayd vnto him againe as it is receyued: You told me already that *Eusebius* gaue vp vnto the Councell bills of complaint; well, I request you once againe, that my cause may thoroughly be knowne and examined in presence of the Presidents and Senate. After the recitall of other things to and fro, with other circumstances, they sent againe vnto *Dioscorus*, requesting him to be present at the Councell, who wrote his answer in paper, afterwards they returned and read it thus befoze the Councell. I signified of late vnto your holinesse that I was sicke, therefore I craue that the most worthy Presidents and holy Senate will be present at the handling and deciding of my causes. And because my sicknesse increaseth, therefore I defer my comming. The records do declare that *Cecropius* hearing that answer, said thus vnto *Dioscorus*: Why sir, hitherto yee made no mention of sicknesse, and will yee now be sicke? yee should haue satisfied the canons of the Church. *Dioscorus* turned vnto him, & told you (sayth he) once already that the Presidents shall be there for me. With this *Rossinus* bishop of Samolara sayd vnto *Dioscorus*: loke whatsoeuer is called into controuersie, it is decided according vnto the canons of the Church, and therefore he that cometh vnto the Councell may speake freely what pleaseth him. *Dioscorus* being therein perswaded, *Inuenius* and *Thalassius* came thither. *Eustathius* vttered such things as were to no purpose, whereunto as it is recorded, *Dioscorus* made answer, and requested of the most religious Emperour that the Presidents & such as had giuen iudgement with him in the Councell, should be sent thither. The messengers that were sent vnto him, answered him againe, that *Eusebius* complained vpon him alone, and that it needed not according vnto his motion, to cite all to appeare. *Dioscorus* replied, that by right as many as were Judges with him in the councell should be present, that *Eusebius* had no priuate action against him, but onely an accusation against such things as they had all decided & iudged. When the Legats bryged him with the same, *Dioscorus* answered: I told yee once what yee may trust to, I know not what I should tell you againe. After relation of the aforesayd, *Eusebius* bishop of Dorileum protested that he charged no man with ought saue *Dioscorus* alone, and requested that *Dioscorus* might be called the third time. *Aetius* interrupted him and sayd: that there came of late vnto the Councell certaine men of Alexandria (as they named themselves) of the clergy, together with some of the laytie, and preferred bills of complaint against *Dioscorus*, and as they stood at y^e Church doores where the Councell sate, there to haue made an exclamation: that first of all *Theodorus* Deacon of Alexandria, gaue vp vnto the Councell a bill of inditement, after him *Ischyrius* Deacon of the same Church; there followed him *Athanasius* the priest, *Cyril* his brothers sonne, and that last of all *Sophronius* charged him with blasphemy, bribery, and extortion. *Dioscorus* being called the third time, and came not, the Legats brought the councell his answer in these wordes: I haue answered your holinesse so sufficiently already, that I haue now no more to say vnto you. When the Legats dealt earnestly with him for to come, he would giue them no other answer. When *Paschasius* sayd: *Dioscorus* is now the third time cited to appeare and comes not, no doubt his owne conscience doth accuse him; what deserueth he? I pray you. All the bishops made answer, that he incurred the danger of the canons of the Church. *Praxerius* bishop of Smyrna said: when holy *Flavianus* was slaine through his procurement, he was not punished according to his deserts. Last of all the Legats of *Leo* Archbisshop of Rome, spoke in the councell as followeth. The hainous offences which *Dioscorus* late bishop of the noble citie of Alexandria, committed against the canons of Councils, and the Ecclesiasticall Discipline, are thoroughly knowne of vs all, partly by sifting out such things as were heard in the former session, and partly also by examining such things as we decided this day. And that we may omit many other things, this man of his owne authoritie contrarie to the canon of the Church receiued *Eutyches* into the communion, an hereticke of the same opinion with him, and one that was iustly deposed by his owne proper bishop, to wit, the most holy father and our bishop *Flavianus*: and this he did before he shewed his face in the Councell which he held with the most holy bishops at Ephesus. But the Apostolicke see pardoned the Bishops, because they were constrained against their wils to do that which they did; who yeelded themselves vnto this present houre both to *Leo* the most holy bishop, and to the whole sacred and generall assemblie of bishops, and therefore as men of one opinion with him, he receiued them into the communion. As for this *Dioscorus*, he ceased

The conditions of *Dioscorus*.The substitutes of *Leo* b. of Rome gaue this sentence against *Dioscorus* in the councell of Chalcedon.

ceaseth not as yet to glory of the things for the which he ought to mourne, lament, and lye groue-
 ling vpon the ground in sackcloth and ashes. Not onely this, but also he forbade the reading of ho-
 ly Pope *Leo* his Epistle written vnto *Flavianus* of godly memory, yea being oft intreated of the
 Legates, nay when he himselfe had promised with an oth that he would procure it to be read. The
 default in not reading of which Epistle hath bin an offence and hinderance vnto the holy churches
 vnder heauen. And though he was priuy to such leud practises, yet haue we assembled together to
 the end we might deale somewhat fauourably both with him for all his former leudnesse, and also
 in like sort with the other godly bishops which were not of equall authority with him in iudge-
 ment. But seeing his later misdemeanure exceeded his former impietie, (for he sticke not to exco-
 municate *Leo* the most holy and most religious Archbishop of Rome: but also when the shameful
 bills were exhibited against him, and he himselfe being cited once, twise, and the third time, as the
 canon of the Church hath commanded, by the godly Bishops, to appeare before the Councell,
 yet would he not come, for his owne conscience actused him, but entertained contrary vnto law
 such as were iustly deposed by diuers Councells, and set at naught sundry constitutions of the
 Church, condemning as it were himselfe with his owne doings:) seeing I say these are
 found to be his later practises, *Leo* the most holy Archbishop of great and old Rome, by vs, and
 this sacred assembly, together with the most blessed Apostle *Saint Peter*, who is the rocke, the
 ground of the Catholicke Church, and the foundation of the true faith, bereaued him of all digni-
 ty that belongeth to a bishop, and depriued him of the priestly function. Wherefore let this holie
 Councell giue the sentence of *Dioscorus* (of whom we haue hitherto spoken) according vnto the
 canons of the Church. When *Anatolius*, *Maximus*, with the rest of the Bishops (those
 onely excepted whom the *Senatores* had deposed with *Dioscorus*) had confirmed the afore-
 said sentence, the Councell certified *Martianus* the Emperour of their decrees, and sent a de-
 priuation vnto *Dioscorus* in such sort as followeth. Because thou hast despised the holy canons of
 the Church: Because thou hast not obeyed this holy and generall councell: Because thou art more-
 ouer conuincd of many other hainous crimes: Because thou being thrise called of this famous as-
 sembly, to answer vnto such things as were laide vnto thy charge, camest not, know, that for all
 the aforesaid, thou art deposed by this holy and generall councell, the thirteenth day of this pre-
 sent October, of thy bishopricke, and bereaued of all Ecclesiasticall right and title. These things
 being registred and sent also vnto the godly Bishops of the most holy Church of Alexandria,
 and the decrees against *Dioscorus* openly proclaimed, that session brake vp, and so ended. But
 afterwards they sate againe, and first they answered the *Senatores*, who had desired to be sa-
 tisfied as touching the true and right faith: next they affirmed that there was nothing to be
 done concerning *Eutyches*, for the Bishop of Rome had made a finall end and conclusion there-
 of, and therein they were all agreed. Whereafter when all the Bishops seemed very willing, and
 the *Senatores* exhorted euery Patriarch, that one or other of euery their smal prouinces shold
 stand vp, to the end the opinions of them all might thoroughly be knowne, *Florentius* Bishop
 of Sardis craued their fauour that with aduice, and after deliberation taken, they might at-
 taine vnto the truth, and *Cecropius* Bishop of Sebastopolis said: The faith is both notably set
 forth by three hundred and eightene holy Fathers, confirmed afterwards by the godly fathers
Athanasius, *Cyrill*, *Celestinus*, *Hilarius*, *Basil* and *Gregorie*, and now againe approued by most holy
Leo. Wherefore our request is, that the Creed of the three hundred holy fathers, and of the most
 holy *Leo* may be read. Being read, all the Councell cried: This is the faith of the true professors,
 we are all of this faith. This is the faith of Pope *Leo*, this is the faith of *Cyril*, thus hath the Pope
 interpreted. Againe when they had reasoned among themselves for the reading of the faith
 which the hundred and fifty holy fathers published in the Councell held at Constantinople,
 it was also read. Then the whole Councell cryed againe: This is the faith of the true professors,
 thus we do all beleue. After the finishing of all the premises, *Aetius* the Archdeacon said, I haue
 here at hand the Epistle of holy *Cyril*, written vnto *Nestorius*, the which all the Bishops in the
 Councell held at Ephesus confirmed with their seueral subscriptions: I haue here also another
 Epistle of the same *Cyril*, written vnto *Iohn* Bishop of Antioch, and confirmed likewise, will
 it please you to giue them the hearing. When euery one had spoke his pleasure of them, they
 were both read. We haue thought good presently to lay downe here some portion of the so:
 nor it was read as followeth.

S. Paule saith
 that Christ is
 the rocke and
 foundation to
 build vpon.
 1. Cor. 3. 10.

The depriua-
 tion of *Diof-
 cornus* Arch-
 bishop of A-
 lexandria.

Cecropius.

Vnto Nestorius the most reuerend and his most holy colleague,
Cyril sendeth greeting.

Cyril Arch-
bishop of A-
lexandria vn-
to Nestorius
Archbishop
of Constanti-
nople and an
hereticke.

The words
of Iohn bi-
shop of Antioch.

Cyrill vnto
Iohn Bi. of
Antioch.

THere are as I am giuen to vnderstand, certaine men which labour, and that very often, to-
gether to discredit me with your holiness: this they do specially when they see worthy men
and magistrats oftentimes meeting together, supposing peradventure that you will be plea-
sed with hearing of such things. **Againe after a few lines he saith:** The holy and famous council
affirmeth, that he which is naturally begotten of God the Father, is the onely begotten Sonne, true
God of true God, light of light, by whom the Father made all things, that he came downe from
heauen, that he was incarnate & made man: that he suffered, rose again the third day, and ascended
into the heauens. It behoued vs to yeeld and condescend vnto these articles, vnto this doctrine, and
to search out with all the gifts we haue, what is meant by being incarnate, and what is vnderstood
by saying that the word of God became flesh. For we do not say that the word of God by
changing the nature thereof became flesh, neither by conuersion into whole man, which consisteth
of body and soule: but this rather, that the word according vnto the subsistencie or being thereof,
coupling vnto it selfe liuing flesh endued with a reasonable soule, became man: in such sort as may
neither be expressed in word, nor conceiued by thought, and that he was called the sonne of man,
not according vnto will onely, or in that it so pleased his goodnesse, neither onely by taking vp-
on him the person, or because contrary natures were coupled together in true vnitie: but that one
Christ, and one Sonne consisted of two natures: not that the difference of natures was taken away
by the reason of vnity, but that the diuinitie and humanitie after an vnspokeable and secret cou-
pling and meeting together, made one Lord, Christ, and the Sonne. **After the enterlacing of cer-
taine other things he annexed thereunto as followeth:** Because he came of a woman, and cou-
pled mans nature vnto himselfe according vnto his subsistencie, and that for our sake, and for our
saluation, therefore is he said to haue bene borne after the flesh. For he was not first of all (after the
common generation) borne of the virgin *Marie*, and then the word of God entred into him: but
was coupled with the flesh in the matrix, and is said to haue bene borne after the flesh, as one that
made the birth of his flesh proper to himselfe. In like sort we say, that he suffered, and rose againe,
not that God the word suffered in his owne nature, either stripes, or the print of nailes, or other
vexations, (for the godhead being without body is imparible) but that the body being made pro-
per vnto him suffered, and so is he said to haue suffered these things for our sakes. For there was in
the body which suffered, that which could not suffer. **But so much out of the first Epistle. Touch-
ing the second we laid downe a good part thereof in the first booke of our Ecclesiasticall hi-
storie which went befoze, in the Epistle of Iohn Bishop of Antioch, where such a protesta-
tion is laid downe as followeth, and confirmed with the testimony of Cyril.** We confesse that
the holy virgin is the mother of God, because God the word tooke flesh and manhood of her, and
coupled vnto himselfe by the conception, the temple which he tooke of her. Neither are we igno-
rant that godly men inspired from aboue, haue partly affirmed, that the phrases which concerned
the Lord, and were laid downe by the Euangelists and Apostles, were vttered of one person. And
partly deuided them into seuerall portions, as written of two natures: and partly also confessed that
they were diuine, and spoken onely of the diuinitie of Christ. **Vnto this of Iohn, Cyril addeth of
his owne:** When we had perused these your godly sentences and clauses within contained, and per-
ceiued plainly that you were of one mind and opinion with vs, (for there is but one Lord, one
faith, one baptisme) we rendred vnto God diuine praises, who is the conseruer of the whole world:
and presently we conceiue exceeding ioy, seeing that as well your Churches as ours being driuen
thereunto, partly by the force and power of the holy Scriptures, and partly also by tradition deli-
uered vnto vs of our most holy fathers, do embrace one faith and opinion. **After the reading of
these Epistles, they that were in the Councell cried in this sort:** We all are of that faith: *Leo* the
Pope beleeueth so: cursed be he that deuiddeth Christ, that confoundeth his natures: this is the faith
of Archbishop *Leo*: thus beleueth *Leo*, *Leo* and *Anatolius* are of this faith. We are all of this faith:
Cyril is of this faith. Let *Cyril* neuer be forgotten. Let the Epistles of *Cyril* be euer had in memory.
This is our opinion, thus we both haue beleueed and do beleue. Thus doth Archbishop *Leo* be-
leue, thus hath he written. **They reasoned a while whether the Epistle of *Leo* should be read,
in the end they read it with the interpretation annexed thereunto, which is extant among
the actes of the Councell. When the reading was ended, and the Bishops had cried: This is**

the faith of the fathers, this is the faith of the Apostles, we are all of this faith, the true professors are of this faith, cursed be he which beleueth not thus, *Peter* in the person of *Leo* said thus, thus haue the Apostles taught, *Leo* hath godly and truly taught these things, *Cyril* hath taught thus, *Leo* and *Cyril* haue taught alike, cursed be he which holdeth not this faith, this is the true faith, this is the opinion of the true professors, this is the faith of the fathers: why were not these things read in the council of Ephesus? what ment *Dioscorus* to conceale these thing? When the bishops had made an end of crying in this sort, the records of the councill do declare that when this parcell of *Leo* his Epistle was read: It was to pay the ransome of our nature that the godhead was ioined with the patible nature, to the end one and the same Mediator of God and man, the man Christ Iesus (the which thing was fitly applied vnto our sores and maladies) might die of the one nature and not the other: when this I say was read, and the Bishops of Illyrium and Palæstina had doubted of the sense and meaning of the words, *Aetius* Archdeacon of the most holy Church of Constantinople alledged openly the opinion of *Cyril* out of his owne words, as followeth: Because his proper body through the goodnes of God, as Saint *Paul* writeth, tasted of death for vs all, therefore is he said to haue died for vs: not that he suffered death touching his nature (for to say or thinke so, is meere madnes) but that in such sort as I said before his flesh tasted of death. Againe out of the Epistle of *Leo* they read thus: Both natures accompanied together, do that which is proper to either of them: the word bringeth to passe such things as belong vnto the word, the body worketh such things as appertain vnto the body, the one worketh miracles, the other sustaineth reproches. Againe when the bishops of Illyrium and Palæstina doubted also of this sentence, the same *Aetius* read the words of *Cyril* as followeth: Some phrases of holy Scripture which concerne the Lord do best agree with his diuine nature, some other with his humane nature, and some other the middle betweene both, affirming that the Sonne of God is together both God and man. After all this, when they doubted againe of another part of the aforesaid Epistle of *Leo* the bishop, which was read in this sort: Although in very deed there is one person of God and man in the Lord Iesus Christ: yet there is one thing wherein either of them doth participate in contumely, and another thing wherein they both communicate in glory. It is of vs that his humanitie is inferiour to the Father, and of the Father it is that his diuinitie is equall with the Father. *Theodorus* remembred himselfe that *Cyril* had writtten the same thing almost in the same words: When he was made man, he laid not aside his proprietie, but continued as he was: and the one nature dwelled in the other, that is, the diuine nature in the humane. These things being expounded, when the worthy Senators had demanded if any among them doubted any further, al made answer that they were fully resolved. After this *Atticus* Bishop of Nicopolis requested they might all haue a day giuen them to deliberate, to the end they might with firme and settled minds establishe such things as were pleasing vnto God, and agreeable with the doctrine of the fathers: he craued moreouer the Epistle which *Cyril* wrote vnto *Nestorius*, wherein he had exhorted him to yeld vnto the twelue points of faith that were confirmed of all the bishops. The Presidents conferred of this matter among themselves, and granted them fīue dayes to deliberate, that then they should come together with *Anatolius* bishop of Constantinople: this being done, they all agreed, and said with one voice: We beleue thus, we all beleue thus, as *Leo* beleueth so beleue we, there is not one of vs that doubteth, we haue all subscribed. Vnto these things they replied againe in this sort. It is not needfull that all should come together, but insomuch it seemeth very expedient that such as wauer and are not as yet resolved may be confirmed, let the most reuerend bishop *Anatolius* appoint whom he shall thinke good of them that haue already subscribed, to satisfie and confirme the rest. After this the councill said: We craue of the Fathers that the Presidents and chiefe of this councill do intreat the Emperour and the Emperesse for vs, we haue all done amisse, let vs be pardoned. The clergy of the Church of Constantinople cried: few do crie, we heare not the whole councill speake. When the Bishops of the East lifted vp their voices saying: Let the *Egyptian* be deposed, And when the Bishops of Illyrium requested the same, the clergy of Constantinople cried: Let *Dioscorus* be banished, let the *Egyptian* be exiled, let the hereticke be sent away, Christ hath deprived *Dioscorus*. Againe the bishops of Illyrium and such as were of their side, cried: We haue all offended, we beseech you pardon vs. Rid the Councill of *Dioscorus*, away with *Dioscorus* out of the Churches. After they had tossed these and other such like things to and fro, they rose vp. The next session following when the Senate had reasoned among

The words of
Leo Bishop
of Rome.

The words of
Cyril.
Heb. 2.

Leo.

Cyril.

Leo.

Cynl.

The sentence
of the Sena-
tors is laide
downe by E-
uagrius now
the third time

The Epistle
of Leo is con-
firmed.

The Bishops
of Egypt.

among themselves about the publishing of their acts and decrees, *Constantine* the secretary tooke out of a schrole as followeth: The next day after when the council had better aduised themselves, we do perceiue they reasoned more exquisitely of the true and Catholicke faith. Wherefore seeing that *Flavianus* the bishop of worthy memory, and *Eusebius* the most reuerend bishop of *Do- lazum*, were found not to haue erred in the faith, after we had searched the actes and decrees of the council, and also by the report of such as were chiefe in the council, and therefore vniuersally to haue bin deposed (for they confessed themselves fouly deceiued, and wrongfully to haue depriued *Flavianus* and *Eusebius*,) it seemeth good vnto vs, and no doubt God approoueth the same, that *Dioscorus* the most reuerend bishop of Alexandria (if it so please our lord the Emperour) *Inuenentius* the most reuerend bishop of Ierusalem, *Thalassius* the most reuerend bishop of *Cæsarea* in *Capadocia*, *Eusebius* the most reuerend bishop of Armenia, *Eustathius* the most reuerend bishop of *Berytus*, and *Basilus* the most reuerend bishop of *Seleucia* in *Isauria* (who were then of authority and chiefe of the council) should be punished alike, deposed of their bishopricks, by the censure and iudgement of the council, as the canons of the church do require & be at the Emperours pleasure. After other things were read, the bishops then present being demanded whether the Epistles of *Leo* were agreeable with the faith of the three hundred and eightene holy fathers assembled of old at *Nice* in *Bithynia*, and with the creed of the hundred and fifty fathers in the council held at *Constantinople*? *Anatolius* bishop of *Constantinople* with all the assembly made answer that the epistle of *Leo* was no other then the faith of the aforesaid fathers, & subscribed vnto it. Immediately the council cried: We are all content, we do all allow the same, we are all of one faith, we are all of one opinion, we do all beleue so. Thus haue the fathers which are present in the council beleueed, thus haue they subscribed. God grant the Emperour a long life, God grant the Emperesse a long life, God grant the Fathers of the council many yeares, God preserve the liues of such as are of one faith and opinion with the council. We wish the Emperour many yeares, we wish them that hold with the council many yeares. God send the Emperour to see many yeares. We haue subscribed vnto the faith, this is the opinion of *Leo*, this is our opinion. Last of all they said: Concerning those things we haue sent vnto the most holy and our religious Lord the Emperour, and now we waite for his highnesse answer. Again when some told them in this sort: Your reuerence and wisdoms haue to render an accompt vnto God for *Dioscorus*, who you haue deposed unknowne vnto the Emperours most excellent maiesty, unknowne vnto vs in like sort, and for all the things you haue complained of, and for the actes of this council, they cried: God hath depriued *Dioscorus*, *Dioscorus* is iustly deposed, Christ hath depriued *Dioscorus*. After all this, when the Presidents had brought forth *Martianus* the Emperours answer, where he had signified vnto them his pleasure touching the Bishops that were deposed, the bishops requested and said: we pray you as many as be of one opinion, as many as hold with the council, as many as subscribed in the council vnto the Epistle of *Leo*, come into the council. Immediately they they came, and downe they saie. The supplications which the bishops of Egypt had exhibited vnto *Martianus* the Emperour were read, which besides sundry other things, contained in them as followeth: We beleue as the three hundred and eightene bishops which met at the council of *Nice* haue deliuered vnto vs, and we hold with the faith of holy *Athanasius* and holy *Cyril*, accursing euery heresie both of *Arius*, *Eunomius*, *Manes*, *Nestorius*, and of them which say that the flesh of our Lord came down from heauen, and was not taken of the virgin *Mary* and mother of God, which continued alwaies virgine, and that the same is like vnto our flesh in all things, sin onely excepted. When all that were in the council cried: Why haue not these men accursed the opinion of *Eutyches*? let them subscribe vnto the Epistle of *Leo*, and let them accurse *Eutyches* with his heresie, let them condescend vnto the Epistle of *Leo*: peradventure they go about to deceiue and beguile vs. The bishops of Egypt made answer, that their prouince had many bishops, and that they would not take vpon them to answer for such as were absent: they requested of the council to stay for their Archbishop, that according vnto their maner and custome, they may uphold his censure & opinion. They said moreover that if they would decide ought afore their Metropolitane were elected, the bishops of Egypt would make an insurrection against them. When they had oft intreated, and the council withheld them, motion was made by the bishops of Egypt should haue time vntill their Archbishop were chosen. Next the supplications of certaine Monks were brought forth, the summe whereof was, that not one of them would take pen in hand to subscribe, before the generall assembly met

met, which the Emperour had determined to cal together, and befoze they understood their decrees. With the reading thereof *Diogenes* bishop of Cyzicum remembred that *Barsumas* was one of them which made an insurrection and murdered *Flavianus*, and that he had cried, kill him. And now not having his name in the supplication, contrary to order, to have presumed to come vnto the counsell. All the Bishops cried at this, *Barsumas* hath perueried all Syria, and raised against vs a thousand Monkes. When it was moued that as many as were there should waite the counells pleasure and decre, the Monkes required that their supplications might be read. The effect of them was, that *Dioscorus* & the bishops of his opinion might be present at the counsell. All the counsell was moued with this, and cried: Let *Dioscorus* be accursed, Christ hath deposed *Dioscorus*, out with these Monkes, remoue shame from the counsell, take away force and iniurie, let not these impious and leud sayings come to the Emperours eares, let not the counsell be discredited, away with infamie. The Monkes hearing this, cried of the contrary: take away contumely from Monasteries. When the counsell had the second time repeated the former exclamation, they consulted that the rest of the supplications were to be read, where it was said that *Dioscorus* was iniuriously deposed, and that it behoued them of necessity seeing the controuersie touching the faith was to be decided, to haue his presence in the counsell: & vnlesse they would do this, that they would shake off the dust from their feet, and so; swear the communion of the bishops that were present. After they had made an end of speaking, *Aetius* the Archdeacon read them the canon that concerned such as deniued themselves from the Church. Againe when the Monkes would not giue eare, neither be ruled by the most holy bishops, nor by the intreaty of *Aetius* the Archdeacon, when the one half of the counsell would needs pronounce *Nestorius* and *Eutyches* accursed, and the other halfe withstood them, the Presidents thought good that the supplication of *Faustus* and the other Monkes should be read, wherein they craved of the Emperour that the Monkes which impugned the true faith & sincere doctrine should not be receiued againe: so; why, *Dorotheus* the Monke, called *Eutyches* a true professour. Against whom there were sundry points of *Eutyches* doctrine tolled to and fro, and discussed in presence of the princes. In the first session the Senators commanded them to set forth the decrees and canons of religion after the plainest sort. *Asclepiades* Deacon of Constantinople read a certaine canon the which they thought best not to be recozded, wherunto some gaue their consents, and some other would not. When they had suppressed the contrary voices, the Senators affirmed vpon *Dioscorus* owne report, that he had deposed *Flavianus* so; saying there were two natures in Christ, and that the decree bore witnesse that he consisted of two natures. When replied *Anatolius*: *Dioscorus* was not deposed so; heresie, but because he excommunicated *Leo*, and being thise called vnto the counsell would not come. After this, the Senators would haue the epistle of *Leo* laid downe among the decrees, but the Bishops said no, it should not be, they would not obay any other so;me, so; that was perfect enough: in the end they referred that vnto the Emperour, who commanded that thre Bishops of the East churches, thre out of Pontus, thre out of Asia, thre out of Thracia, and thre out of Illyrium, together with *Anatolius* and the substitutes of the bishop of Rome, should meet at the church, and orderly reason of the faith, that either they should lay downe their seuerall Creedes, or else know of a surety that he would call a counsell to decide that controuersie in the west. Being demanded whether they would hold with *Dioscorus*, who affirmed that Christ consisted of two natures, or subscribe with *Leo*, who said that there were two natures in Christ, they cried, that they beleued with *Leo*, and held such as said the contrary so; Eutychians. The Senators replied, that *Leo* himselte affirmed there were two natures so; coupled in Christ, that they could be neither changed, deniued, nor confounded. With this saying they went into the temple of Euphemia, accompanied with *Anatolius*, the substitutes of *Leo*, *Maximus* Bishop of Antioch, *Iunialis* bishop of Ierusalem, *Thassalus* bishop of Cæsarea in Cappadocia, and many others. Being set, the canon of the counsell was read: Our Lord and Saviour Iesus Christ &c. as we haue writte befoze. After it was read, they cried: This is the faith of al the Fathers, we are all followers of this, we are all of this opinion. When said the Senators: The decrees and canons of the fathers are to be referred vnto the Emperours most excellent maiesty. *Marianus* the emperor was present at the first session, made an oration of peace & vnity vnto the bishops, & commanded *Aetius* Archdeacon of Constantinople to read in his hearing that which was decided: wherunto they subscribed every one. When the Emperour asked them whether the decree was

A company of
cockbraine
and hereticall
Monkes wold
be ruled nei-
ther by bi-
shops nor by
counsell.

established by their generall consent, they all the second time answered, yea. Again the Emperour made vnto them two orations, which were highly commended of them all. In the end the canons by the meanes of the Emperour were confirmed, and the sea of Chalcedon was made an Archbishopricke. The Emperour moreover commanded the bishops to continue there three or foure daies, and to propose befoze the Princes and Senators what every one thought good to be decided, and that they should decre that which seemed expedient. When the session brake vp. There were other decrees and other canons established, and there was another counsell held by *Iuuenalis* and *Maximus*, where it was decreed that the bishop of Antioch should haue both the Phœniciaes, and Arabia annexed vnto his prouince, and the Bishop of Ierusalem, all the three Palæstinas, the which after consultation had both by the Presidents and Bishops was confirmed. In the ninth session the cause of *Theodoritus* was heard, who accursed *Nestorius* in these wordes: Cursed be *Nestorius* and whosoever besides him denieth *Mary* the virgine to be the mother of God, and deuideth the onely begotten Sonne into two Sonnes. I (saith he) haue subscribed vnto the canons of the Councell, and the Epistle of *Leo*. After deliberation had among themselves, they restored him vnto the bishopricke. In the tenth session the sute of *Ibas* was heard, and the sentence which *Photius* bishop of Tyros, and *Eustathius* bishop of Berytus had pronounced against him was read, but the finall end was deferred vnto the next day. In the eleventh session where many bishops would haue him restored, diuers bishops were against it, and said, that his accusers were at the doze and ready to come in. At length they read what they had decreed touching him. Yet the Senators moued the counsell that the Acts of the counsell of Ephesus which concerned *Ibas* should be read, and that all the acts of the second counsell of Ephesus should be abrogated, the creation of *Maximus* bishop of Antioch only excepted: they intreated therein the Emperour that nothing what soeuer was decreed since the first counsell of Ephesus where holy *Cyril* bishop of Alexandria was chiefe, should be of force, and they gaue sentence that *Maximus* should enioy his bishopricke. In another session *Basianus* the bishop of Ephesus matter was called, and decreed that *Basianus* should be removed out of his bishopricke, and *Steuens* placed in his roome. In the thirteenth session *Euthymius* bishop of Nicomedia and *Anastasius* bishop of Nice were called, for they contended among themselves about their cities. The fourteenth session was held for the hearing of *Basianus*. Last of all, it was decreed that the sea of Constantinople should enioy the next prerogative after Rome.

The end of the second booke of Euagrius Scholasticus.



THE THIRD BOOKE OF THE ECCLIASTICALL HISTORIE OF EVAGRIUS SCHOLASTICVS.

CHAP. I.

How Zeno the Emperour gouerned and liued.

Zeno was
Emperour
Anno Dom.
475.



When *Zeno* after the decease of his sonne had attained vnto the Imperiall scepter, as if he were certainly perswaded he could not enioy the Empire of the whole world vntill with outrage and riot he yielded himselfe vnto all fleshly pleasures whatsoeuer, gaue himselfe at the beginning so much vnto sensuality, that he left no filthy or shamefull act, no hainous offence vnpractised, but so wallowed in them, as if he thought it the part of a base mind to commit them in the darke and in secret: but to do them openly in the face of the whole world was a princely part, and such an act as became onely the Emperour. His disposition herein was both lewd and seruile, for the emperour

is not to be counted of thereafter as he governeth others, but as he ruleth and guideth himselfe. It behoueth him to suffer no lascivious motion to roote within his breast, but valiantly to encounter with intemperancy, and to make his life a patterne of vertue, or a lanterne for his subjects to follow after, thereby to leade them vnto godly instruction. But this man gave himselfe over vnto voluptuositie, and fell by little and little vnto such servitude, that he could by no meanes be withdrawne from it: he changed oftentimes such enormities as madded him, no other wise then vnthrifts and castawayes do ble, whom infinite carnall delites do leade captiue, tickle their mindes and sooth their senses: and that which is most dangerous, vices be so linked together, that one most commonly followeth in the necke of another. For fleshly pleasure having once taken place, obserueth no meane, endeth not in good time, but by occasion of one another is kindled, one flame of fyre lust flasheth after another, vntill that one haue either gotten the gouernement of himselfe and giuen vices the ouerthrow, and thenceforth become conquerour: or else is overcome with the tyrannicall slavery of them, lead by them vnto the last gaspe, and in the end plungeth like a wretch into the deepe pit of hell.

Princes and Magistrates should be patterns of godlinesse vnto the subjects and common people.

CHAP. II.

How the barbarians invaded both the East and West countries.

Zeno in the beginning of his raigne led such a life as I haue described befoze. His subjects throughout the East and West dominions were vexed out of measure, and sustained great losses: for the barbarians called Scenitz destroyed all places, and a great multitude of Huns called of old Massagetz, invaded Thracia, and passed ouer the riuer Danubius without let or stay. Zeno also was by force after a barbarian sort bereaued of the other parts which remained of the Empire.

CHAP. III.

How Basiliscus the tyrant tooke armour against Zeno, and put the Emperour to flight.

This Zeno, when Basiliscus the brother of Bernia made preparation to take armour against him, was of so faint a courage, that he fled away, giuing vnto Basiliscus the Imperiall honoꝝ and victoꝝ without any trauell. (For he was so odious vnto his subjects that they detested his abhominable life, so that he had no shew of a noble mind, but all lusty and lither, of a naughty condition, the which his sensuality declared, bearing rule ouer his coward mind and slouthfull disposition.) Wherefoze this Zeno together with Ariadne his wife, whom he had with him, who also had fled away from her mother (and if there were any other that bore him good will) got him into Isauria where he had bene brought vp, & there he was besieged. Thus Basiliscus came to be Emperour of Rome, proclaimed his sonne Marcus, Caesar, and laid downe a platfoꝝme of gouernement farre contrary both vnto the manner of Zenos raigne, and such as were Emperours befoze him.

CHAP. IIII.

How Basiliscus called Timotheus Elurus bishop of Alexandria home from exile, and by his perswasion sent letters into euery coast, wherein he condemned the counsell of Chalcedon.

This Basiliscus (spoken of befoze) at the request of certaine citizens of Alexandria that were sent vnto him, called Timothee home from exile, where he had continued eighteen yeares, Acacius then being bishop of Constantinople. Timothee after his comming to Constantinople, perswaded Basiliscus to send letters vniuersally vnto all Priests throughout the Churches vnder heauen, and therein to accurse both the actes of the Councell held at Chalcedon and the decre of Leo as touching the faith: the which letters were written in this forme. The Emperour Caesar Basiliscus, Pious, Victorious, Triumphant, chiefe Lord, perpetuall Augustus, and Marcus the most noble Caesar, vnto Timothee the most reuerend and most holy Arch-bishop of the noble citie of Alexandria sendeth greeting. The lawes and Canons hitherto compiled in defence of the sincere and Apostolicke faith, by the most holie Emperours our prede-

Basiliscus the tyrant and usurper of the Imperiall crowne sent

these wicked
letters into
all Churches,
wherein he
condemned
the faith of
Leo the god-
ly bishop of
Rome, & the
canons of the
holy councill
held at Chal-
cedon.

The office of
an Emperour,

predecessors, who worshipped aright the blessed, eternall, and liuing Trinitie, seeing they were godly decreed, and haue euer bene found wholsome for the wealth of the whole world, we will neuer haue cancelled: nay rather our will is they should be published for our owne proper decrees. For we prefer piety and singular loue towards God and our Sauour Iesus, (who both made and aduanced vs to glory and renowne) before all the care and trauell that is employed in worldly affaires: and we beleue verily that the fastening and knitting together of Christs flocke in loue and charitie, is both a safety vnto vs our selues, and vnto all our subiects, vnto our Empire a foundation that cannot be shaken, and a wall that cannot be battered and throwne downe. Wherefore being moued with the instinct of the holy spirit, we haue determined with our selues to offer for a sacrifice vnto God and our Sauour Iesus Christ, the vniforme consent of the holy church, as the first frutes of our raigne and Empire: and ordaine that the ground and bulwarke of the blessed life giuen vnto men, to wit, the Creed of the three hundred and eightene holy fathers, of old assembled together in the holy Ghost at Nice (in the which faith both we and all our ancestors were baptized) should onely be kept and retained of the faithfull people throughout all the most holy churches of God: for in this one creed the sincere faith is sufficiently decided, both to the overthrow of all erroneous opinions, and to the establishing of concord and vnitie throughout the holy churches of God. And moreover the canons published to the confirmation of the same faith, are of no lesse force and vertue. Againe we do ratifie the faith of the hundred and fifty holy fathers, which assembled in this noble citie of Constantinople, and accursed the blasphemers of the holy Ghost. In like sort we approue the acts of the councill called at Ephesus against wicked *Nestorius* and such as after wards embraced his opinion. As for such decrees as disturbe the quiet state of the holy churches of God and the peace of the whole world, to wit, the decision and decree of *Leo*, all the canons of the councill held at Chalcedon, whatsoever they defined touching the exposition of the creed, interpretation, doctrine and deciding thereof, to the end a new found faith might be established contrary to the Creed of the three hundred and eightene godly bishops spoken of before: we ordaine and decree that the most holy Bishops both here and in euery the seuerall churches wheresoeuer do accurse them, and wheresoeuer they were found that they be burned to ashes, for so the godly Emperors of famous memory *Constantine* and *Theodosius Iunior* who liued before our time, commanded as concerning the hereticks bookes and blasphemous pamphlets. We will haue them so abolished, that they be banished for euer out of the one and the onely Catholicke, Apostolicke and faithfull church, as constitutions which derogate from the wholsome decrees of the three hundred and eightene holy fathers, which alwaies ought to be of great force and vertue, and from the canons established in the holy Ghost of the godly bishops at the councill of Ephesus. To be short, that it be not lawfull either for Priest or for people, to transgresse that most diuine Canon of the holy creed, but that together with all the new sanctions published in the councill of Chalcedon, the heresie also may be rooted out of such as confesse not that the onely Sonne of God was conceived by the holy Ghost, borne of holy *Mary* the perpetuall virgine, and mother of God, truly incarnate and made man, but that his flesh came downe from heauen, and so faine it very monstrously to be figured in some phantasticall sort or other: we will and command that euery erroneous opinion, at what time, in what sort or place soeuer throughout the whole world, hath bene either compassed, or thought vpon within, or expressed by word without, as plausible novelty to the overthrow of this holy creede, be condemned for euer. And in so much as the Emperour is bound of duty with diligent care to prouide, that by his prouident counsell the subiectes, not onely in time present, but also in time to come, may enioy peace and tranquillitie: we do ordaine that the most holy Bishops do subscribe vnto these our gracious letters, generally written vnto all, and openly proclaimed, to the end they may thereby manifestly declare their settled minde in addicting themselves onely vnto the holy faith of the three hundred and eightene holy fathers, the which also the hundred and fiftie godly Bishops haue afterwarde confirmed, and after that againe was ratified of the true professours and holy fathers which met at the princely citie of Ephesus. For it seemeth good vnto vs, that the onely Creede of the three hundred and eightene holy fathers, as a perfect platforme of tried faith, should be followed, and by accursing the actes of the Chalcedon councill, which may be stumbling blockes vnto the faithfull people, that they banish them wholly the Churches, for Canons that disturbe the whole world, and hinder the successe of our happie raigne. Such as after the receite of these our gracious letters, published as we perswade our selues by the prouidence of God, to the end concord

cord and vnitie, which is to be desired of all men, may be established in the Churches of God: do at any time go about to alledge, or name, by disputing, teaching or writing, in any time, sort or place, that decree published in the councell of Chalcedon contrary to the faith, as authors of tumults, and dissention in the holy Churches of God and vnto all our louing subiects, & aduersaries moreouer vnto God and the safety of our scepter: we straitly charge and command, and that according vnto the lawes made before our time by Theodosius the Emperour of happy memory, against such frensie and madnesse, presently annexed vnto these our gracious letters; generally directed vnto all, if they be bishops and of the clergie, that they be depriued of their dignitie and priesthood, if Monks or lay men, that they be exiled and punished with confiscation of their whole substance, and other seuerer penalties. For in so doing, the holy coessentiall Trinitie author and giuer of life vnto the whole world, being honored of vs, with such homage and seruice, not onely for the rooting out of such tares as we haue mentioned before, but also for the true and Apostolicke traditions touching the holy creede established by vs, is like to be reconciled and fauorable vnto vs and vnto all our louing subiects, to gouerne the Empire together with vs, and to bring peace and quietnesse vnto mankind.

CHAP. V.

How many subscribed vnto the wicked letters of Basilius, and condemned the Councell of Chalcedon.

Timothe who was newly (as I said before) returned from exile, as Zacharie Rhetor doth write, subscribed vnto the aforesaid letters of Basilius vniuersally directed vnto all men. Euen so did Peter bishop of Antioch surnamed Cnaphus, who was at that time at Constantinople together with Timothe. When these things were brought about in this sort, Paulus was chosen Archbishop of Ephesus. It is reported also that Anastasius the successor of Iuuenalis in the see of Ierusalem subscribed vnto those generall letters of Basilius, and that many others to the number of fifty did no lesse, I meane abrogated the decrees of Leo and the councell of Chalcedon. Besides all this, there is extant a supplication written vnto Basilius by the bishops of Asia which met together at Ephesus, whereof we borrowed some part, and laid it here downe in such sort as followeth: Vnto the most holy and dearly beloved of Christ our puissant Lords Basilius and Marcus perpetuall Augusti. After a few lines this is annexed: You haue signified most holy and Christian Emperours, that you your selues together with the faith which is both hated and diuersly assaulted, were impugned. Againe a litle after: The terrible and dreadful expectation of the day of doome, the flame of Gods heavy wrath, and your maiesties high displeasure, apprehended the aduersaries immediatly, which arrogantly went about to withstand Almighty God, and to assault your confirmed raigne: who moreouer do not cease diuersly to afflict and molest our meane calling, but continually reuile vs, blaze abroad false rumours and slanders of vs, to wit, that we subscribed vnto your gracious & Apostolicke letters generally written vnto all, not without compulsion and constraint, whereunto verily we haue subscribed with most willing and prompt mindes. And againe after a few lines: Take heed that in no wise ye lay downe any decrees contrary vnto your former letters generally written, perswading your selues for most certaine, that in so doing the whole world will be set on hurlyburly, and the mischiefs which arose of the councell of Chalcedon/ where there was great slaughter and bloodshed of true professors and innocent persons) in respect of afterclaps shall seeme but trifles. Towards the end there was written: We take our Sauour Christ Iesus to witnesse, that the religion and seruice we owe vnto God is both free and voluntarie: we craue most humbly of your maiesties, that besides sundry others, specially the bishop of Constantinople who is manifestly knowne to haue wickedly behaued himselfe in his calling, may be condemned and deposed of his dignity, by the iust, canonicall and Ecclesiasticall censure. Besides all the aforesaid Zacharie writeth in this sort: When the letters of the Emperour generally directed vnto all, were published abroad, the Monks of Constantinople being infected with the noisome sinke of Euyches hereticall opinion, supposing now after the restoring of Timothe and publishing of the Emperours letters, they had gotten that which they looked for, to the vpholding of their heresie, and hoping now they could bring their purpose to passe: got them in all the hast vnto Timothe, and after Timothe (who proued that the word of God according vnto the flesh was of one substance with vs, but according vnto his diuinity of one substance with the Father) had confuted them, they went home againe like fowles.

Timotheus
Elurus.
Peter Cnaphus.

Paulus.
Anastasius.

50. Bishops
subscribed to
heresie for
feare.

The flatter-
ing and he-
reticall Bi-
shops of Asia
wrote thus
vnto Basili-
us: the viur-
per.

Zacharias
Rhetor.
The Monks
of Constanti-
nople were
hereticke.

CHAP. VI.

How Timotheus Elurus after he had recovered the Bishopricke of Alexandria, rendered unto the sea of Ephesus the Metropoliticke iurisdiction, and accursed the councell of Chalcedon.

The aforesaid Zacharie reporteth, how that Timothe left Constantinople and got him to Ephesus, and there restored Paulus (who was lately chosen by the bishops of the province according unto the canons of the Church, yet after deposed) unto his former bishopricke. The said Timothe moreover restored the sea of Ephesus (as I said before) unto her Metropoliticke iurisdiction that was taken away by the councell of Chalcedon. Whence he took shipping and came to Alexandria: there he requested of as many as came unto him to accurse the councell of Chalcedon. There left him (as Zacharie writeth) sundrie of his owne crue, but specially Theodosius one of them which forsooke Theodosius) who then was made bishop of Ierusalem by certaine seditious persons) at Ioppe, and accompanied Iuuenalis to Constantinople.

CHAP. VII.

How Basiliscus fearing himselfe in the insurrection made by the Monkes, through the perswasion of Acacius, called in his former letters.

Againe the aforesaid authour writeth how Acacius Bishop of Constantinople cancelled the matter about, raised both Monks and people of Constantinople against Basiliscus as one that was an hereticke: made him deny he had written his letters vniuersally unto all men, and decreed that such things as he had rashly and vnadvisedly published, should be called in againe, and to haue also brought to passe that the same Emperour sent euery where unto all men contrary letters, wherein he approued the councellof Chalcedon. The same Zacharie shewing himselfe very partiall throughout his history, and led very much with affection, omitted the said contrary letters. They were written as folloeweth.

The repealing letters of Basiliscus the Emperour.

Basiliscus the vsurper is faine by reason of the commotion to call in his former letters laid downe in the 4. chap. of this booke.

The Emperours Cæsars, Basiliscus and Marcus. We charge and command that the Apostolicke and true faith from the beginning hitherto retained in the Church, continued vnto this our present raigne, and obserued of vs this day, be embraced for euer: in it we were baptized, and we beleue that the same is onely to be embraced firmly and vniolably, being embraced to be continued throughout all the Catholicke and Apostolicke Churches vnder heaven, and no other besides this to be longer sought for. Wherefore our will is, that the letters generally written during our raigne, either vnto all men or otherwise howsoever, or what beside this hath bene published by vs, be henceforth cancelled and abolished: that Nestorius, Eutyches with all their complices and euery heresie be accursed: that no councell be, called together neither any decree or reasoning of the faith, but that such things as are already in that behalfe established remaine vniolable: that the provinces wherunto the sea of this royall & noble citie hath the preferring of bishops be restored vnto the most reuerend and most holy Patriarch Acacius: and that the Bishops already placed throughout the provinces continue neuerthelesse in their proper seas, so that there may rise thereof after their decease no prejudice at all vnto the prerogative of the holy sea of Constantinople. Last of all, let no man doubt but that this our gracious decree is of force agreeable with the will of God. Thus were these things brought about.

CHAP. VIII.

How Zeno the deposed Emperour recovered againe the royall scepter.

Zeno (as it is reported) seeing in a vision the holy, valiant, and renowned martyr Thecla, not onely prouoking, but also promising him to be restored againe vnto the Imperiall robes, led his army towards Constantinople. And hauing allured with gifts such

such as besieged him, he thrust *Basiliscus* (who had reigned two yeares) beside the scepter, took him out of the sanctuary he had fled vnto, and deliuered him vnto the hand of the enemy. For which cause *Zeno* dedicated at Seleucia in Isauria a godly temple gorgeously builded vnto the renowned martyr *Thecla*; and beautified it with many princely monuments, which were preserved vnto this our age. But as for *Basiliscus* he sent him away to suffer at Cappadocia, where together with wife and childzen he was put to death in an Inn called Acouson. Immediately after *Zeno* made a law, whereby he abrogated the decrees of *Basiliscus* the tyrant, comprised in the letters he had generally written vnto all men: banished *Peter* surnamed *Cnaphenus* out of Antioch, and *Paulus* Bishop of Ephesus.

CHAP. IX.

How after the decease of Basiliscus, the Bishops of Asia going about to pacifie Acacius who stomached them for the Councell of Chalcedon, sent vnto him their recantation.

The Bishops of Asia to the end they might auoid the displeasure *Acacius* had conceived against them, acknowledged their faults, and craved pardon: sent vnto him their recantation and repentance. Wherein they protested, they had not subscribed of their owne accord, but by constraint and compulsion vnto the generall letters of *Basiliscus*, and confirmed with an oth that it was euen so, and that they beleued no otherwise then the Councell of Chalcedon did beleue. The recantation was thus.

The Epistle or Recantation sent by the Bishops of Asia vnto Acacius Bishop of Constantinople.

Vnto *Acacius* the most holy and most religious Patriarch of Constantinople. And after a few lines: We haue sent vnto you as it was verie meete, one for to supplie our roome. In a while after this againe: By these our letters we do protest that not of our owne accord, but by compulsion we were brought to subscribe vnto *Basiliscus* letters: and that we haue giuen thereunto our consents not with heart, but onely in word. For by the grace of Almighty God who lovingly accepteth of our praier, we beleue no otherwise then we learned of the three hundred and eightene famous men and lights of the whole world, and besides them of the hundred and fiftie holy fathers. We hold moreouer with the holy acts decreed by the godly fathers at Chalcedon. As for the report *Zacharie Rhetor* made of these bishops, whether he slandered them, or whether they lyed themselves, that they had subscribed against their wils vnto *Basiliscus* letters, I am not able certainly to anouch.

CHAP. X.

What Bishops there were of Antioch about that time.

After that *Peter* was banished the Church of Antioch, *Stenen* succeeded him in the Bishopricke, whom the people of Antioch dispatched as *Iohn Rhetor* declareth, with little darts, much like sharpe speares. After his decease *Calandio* governed that sea, who persuaded as many as came vnto him to accurse both *Timothe* and the generall letters *Basiliscus* had sent abroad vnto all Churches.

CHAP. XI.

How the Emperour Zeno spared Timotheus Elurus because of his gray haire: after this Elurus death Petrus Mogus became bishop of Alexandria, he was deposed and Timotheus Basiliscus placed in his roome.

Zeno although he purposed to banish *Timothe* Alexandria, yet when it was told him that he was a very old man and ready to lie in his graue, he altered his minde. *Timothe* not long after finished the race of his mortall life, and immediately the bishops of that

Peter Mog-
gus.

province chose of their owne head *Peter* surnamed *Moggus* to their Bishop. *Zeno* hearing this was very much displeased, gave forth commandement that *Peter* should die the death, called home *Timothe* the successor of *Proterius*, who then by reason of a certaine insurrection made of the people, led his life at Canabus. Thus *Timothe* by the Emperours commandement recovered againe the Bishopricke.

CHAP. XII.

Of Iohn who crept to be Bishop of Alexandria after the death of Timothe, and how the Emperour deposed him for periuurie, preferring Petrus Moggus to the roome.

Iohn the Priest, and Parson of Saint Iohn Baptists the forerunner of our Saviour, came through some mens perswasion to Constantinople, made sute vnto the Emperour, that (if it fell out the Bishop of Alexandria departed this life in his time) he would giue him the nominating of the next incumbent to succeed him in the bishopricke. *Zacharie* reporteth, that the Emperour charged him, he went about to procure it vnto himselfe, but to cleare himselfe of this suspicion, he swore and protested with solenne othes, he would neuer be Bishop if it were offered him, and so got him home. Wherefore the Emperour decreed that after the death of *Timothe* he should be bishop whom both clergie and laity would elect. Shortly after *Timothe* died, *Iohn* gave a peece of money (as *Zacharie* doth write) neglected the oth he made vnto the Emperour, and was chosen bishop of Alexandria. When this was knowne, the Emperour banished him Alexandria, wrote by some mens procurement an epistle vnto the people of Alexandria, of vniety and concord, and commanded that *Peter* should be restozed vnto the bishopricke, conditionally if he subscribed vnto the Epistle, and receiued into the communion such as held with *Proterius*.

CHAP. XIII.

How Petrus Moggus Bishop of Alexandria received the Epistle of Zeno, and was reconciled vnto the faction of Proterius.

Pergamius Lieutenant of Egypt toke vpon him the ordering of this matter according vnto the minde of *Acacius* bishop of Constantinople: he arrived at Alexandria, and there he was given to vnderstand that *Iohn* had fled away: he conferred with *Peter*: exhorted him to allow of *Zeno* his Epistle written vnto the people of Alexandria, and receive into the church such as dissented from him. Whereupon *Peter* received the Epistle and subscribed vnto it: promising moreouer to admit his aduersarie into the communion. After al this, at a solenne meeting within Alexandria when all the people embraced the Epistle of *Zeno* intitled of Concord: *Peter* also was reconciled vnto the faction of *Proterius*, made a sermon vnto the people, and read in the Church the Epistle of *Zeno* which was an exhortation vnto peace and vniety.

CHAP. XIII.

The Epistle which Zeno wrote to reconcile the people of Alexandria.

Zeno Emperour, Caesar, Pius, Victorius Triumphant, chiefe Lord, perpetuall Augustus, vnto the most reuerend bishops throughout Alexandria, Egypt, Libya and Pentapolis, with the Priests, Monks & lay people, sendeth greeting. In somuch we are certainly perswaded that the originall confirmation, continuance, strength and inuincible fortres of our Imperiall scepter, is only vpheld by the sincere and true faith (the which three hundred & eightene holy fathers deliuered vnto vs by the inspiration of the holy Ghost in the councell of Nice, and was also confirmed of a hundred and fifty godly bishops in the councell held at Constantinople) we haue labored day and night, not onely by praier, but with all endeuour, and with publishing of lawes, ample and abundantly to fill with it the holie Catholicke, and Apostolicke Church of God scattered fure and wide ouer the face of the earth, being the immortall and sempiternall parent of this our raigne, and principallitie: that the deuout people of God continuing the diuine peace and quietnesse,

may powre vnto God the acceptable sacrifice of prayer, together with the most holy Bishops and sacred clergie, with the gouerners of Monasteries and Monkes themselves, for the preservation of our prosperous raigne. For in case that almightie God, and our Sauour Iesus Christ, who tooke flesh of the virgin *Mary* the mother of God, and was borne into the world, would allow of the general praises and worship we giue vnto him, and receiue the same with willing mind and readines, then no doubt not onely all sorts of enemies would vterly be foiled, but also all other nations vnder heauen would be brought subiect vnto our Empire, and willingly serue vs next and immediately after God: then also peace & the profit annexed thereunto, seasonable temperature of the aire, plentie of all sorts of fruite, with all other things required for the vse of man, would abundantly be ministred. Now therefore seeing it appeareth vnto all men, how both we our selues, and the Empire of Rome is preserved vnder the wing of the true faith, the holy gouernours of the monasteries & heremits, with other religious men, exhibited vnto vs supplications, exhorting vs very earnestly that the most holy Churches may enioy peace, that the members may be coupled together which the diuel, enemy to honesty, hath laboured of a long time to part asunder, being fully perswaded, that if the bodie of the Church, being ioyntly knit together in the bond of vnitie, encountred with him, he should quickly be ouerthrowne. For the members being seuered, it came to passe that infinite multitudes of men, now many hundred yeares ago departed this world, some without baptism, some other without the communion, being void of charitie (for death is ineuitable) it caused moreouer infinite slaughters and bloudshed, not onely the earth, but the aire also was infected with streames of bloud issuing out of the tender bowels of men. And who is he, (I pray you) that wilheth not for reformation and redresse of these things? Wherefore we haue done our endeavour for to certifie you, that not only we our selues, but all the Churches euery where, haue not had in times past, neither present, nor will haue hereafter, neither know any other that haue any other faith or doctrine then the Creed (spoken of before) deliuered by three hundred and eighteen Bishops, and confirmed afterwards by an hundred and fiftie Fathers. But if any man haue any other creed, we take him not to be of the Church. For we beleue that through this faith onely it cometh to passe that our Empire doth flourish; that the people by embracing of the same are inspired with the holy Ghost, and washed in the sacred fountaine of baptism: it was this faith that the holy fathers in the Councell of Ephesus subscribed vnto, which deposed wicked *Nestorius* of the Ecclesiasticall ministerie, and as many as fauoured his hereticall opinion. Whom we also do accurse together with *Eutyches* (for both of them impugned the aforesaid faith) and approue the twelue points of the faith layd downe by *Cyrl* of worthy memorie, late Archbishop of the Catholike Church of Alexandria. For we confesse that the onely begotten Son of God our Lord Iesus Christ is truly incarnate, of one substance with the Father according vnto his Diuinitie, and of one substance with vs according vnto his humanitie: that he came downe from heauen: that by the holy Ghost he tooke flesh of the virgin *Marie* the mother of God: that he is one, and not two. For we say that the miracles he wrought, and the vexations he endured in the flesh, belonged vnto one person. We do condemne for euer such as deuide or confound his natures, or say that he had a fantastical bodie. For he was truly incarnate of the mother of God, without spot or blemish of sinne. The Trinitie remaineth neuerthelesse, though one person of the Trinitie, to wit, God the Word, be incarnate. Wherefore seeing we learne of suretie that all the holy and Catholike Churches euery where, that all the godly Presidents and gouernors thereof, and that our Empire neither hath allowed, neither will retaine any other creed or forme of faith then that we spake of euen now, let vs ioyntly without any more ado be reconciled, and embrace vnitie and concord. These things haue we written vnto you, not to innouate ought as touching the faith, but fully to satisfie you therein. We do accurse whosoeuer hath beleued or doth beleue the contrary, either now or at other times, either in the Councell of Chalcedon, or in any other Councell whosoeuer: but specially of all others we do accurse *Nestorius*, *Eutyches* and their complices. Wherefore hold with your ghostly mother the Church, and celebrate therein together with vs the one holy communion according vnto that one faith of the three hundred and eightene holy fathers. For your most holy mother the Church groneth after you, and desireth to embrace you which are her naturall children: moreouer she longeth to heare your sweet voices. Get ye thither in all the hast. If ye do this, ye shall not onely purchase vnto your selues the fauour of our Lord and Sauour Christ Iesus, but also the commendation of our highnesse. This Epistle being read, all the people of Alexandria returned vnto the Catholike and Apostolike Church.

CHAP. XV.

How Iohn the deposed Bishop of Alexandria, got him to Rome, and procured Simplicius the Bishop of Rome's letters in his behalfe vnto Zeno touching the iniuries he had sustained.

Iohn (of whom we spake before) toke his heeles from Alexandria vnto old Rome, and raised there a wonderful great sebitio. For he made report that they deposed him of his bishoprick for maintaining the decrees of Leo and the councell of Chalcedon, & that there was another placed in his roome which impugned the same. Simplicius bishop of old Rome hearing of this, was wonderfully moued, and wrote in his behalfe vnto the Emperour Zeno: but Zeno answered him againe, accused Iohn of perjury, and that therfore & for no other crime he was deposed.

CHAP. XVI.

How Calandio Bishop of Antioch was deposed for partaking with Ilius, Leo and Pampreps: and how the Bishops of Constantinople, Ierusalem, Antioch and Alexandria were reconciled one to the other.

Calandio bishop of Antioch wrote vnto Zeno the Emperour and vnto Acacius Bishop of Constantinople, that Peter was not only an adulterer, but also had accursed the councell of Chalcedon at his being in Alexandria. Yet afterwards this Calandio was banished into Oasus for holding with Ilius, Leo and Pampreps against Zeno. Peter firnamed Cnaphens, who was bishop of Antioch before Calandio and Steuen, recovered his bishoprick againe, subscribed vnto Zenos Epistle of concord, and wrote synodall letters vnto Peter Moogus bishop of Alexandria. Acacius bishop of Constantinople was afterwards reconciled vnto this Peter. Marryrius likewise Bishop of Ierusalem wrote synodall letters vnto him. Yet afterwards diuers withdrew themselves from Peters communion, and thereupon it fel out that Peter openly accursed the Councell of Chalcedon. Acacius bishop of Constantinople hearing of this, was very sozie, wrote vnto diuers of his friends for to vnderstand the truth: Peter being desirous to satisfie them to the vttermost, wrote backe againe to purge himselfe that he had committed no such act, yet some do report that they knew certainly that Peter wrote no such thing.

CHAP. XVII.

Of the things which Peter Bishop of Alexandria wrote vnto Acacius, who maintained the Councell of Chalcedon.

Peter B. of Alexandria flat-
tereth Acacius B. of Constantinople, with
this Epistle.

Idle Monkes
set men toge-
ther by the
cares.

The aforesaid Peter being a waivering person & a time seruer, continued not long in one mind, but now accursed the councell of Chalcedon, and anone recanted him of his folly, approuing in all points the same councell. Wherefore he wrote vnto Acacius bishop of Constantinople in maner as followeth: The most high God recompence your holinesse for your great trauel and carefulnes, who not only your self many yeares ago haue kept the faith of the holy fathers, but also confirmed the same by continuall preaching and publike sermons. For the confirmation of which faith, we see that the Creed of the three hundred and eightene holy fathers hath very well bene framed, in it we were baptized, in it we haue beleueed, and now do beleue: the which faith also was confirmed by an hundred and fiftie godly Bishops in the councell of Constantinople. Wherefore you leade all men continually as a guide: you bring the holy church of God into vnitie: last of all you perswade vs with inuincible argments that nothing was decreed in the most holy and generall councell of Chalcedon preiudiciall vnto these canons of the fathers, but that such things as of old were established by the holy fathers in the councell of Nice were confirmed in this councell with vniforme consent of all. We of our owne part seeing we saw therein nothing innouated as touching the faith, haue consented thereunto of our owne accord, and beleueed the same. Yet are we not ignorant that there are certaine monks which enuy at our brotherly loue and amitie, which blase in your hearing slanderous reports, that cannot I am sure so easily displease your holinesse: first of all how we should translate into another place the corpses of the most holy and our most reuerend father Timothie the Archbishop, which (as they say) is neither acceptable vnto God, nor agreeable with the lawes. Again, they get them vnto the second crime, the which as it is forged, so is it farre more hainous then the other. For how can it be that we should accuse the councell of Chalcedon, seeing we confirme the same by our beliefe? Your holinesse I am sure

is not ignorant how both people and Monkes contend here with vs, who can first deuise any fond noueltie, they determined to fall againe from the Church, together with certaine other leud persons, and to draw the people after them. Wherefore being holpen with your prayers, we haue deuised these letters as a salve for this mischiefe, which derogate nothing at all from the counsell of Chalcedon, fully saustying our selues that there was no noueltie established therein. This haue we done moreouer, partly for to perswade the simpler sort of men, and partly also for their sakes which remaine here with vs, that they may haue somewhat for themselves to stop the aduersaries mouth withall: and by employing in this behalfe our continuall trauell and indultrie, we haue suppressed in short space the furious disposition of the people. I would haue your holines yet to learne one thing more, how the Monks cease not at this houre to sow tares among the wheate, how they linked vnto them certaine men which neuer liued in the monasteries, as instruments of their wicked praefises: how they rogue about and spread false rumors both against vs and the quiet state of Christs Church: how they suffer vs to do nothing decently as the canons of the holy and Catholik Church of Christ do require, but rather bring to passe that the people will sooner controle vs then be commanded of vs: nay all their doing is detestable in the sight of God and man. I hope your holinesse will signifie all the aforesaid vnto our most holy Lord the Emperour, and bring to passe that his highnesse may decree in this behalfe such things as may be for the Ecclesiasticall peace and tranquillitie, agreeable with the will of God, and the Emperours indultrie, to the end all men may conforme themselves thereafter.

The idle monks sowed tares among the wheate, as y^e enemye did in the Gospell.

CHAP. XVIII.

How Iohn the deposed Bishop of Alexandria counsell'd Felix bishop of Rome to depose Acacius bishop of Constantinople.

Iohn who fled to Rome after Zeno had deposed him, certified Felix the successor of Simplicius in the bishoprick of Rome, of Peters doings: exhorted him (as Zachary writeth) to send Acacius a depination, because he had communicated with Peter: the which act of Felix being contrary to the canons of y^e church, Acacius wold not approue. The messengers that brought this Epistle vnto Acacius, were the painfull and vigilant Monks, called Acosmetoi. Zacharie is the author of the premises, who as far as I can see, knew nothing of the whole circumstance perfectly, but heard it only as it were ouer the shoulder, & so reported it. Wherefore I my selfe will now write the stories as they were indeed. When Iohn had exhibited accusations & bills against Acacius vnto Felix, that contrary vnto the canon of the Church he had communicated with Peter, and of other hainous offences which he had done against the decrees of the Church: Felix sent Vitalius and Misinus, two bishops, vnto the Emperour Zeno, partly to confirme with his authoritie the counsell of Chalcedon, partly also to depose Peter of his Bishopricke as an hereticke, and last of all to send Acacius vnto him for to render an accompt, and to purge himselfe of such crimes as Iohn (of whom we made mention before) layd to his charge.

CHAP. XIX.

How Cyril head of the vigilant Monks sent vnto Felix bishop of Rome, charging him with slacknesse in reuenging such iniuries as the faith sustained.

Eke the aforesaid Vitalius and Misinus came vnto the Emperour, Cyril head of the vigilant monks charged him with slacknesse of duty, seeing so many grieuous praefises take place against the true and sincere faith. Felix then wrote vnto Misinus that he should do nothing afoze he had conferred with Cyril, and learned of him what was to be done.

CHAP. XX.

What Felix wrote vnto Zeno the Emperour, and Zeno vnto him againe.

Felix wrote not onely vnto Zeno but also vnto others, wherein he put them in remembrance partly of the counsell of Chalcedon, & partly also of the persecution in Africke in the raigne of Theodorichus. He wrote another Epistle vnto Acacius; but Zeno wrote back againe, and told him that he fought with his shadow, in giuing an eare vnto Iohns report, and in contending with his aduersaries: for he was the man that bound himself with an oth, that he would neuer be bishop of Alexandria, yet afterwards was found periured, and to commit

Zeno the Em-
perour vnto
Felix Bish. of
Rome.

euery kind of sacriledge: that *Peter* was aduanced vnto the priestly function not without gaudial of his faith: that he subscribed with his owne hand, & approued the faith of the three hundred & eightene holy fathers in the Councell of Nice, which faith was afterwards ratified by the councell of Chalcedon. These were the words of *Zeno*: We would haue you assure your selfe that our highnes with most holy *Peter* (mentioned before) and all the Christian congregations, do embrace and reuerence the sacred councell of Chalcedon, which councell is one in effect with the Nicene creed. There are *Epistles* to be seene among the acts of the aforesaid councell, partly of *Cyrl* (mentioned before) and partly of other gouerners of the monasteries of Constantinople, & of the bishops & clergy within the prouince of Egypt vnto *Felix* bishop of Rome, against *Peter* as an heretik, & against all them that communicated with him. As many of the vigilant monks as came to *Felix*, rebuked *Misimus* and *Vitalis*, because that vntil their coming to Constantinople the name of *Peter* was secretly vsed to be read in the holy catalogue, but since that time continually vnto this present houre *Misimus* & *Vitalis* communicated with *Peter*. The *Epistle* which the bishops of Egypt wrote, signified this much of *Peter*, & that *John* was of the true faith, and consecrated according vnto the canons of the Church: that *Peter* was ordered only by two bishops infected with the same error with him, & that immediatly after the flight of *John* he left no punishment vnpractised vpon the true professors. Al which circumstances are said to haue bene signified vnto *Acacius*, and that *Acacius* aided *Peter* in all whatsoeuer he went about.

CHAP. XXI.

How Symeon one of the vigilant monks went to Rome, accused them that came from Rome to Constantinople that they had communicated with heretikes, and procured their deprivation.

The aforesaid accusations were augmented at the report of *Symeon* one of the vigilant monks whom *Cyrl* had sent vnto *Felix*. For *Misimus* & *Vitalis* were reprehended of him because they communicated with heretikes, specially seeing the name of *Peter* the heretike was openly read in the holy catalogue: and that in so doing, many simple men were snared of the heretikes, who sticke not to brag that the bishop of Rome receiued *Peter* into the communion. *Symeon* sayd moreover, that when certaine questions were asked, *Misimus* and his company would not conferre with the true Catholikes, nor receiue their writings, neither exquisitely sift out such things as were done to the prejudice of the true faith. *Syluannus* the priest who accompanied *Misimus* & *Vitalis* to Constantinople, was brought forth, and he auouched that the monks allegations were true. They read moreover the *Epistle* of *Acacius*, where he gaue *Simplicius* to vnderstand that *Peter* was lately deposed, and pronounced the child of darknesse. To be shott, *Misimus* and *Vitalis* were deposed of their dignities, and cut off from the holy and vndefiled communion, and that by the censure of the whole assembly, which pronounced of *Peter* as followeth: The church of Rome doth not communicate with *Peter* the heretik who was lately condemned by the Apostolike see, excommunicated the church, & held for accursed: although there were no other crime to charge him withal, yet is this of force sufficient, that he cannot gouerne the faithfull people of God, because he was ordered of heretikes. In the same decree, this also was comprised: It appeared evidently that *Acacius* bishop of Constantinople was greatly to be blamed, because though he wrote vnto *Simplicius*, and called *Peter* an heretike, yet he would not make *Zeno* priue thereunto, whereas in very deed if he had borne good wil vnto *Zeno* he should haue done it. But he desired rather to please the Emperour then to prouide for the faith. But let vs returne to discourse of the historie. There is extant an *Epistle* of *Acacius* vnto the Bishops of Egypt, priests, monks, and all the people, wherein he endenoureth to bring such as raise schisme and dissention to embrace peace and vnitie. Of the same matter he wrote vnto *Peter* Bishop of Alexandria.

The Church
of Rome pro-
nounceth this
against *Peter*
B. of Alexan-
dria.

CHAP. XXII.

Of the schisme raised at Alexandria, and in sundry other places touching the councell of Chalcedon.

When the schisme waxed hot, and the sedition grieuous within the city of Alexandria, *Peter* perswaded certaine bishops and gouernors of monasteries to communicate with him. Where he condemned and accursed the decrees of *Leo*, the acts of the Chalcedon

cedon counsell, and such as wold not receive the books of *Dioscorus* and *Timothe*. Many others he banished their monasteries when he could not allure them to his heretical opinion. Wherefore *Nephalius* took his voyage to Constantinople, revealed the whole unto *Zeno*, who therefore was wonderfull soze, and sent thither *Cosmas* one of his gard soz to threaten and rebuke *Peter* very sharply, partly soz contemning the Epistle of *Zeno* intituled of Concord, and partly also because that though his rough dealing so great a sedition was raised. But when *Cosmas* could pzeuaile in nothing, saue onely that the expelled *Monks* were restored by his meanes unto their monasteries, back againe he got him to the Emperour. Wherefore the Emperour the second time sent *Arsenius* Lieutenant of Egypt and captaine of the garrison amongst them, who together with *Nephalius* went straight to Alexandria, & intreated them to keepe the peace: but when he could not obtaine his purpose, he sent some of them to Constantinople. And though there was great reasoning in the pzeence of *Zeno* about the Council of Chalcedon, yet was there nothing concluded, soz that *Zeno* did not consent unto it.

CHAP. XXIII.

Of *Phranitas* and *Euphemius* bishops of Constantinople: *Athanasius* and *Iohn* bishops of Alexandria: *Palladius* and *Flavianus* of Antioch, with others.

About that time when *Acacius* bishop of Constantinople had finished the mortall race of his naturall life, *Phranitas* was chosen to succeed him in the Bishopricke. He wrote letters of amitie unto *Peter*, but *Peter* answered him againe, and inueyed bitterly against the Council of Chalcedon. This *Phranitas* continued bishop no longer then foure moneths but he died, & left *Euphemius* to succeed him. When *Peter* wrote unto him also letters of amity, and *Euphemius* perceined that in them he accursed the council of Chalcedon, he was all out of quiet, & would in no wise communicate with *Peter*. Both their Epistles are extant, *Phranitas* unto *Peter*, and *Peter* unto *Phranitas*, the which I wil omit, because they are long and tedious. When *Euphemius* and *Peter* contended among themselves, and while they purposed to call synods together one against the other, it fel out that *Peter* departed this life, in whose ronne *Athanasius* succeeded, which laboured with all might to reconcile such as were at discorde and dissention: but he could not pzeuaile, because their minds were so drawne into diuers & different opinions. The same *Athanasius* wrote afterwards letters of amitie unto *Palladius* the successor of *Peter* in the bishopricke of Antioch, specially concerning the council of Chalcedon. So did *Iohn* the successor of *Athanasius* in the see of Alexandria. Whereouer when *Palladius* bishop of Antioch had departed this life, *Flavianus* succeeded him, and sent *Salomon* priest of Antioch to Alexandria with letters of amity unto *Iohn*, requiring an answer by the same messenger. After the decease of *Iohn*, another *Iohn* succeeded him in the bishopricke of Alexandria. These things continued in this sozt the raigne of *Anastasius* (soz he deposed *Euphemius* of his bishopricke) yet was I saine here to rehearse them in order soz the plainer deliuerance & better vnderstanding of the soze:

CHAP. XXIII.

How *Armatius* cosin to *Berina* the Emperesse was put to death.

Zeno though the procurement of *Ilus* dispatched out of the way *Armatius* the cosin of *Berina* the Emperesse, whom *Basiliscus* sometime had made captain against him, yet he won him to his side, made him in stead of his enemy his companion, and created his son *Basiliscus* *Cesar* at Nice. Notwithstanding these great benefits, he got him to Constantinople, & conspired the death of *Armatius*: his sonne *Basiliscus* in stead of *Cesar* he made priest, who afterwards was preferred to be bishop.

CHAP. XXV.

The death of *Theodorichus* the Scythian, which tooke armour against *Zeno*.

About that time *Theodorichus* a Scythian bozne, prepared himselfe to giue *Zeno* the Emperour battell, raised a wonderfull great army in Thracia, and marched forwarde towards Constantinople: he destroyed all the countrey befoze him unto the entrie of Pontus,

Pontus, and verily he had taken Constantinople, had not some of his dearest friends bin displeased with him, and conspired how to bereave him of his life. He himselfe being wnen to vnderstand of the hatred that was bozne vnto him, gaue back, yet not long after he died, but what kind of death I am now about to declare. Where hung on high before his campe, after the barbarian maner, a speare cleft in the end. He being desirous to reuine his spirits, and exercise his body, commanded they should bring him a horse. In all the hast (as he was in other things altogether impatient) vp he gets him: the horse being vnbroken and fierce, pranced about, set diuers carers ere *Theodorichus* could settle himselfe in his saddle, he fanned the ayre with his foze feet, and stood bolt vp right on his hinder feete, so that *Theodorichus* had much ado to striggle with him, yet durst he not pull the bridle lest he fell vpon him, neither was he sat on his horse, but was tossed to & fro, so that the point of the speare which hung ouer his head touched him; and at length stucke in his ribs, that he was dangerously wounded: whereupon he was constrained to keepe his bed, and shortly after died.

CHAP. XXVI.

How Martianus raised battell against Zeno, and what became of him in the end.

After the death of *Theodorichus*, *Martianus* the sonne of *Anthemius* Emperour sometime of Rome, and allyed vnto *Leo* the Emperour, rebelled against *Zeno*. He having married *Leontia* the yonger daughter of *Leo*, fell to practise tyrannie. When they had fought in the pallace, and many fallen of both sides, *Martianus* foiled his aduersaries, and had taken the pallace, had he not let slip the oportunitie that was offred him, by posting ouer his denks to the next day: for occasion is slippery, and being once past, perhaps will not come againe. being gone out of our hand, it flyeth with the ayre, laugheth the pursuers to scorn, and bids soles farewell. For he that will not when he may, when he will he shall haue nay. Poets and Painters, the fathers of glosses and vizards, vse to portraict the forepart of the head with a bush of haire, and to leaue behind the bald scull: giuing vs very wittily to vnderstand, that while occasio is before vs, we may lay hold on her hairie lock; but being past, there is no hold to be taken of her bald hinder part. Which verily happened vnto *Martianus*, who as he refused time when time was offered, so afterwards could he not get it to turne againe. For the day following he was betrayed of his owne men, left desolate, and constrained to flee vnto the temple of the holy Apostles: but being driuen out thence, he remoued to *Cæsarea* in *Cappadocia*: and while he sought to hide himselfe there among certaine Ponks, he was taken, and sent by the Emperour as farre as *Tarsus* in *Cilicia*, there shauen and made priest. *Eustathius Syrus* hath exquisitely discoursed of these things.

Fronte capil-
lata post hanc
ocasio calua.

CHAP. XXVII.

The conspiracie and tyrannie of Illus and Leontius.

The aforesaid *Eustathius* doth write how *Zeno* conspired diuers times the death of *Berina* his wiues mother, banished her into *Cilicia*, remoued her thence againe into a castle called *Papirum*, where *Illus* played the tyzant, and there she departed this life. *Eustathius* handled very artificially the doings of *Illus*, how he escaped the hands of *Zeno*, and how *Zeno* executed him whom he had sent to dispatch the other, taking his head from off his shoulders for failing of his purpose. For to cloke his doings he made *Illus* captaine of his power and army in the East. He acquainting himselfe not only with *Leontius*, but also with *Marsus* a worthy man, and with *Pamphreps* remained still in the East. Again, how *Leontius* was proclaimed Emperour at *Tarsus* in *Cilicia*: what end these tyzants enioyed: how *Theodorichus* a Goth of great honour among the Romaines was made generall captaine, and sent against them with great power both of our owne men and of barbarians: how *Zeno* executed the poore wretches in recompence of the good will they bare vnto him, & the travel they had taken in his affaires: and how *Theodorichus* vnderstanding of *Zenos* malicious purpose pretended against him, got him to old Rome: the same *Eustathius* hath excellently layd downe in writing for the know-
ledge

ledge of the posterity. Yet some do report that *Theodorichus* through the procurement of *Zeno*, overcame *Odoacer*, so conquered Rome, and called himselfe King.

CHAP. XXVIII.

Of Mammianus and his doings.

John Rhetor declareth that *Mammianus* lived in the daies of *Zeno*, who though he were basely borne, yet came he to be a Senator: that he builded *Antiphorum* in the suburbs of *Daphne*, a place before time where vines did grow, being erable ground, over against the publique bath where there stands a brazen picture with this inscription, *Mammianus* lover of the cite. The same *John* writeth how he builded in the city two princely gates very gorgeous both for the magnificency of the building and curious workmanship of the stone: how he created *Tetrapylon* as a distance or separation of both the gates artificially set up with brazen pillars. We our selves have sene these gates retaining as yet not only the name, but also reliques of the auncient beauty, in that there are now stones there which were caried thither out of the *Ille Proconnesus*, wherewith the floze is paved. As for the building it selfe, it is nothing as it was. For of the old stone there is new building made, yet setting forth in no point the ancient creation. As for *Tetrapylon* builded by *Mammianus*, there stands not a stone of it to be sene.

CHAP. XXIX.

The death of Zeno the Emperour, and the creation of Anastasius.

When *Zeno* without issue had departed this life of the falling sickness in the 17 yeares of his raigne: *Longinus* his brother raised great power, was in good hope of obtaining the Empire, yet missed of his purpose. For *Ariadne* took the Imperiall scepter and crowned therewith *Anastasius*, who as yet was not made Senator, but onely enrolled in the schoole of such as were called *Silentiarij*. *Eustathius* moreover remembreth that from the raigne of *Diocletian* unto the death of *Zeno* and the creation of *Anastasius*, there were two hundred and seven yeares: from the Impery of *Augustus* who raigned alone, five hundred thirtie two yeares and seven moneths: from the raigne of *Alexander Magnus* king of Macedonia, eight hundred thirtie two yeares and seven moneths: from the building of Rome and the kingdome of *Romulus*, one thousand fifty two yeares and seven moneths: from the destruction of *Troy*, one thousand six hundred eighty six yeares. This *Anastasius* was borne in *Epidamnium*, now called *Dyrrachium*, he took not only the Imperiall scepter after *Zeno*, but also *Ariadne* his wife: and first of all he sent into the country *Longinus* the brother of *Zeno*, who executed the office aunciently called President of the Courtiers; and to divers others of *Ilauria* which requested the same, he gave leave to depart unto their owne home.

CHAP. XXX.

How Anastasius the Emperour would in no wise alter any thing of the Ecclesiasticall state, but persecuted and banished such as disturbed the quiet state of the Church, and sought to thrust in novelties.

A*nastasius* was a great maintainer of peace & tranquillity, he would have nothing altered either touching the regiment of the commonweale, or the government of the ecclesiasticall affaires: nay endeavored with all means possible that the most holy churches should be void of tumults and dissention, and that all his subiects should enjoy peace & quietnes, riding as well clergy as laity from all discorde and dissention. As touching the councell of *Chalcedon*, it was then neither openly preached in the most holy Churches, neither generally received. For every governour of the severall congregations did therein as it seemed good unto himselfe. And as some maintained earnestly the canons of that councell, not admitting the change of one syllable, but rather avoided the company of such as rejected the same, and refused to communicate with them: so other some not onely condemned that Councell, with the decrees thereof, but also accursed it with *Leos* determination of the faith. Some other cleaned wholly unto *Zenos* Epistle of unity, yea when they were at bitter contention amongst them.

themselves, whether there was one or two natures in Christ. Some of them were deceived in the very opening of the letters together, some others were rather disposed to reconciliation and maintenance of peace, insomuch that all the churches were divided into sundry factions, and the Bishops themselves refused to communicate one with the other. So that there arose thereof great ado in the East, West, and Libya, while the bishops of the East would communicate neither with the Westerne Bishops, neither with the bishops of Libya, neither among themselves, but fell every day to exceed more then other in malicious contention. For the Bishops of the East would not be reconciled among themselves, neither would the bishops of Europe, neither of Libya be at one either with themselves or with foreigners. Wherefore *Anastasius* the Emperour understanding of this hurlyburly, deposed all the authors of novelties, and all such as contrary to the custome of the place either preached the Councell of Chalcedon, or accursed the same: and first he banished *Euphemius* out of Constantinople, after him *Macedonius* whom *Timothie* succeeded; and besides these he banished *Flavianus* out of Antioch.

CHAP. XXXI.

How the Monkes of Palestina wrote vnto Alcison of Xenaius the Monke and others.

The Monkes
of Palestina
vnto Alcison.

The Monkes of Palestina wrote vnto Alcison touching *Macedonius* and *Flavianus* in such sort as followeth: When *Peter* had departed this life, Alexandria, Egypt and Libya were at variance among themselves, and other countreys of the East contended within themselves: for the West churches would in no wise communicate with them save vpon this condition, that they would accurse *Nestorius*, *Eutyches*, *Dioscorus*, *Peter* surnamed *Moggus*, and *Acacius*. Wherefore seeing the churches throughout the world were at this point, the fauourers of *Dioscorus* and *Eutyches* were brought to a narrow straight. And now being as it were every one rooted and weeded from off the face of the earth, one *Xenaius*, after the Etymology of his name, far estranged from God, we know not what wicked fiend had bewitched his minde, or what malice he owed vnto *Flavianus*, vnder cloake of religion (as report goeth) made an insurrection against him, and chaged him with the heresie of *Nestorius*. When he had accursed *Nestorius* with his hereticall opinion, he left him, and turned to *Dioscorus*, and *Theodorus*, and *Theodoritus*, and *Ibas*, and *Cyrus*, and *Eutherius*, and *Iohn*, and to others, we wot not who, neither out of what countrey: of which number some in very deed were Nestorians, some others to auoide the suspicion of that heresie, accursed *Nestorius*, and returned vnto the Church. Vnlesse thou accurse (saide *Xenaius*) all those which fauor of *Nestorius* filthy sinke of hereticall doctrine, thou thy selfe shalt seeme to be of *Nestorius* opinion, although thou accurse both him & his doctrine, yea a thousand times. The same *Xenaius* moreover dealt by letters both with the complices of *Dioscorus* and the fauourers of *Eutyches*, perswading them to hold with him against *Flavianus*, not that they should accurse the councell, but onely the persons aboue named. After *Flavianus* the Bishop had withstood them a long while, and saw that others held with *Xenaius* against him, namely *Elesius* bishop of some citie or other within Cappadocia the lesse, *Nicias* bishop of Laodicea in Syria, with others of other countreies (whose accusations proceeding of abiect mindes we will passe ouer with silence, and giue others leaue to report them) at length perceiuing they would be pacified, if the afore-said persons were accursed, he yeelded vnto them. And after he had condemned those men, with his owne hand he wrote vnto the Emperour, for these men had set him vp against *Flavianus*, as if he had bene patron of *Nestorius* heresie. Neither was *Xenaius* satisfied with this, but againe required *Flavianus* to condemne both the councell and such as affirmed there were two natures in Christ, the one humane, the other diuine, who for refusing to doe this, is charged afresh with *Nestorius* opinion. Last of all, after much adoe, when the Patriarch had published a forme of faith, wherein he had vnfainedly giuen to vnderstand, that the councell as touching the deprivation of *Nestorius* and *Eutyches*, was to be approued, but not for their decree of the faith and doctrine: they threaten to take him in hand againe, as one that secretly fauoured of *Nestorius*, vlesse he would accurse both the councell it selfe, and them that affirmed there were two natures in Christ, one diuine, the other humane. Moreover with flatterie and fallacies they allured the Isaurians to their side, and patched together a forme of faith, wherein they accursed both the councell,

council, and such as affirmed there were two natures in Christ in the end they deuided themselves from *Flavianus* and *Macedonius*, and ioyned with them who had subscribed vnto that patched faith. In the meane space they requested the bishop of Ierusalem to lay downe his faith in writing, the which he did, and sent it by the faction of *Dioscorus* vnto the Emperour. This faith at length with shame enough they brought forth, accusing such as sayd there were two natures in Christ. But the Bishop of Ierusalem charging them that they had corrupted his faith, wrote another, wherein there was no such accurse. And no maruell at all; for they haue corrupted oftentimes the bookes and writings of the holy Fathers, by changing their titles and inscriptions, and fathering many of the workes of *Apollinarius* the heretike vpon *Athanasius*, *Gregorie* the renowned, and *Iulius*, snaring many of the simple people with these their wiles and subtilties, in their hereticall opinions. They craued also of *Macedonius* that they might see his beliefe in writing, who protested that he onely allowed the faith published of old at Nice by three hundred and eightene holy Fathers, and afterwards ratified at Constantinople, accusing *Nestorius*, *Eutyches*, with such as sayd there were two Sonnes, or two Christes, or deuided the natures: yet spake he not a word of the Ephesine Councell which deposed *Nestorius*, neither of the Chalcedon Councell, which depriued *Eutyches*. Wherefore the Monkes of Constantinople were wonderfully moued with this, and deuided themselves from *Macedonius*. All this while *Xenaias* and *Dioscorus* hauing linked vnto their side many other Bishops, behaued themselves intollerably towards such as would not accurse whom they would haue accursed, insomuch that they procured diuers, because they would not yeeld vnto them, to be banished. Thus they made *Macedonius*, *Iohn* Bishop of Platum, and *Flavianus* to leaue the countrey. So farre of the Monkes letters.

Heretikes are wont to corrupt ancient writings.

CHAP. XXXII.

How *Macedonius* Bishop of Constantinople and *Flavianus* Bishop of Antioch were exiled.

The things which secretly bered the mind of *Anastasius*, were farre otherwise. For when *Ariadne* purposed to present *Anastasius* with the Imperiall robe, *Euphemius* the Bishop would in no wise consent to his coronation, vntill that *Anastasius* deliuered him his hand writing confirmed with an oath, wherein he plainly declared if he were Emperour he would maintaine the true faith, and bring no noueltie into the Church of God: which hand writing he gaue *Macedonius* the treasurer to keep. *Euphemius* did this because *Anastasius* was suspected to be a *Manichee*. When *Macedonius* was aduanced to the reuerend office of Priesthood, *Anastasius* called for his hand writing: It is (saith he) a great discredit vnto our scepter, that our hand should be kept to testify against vs, or that we should be tied to pen and paper. But *Macedonius* denied him very stoutly, and affirmed plainly it should neuer be said of him, that he betrayed the faith: therfore *Anastasius* the Emperour deuised how to worke him mischief, to the end he might colourably depose him. At length there came forth yong men, slandering both themselves and *Macedonius* also with false accusations. But he being knowne to haue wanted the member of generation, they turne themselves to other subtilties: neither rested they vntill at length through the fetches of *Celer* captain of y^e courtiers, they had priuily wrought his depriuation. Where ensued after this conspiracy against *Flavianus*, other troublesome businesse. For we our selues haue learned of old men, who remembred very well such adventures as befell vnto *Flavianus*, how the Monks of Cynegica, which inhabited the chiefest countrey of Syria, being perswaded by *Xenaias* bishop of Hierapolis bordering vpon Antioch, and named after the Gectians *Philoxenus*, made an insurrection, came all vpon a heab to Antioch, purposing to force *Flavianus*, both to accurse the counsell of Chalcedon, and *Leo* decree of the faith. When *Flavianus* toke the matter very grievously, and the Monks vrged him with violence, the citizens by reason of that great stirre and sedition, made such a slaughter of the Monks, that many of them, nay an infinit number, in stead of quiet earth and still grane, were buried in the swift waues of the river *Orontes*. Where happened another thing that was no lesse lamentable then the former. The Monks which inhabited *Celofryia*, now called *Syria Minor*, bearing singular good will and affection vnto *Flavianus*, who sometime led a Monasticall life in the Abbey of *Tilmogium*, came in all the haste to Antioch, so to assist *Flavianus*, so that there

Hereticall monkes, idle braines, all set vpon contention, were slaine like dogs at Antioch & thrown into the river *Orontes*.

there ensued thereof great mischiefe. Wherefore *Flavianus*, whether it were for the former slaughter, or the latter calamitie, or peradventure for both, was banished the province, and entoynd to inhabite the craggie deserts in the furthest part of *Palastina*.

CHAP. XXXII.

Of *Seuerus* Bishop of *Antioch*.

Seuerus Bi. of
Antioch, yet
an hereticke.

When *Flavianus* was exiled, *Seuerus* was chosen Bishop of *Antioch*, in the month *Dius*, the five hundred threescore and first year after the citie bare this name: but now, that is, the time I penned this historie, the five hundred fortie and first year. This *Seuerus* was bozne in *Sozopolis* a citie of *Pisidia*: befoze they made him bishop, he pleased law at *Berytus*. But as soone as he was baptized in the Church of *Leontius* the holy Martyr, whom *Tripolis* a citie lying on the sea coast of *Phoenicia* doth honoz, he translated his studie from Law vnto monasticall life, the which he led in a monastery lying in the middle betwene *Gaza* and *Maïuma*, where *Peter* the Iberian, Bishop sometime of *Gaza*, and the companion of *Timotheus* *Elurus*, both in sustaining of banishment, and substance of doctrine, was much spoken of. Furthermoze, *Seuerus* (of whom I purpose to intreate) conferring with *Nephalius* (who sometime was of one religion with him, to wit, that there was one nature in *Christ*, yet afterwards held with the Councell of *Chalcedon*, and such as said there were two natures in our Lord *Christ* *Iesus*) was expelled the monastery by *Nephalius* and his complices, together with many others of his opinion. Thence he went straight to *Constantinople*, both for himselfe and in the name of all the rest that were expelled with him, and so became acquainted with the Emperour *Anastasius*, as it is reported by him that wrote *Seuerus* life. Wherefore he wrote letters vnto the patrons of his opinion, of their mutuall loue and agreement, where by name he condemneth the Councell of *Chalcedon*. This which I speake of is layd downe by the Monkes in their Epistle vnto *Alcison*. The Epistle which *Timothe* now Bishop of *Constantinople*, wrote vnto the Monkes here in *Palastina* of mutuall loue and agreement, was receiued: but the deprivation of *Macedonius* and *Flavianus*, together with the letters of *Seuerus*, were reiected. Also the messengers that brought the letters, were (as they deserved) contumeliously intreated, (for the citizens and monkes conspired their deaths) that they were faine to runne away for to saue their liues. And thus it went with vs in *Palastina*. But of the provinces of *Antioch*, they were partly led into error with others, namely *Martinus* Bishop of *Berytus*, and partly constrained to subscribe vnto *Seuerus* letters of mutuall loue and agreement, which accursed not onely the Councell, but also whosoever affirmed there were two natures in *Christ*, the one diuine, the other humane. But such as were compelled to giue their consent, repented them afterwards, and returned vnto the Church, namely the Bishops throughout the prouince of *Apamia*. There were other some that would in no wise agree, of which number *Iulianus* Bishop of *Boltra* was said to be, *Epiphanius* Bishop of *Tyrus*, with other Bishops. The *Maurians* after repentance condemned their former error and folly, and accursed *Seuerus* with all that fauoured him. Other Bishops and Priests within *Seuerus* iurisdiction, forsooke their Churches, namely *Iulianus* Bishop of *Boltra*, *Peter* Bishop of *Damascus*, who liue here with vs: *Mamas* also with one of the two *Dioscorians*, who affirmed there were two natures from the beginning, whose wilfull frowardnesse made *Seuerus* whether he would or no to condemne them. After a few lines: The monasteries both here and at *Ierusalem* (God be praised for it) do hold with the right faith, euen so do many cities and Bishops. For all which, and for our selues, vouchsafe most holy Lord, and our right honorable father, to pray that we fall not into temptation.

CHAP. XXXIII.

How *Cosmas* and *Seuerianus*, two Bishops within the Province of *Antioch*, sent *Seuerus* their Archbishop a deprivation.

Inasmuch the aforesaid letters make mention how the prouince of *Apamia* fell from *Seuerus*, now we thought good to lay downe a certaine historie deliuered vnto vs by our elders, which we found no where recozded. *Cosmas* bishop of our *Epiphania* vpon the river *Oroetes*, and

The Monkes
of *Palastina*
vnto *Alcison*.

and *Seuerianus* Bishop of Arethusa a bordering citie, being very much offended with *Seuerus* letters of mutuall loue and agreement, first of all deuised themselves from his communion, next sent vnto him a Libell of depziation, although he gouerned the bishopricke of Antioch, deliuering it vnto *Aurelianus* chiefe Deacon of Epiphania, who because he feared *Seuerus*, and reuerenced the authozitie of so worthy a bishopricke, at his first comming to Antioch arayed himselfe in womans attire, and so got him to *Seuerus*: he behaued himselfe so softly and so effeminatly, that they took him to be a woman indeed: he muffled himselfe, and pulled the veile ouer his head as farre as his bzeast: he whined with a shrill and pitefull voyce: he sighed deeply: he croched like a poore Inter: and as *Seuerus* passed by, he reached into his hand the bill of depziation: when he had so done, he pziaily conueyed himselfe away from the traine that followed *Seuerus*, and so was out of their reach ere *Seuerus* could learne what was contained in the Libell. But *Seuerus* though he received the Libell, and perceined what they had wriitten therein, continued neuerthelesse in his Bishopricke vnto the death of *Anastasius* the Emperour. When *Anastasius* vnderstood of the circumstances which happened vnto *Seuerus* (I cannot chuse but recorde in this place the good nature and clemencie of *Anastasius*) he charged *Asiaticus* Lieutenant of Libzela in Phoenicia, to remoue *Cosmas* and *Seuerianus* from their Bishopricke, because they sent vnto *Seuerus* the Libell of depziation. After his coming into the East, and perceiuing how that many were of *Seuerianus* and *Cosmas* opinion, and that they defended their citie manfully, he wrote backe vnto *Anastasius*, that there was no displacing of them without slaughter and bloodshed. Wherefoze there was so much mercy and pitie in the mind of *Anastasius*, that he signified vnto *Asiaticus* in plaine words, he would haue no enterprize taken in hand, were it neuer so noble or so worthy, if it did cost him as much as one drop of blood. In this state were the Ecclesiasticall affaires during the raigne of *Anastasius*, whom some men haue blotted out of the sacred catalogue as enemy vnto the Councell of Chalcedon, soz at Ierusalem he was accursed.

The clemencie of *Anastasius*.

CHAP. XXXV.

The foyle and ouerthrow of the Isaurian tyrants.

Peraduenture we shal not otherwise chuse but perfoyme that which we promised befoze, if we annere vnto the aforesaid hystorie other famous acts that were done in the dayes of *Anastasius*. *Longinus* the brother of *Zeno*, after his comming (as I said befoze) into his native soyle, made pzeparation to pzoclaim open warres against the Emperour: gathered great power from euery place together with the Isaurians, and he himselfe being an Isaurian, marched sozwards to battell. There came to aide him the bishop of Apamia in Syria. Shortly after the warre was ended, partly because the Isaurians which fought with *Longinus* were soyled euery one, and partly also because the heads of *Longinus* and *Theodorus* were sent of *Iohn* the Scythian to Constantinople, and there by the commandement of the Emperour stickt vpon poles beyond the water, ouer against Constantinople, in a place called *Sycx*. It was a godly sight vnto the citizens of Constantinople, soz *Zeno* and the Isaurians had grievously vexed them diuers times befoze. A second *Longinus* surnamed *Selamnucius* one of the chiefe rebels, and *Indus* were sent alyne by *Iohn* surnamed *Cyrus* vnto *Anastasius* the Emperour, which made both the Emperour and the citizens of Constantinople maruellous glad: soz *Longinus* and *Indus* were tied with iron chaines about their neckes and wrists of their hands, led thzough out the strates, and about their stage and theater, as the guise is in triumphs. Immediately vpon that, the Isaurian tribute which mounted to fye thousand pound, and was yearly payd vnto the barbarians, thencefozth was bzought vnto the Emperours treasury.

The B. of Apamia a rebel

Longinus.

Indus.

CHAP. XXXVI.

Of the barbarians called Sceneta, how they rebelled, yet afterwards ioyned in league with the Romanes.

Sceneta, barbarians so called, because of their dwelling in tents and tabernacles, were so puffed vp with pride that they took armour against the Empire of Rome, yet to their great hurt and damage: they destroyed Mesopotamia, both Phoenicia and Palestina.

In

In the end they were so plagued of the captains and lieutenants throughout every province, that thenceforth they cried truce, and toynd in league with the Romaines.

CHAP. XXXVII.

The besieging of Amida, and building of Daras

The Persians mozeouer breaking their league, and passing beyond their proper boundes, were led by *Cabades* their king into Armenia: they overcame the countrey: they took *Theodosiopolis*, and came to Amida a strong citie in Mesopotamia, & besieged it, the which was afterwards recovered by the Emperour of Rome, not without great paine and trouble. If any be disposed to know erquistly all the circumstances thereof, and as commonly we say to haue all at his fingers ends, let him reade *Eustathius*, where the whole is laid downe in writing with great skill and diligence: who when he had continued the historie vnto the twelfth yeare of *Anastasius* raigne, and the time which our pen doth now prosecute, he knit vp his storie, and departed this life. When this battell was ended, *Anastasius* made of a wild countrey a ciuill towne, in a place of Mesopotamia called Daras, lying in the furthest parts of the Romaine dominions, as a bound betwene one countrey and another: walled it very strongly about: erected goodly and gorgeous buildings: founded holy Churches, princely towres, publique bathes, with diuers other such monuments wherewith cities are set forth and adorned. The report goeth that the place was called Daras, because *Darius* was there overcome by *Alexander* king of Macedonia, the sonne of *Philip*.

Eustathius
the historio-
grapher died
Anno Dom.
504.

Daras a noble
citie.

CHAP. XXXVIII.

Of the place called the Long wall, builded by Anastasius.

The aforesaid Emperour made a noble and a princely peece of worke in Thracia, called the Long wall, situated in a goodly soyle, from Constantinople at the furthest two hundred and fourescore furlongs, the Sea compasseth either of them about foure hundred and twentie furlongs, in breadth much like a narrow sea, and maketh of the citie an Island, being all in maner enuironed with water: it transportheth with great speed such as sail from Pontus to Propontis and the Thracian sea: last of all it repelleth such barbarians as make inroades out of the sea Euxinum, Colchis, and the fenne of Meotis, and out of the deserts beyond the hill Caucasus, and out of Europe.

CHAP. XXXIX.

Of Chrysargyrum the tribute for baudrie, which Anastasius the Emperour tooke away.

There is besides another worthy act, or rather diuine, done of this Emperour in taking away the tribute *Chrysargyrum*, which is to be recorded of vs to the knowledge of the posteritie in time to come. And to speake thereof sufficiently, we haue need of *Thucydides* tongue, or some other moze eloquent and copious, yet I will discourse thereof, being not so much encouraged with my simple stile and slender words, as with the noble mind of the author, and the worthinesse of the act. There was a wicked tribute, odious to God and man, vnseemly among the barbarians themselves, and no lesse abominable to be spoken of among Christians throughout the Romaine dominions, set and demanded of the ample & renowned common weale of Rome, not spoken of vnto the time of *Anastasius*, and why so I am not able to declare, the which his noble and vertuous mind took away, not without the great commendation of all the people vnder heauen. This tribute was set (omitting diuers sorts of people) vpon such as liued by filthy lucre and gaine vpon naughtypackes, which made sale of shamefastnesse, haunted brothelhouses, and prostrated themselves in blind corners of the citie: to be short, vpon all such as were not ashamed to commit whozedome, who injured nature not a little, and brought the common weale to great reproch and infamie, inasmuch that

that the filthie gaine gotten thereby allured thereunto such as burned with brutish lust and concupiscence, no otherwise then a law or proclamation. Again, the gatherers of this impious and abominable tribute accruing by reason of such heynous offences, brought it every fourth yeare vnto the chiefe magistrate, so that it was thought to be one of the chiefeest tributes that belonged vnto the crowne, and laid it by in the Gardinance or priue coffers. The ceaslers were not of the simplest sort and meanest persons, neither the office numbred among the basest in the common weale. *Anastasius* vnderstanding the whole, made the Senate priue thereunto, tolde them what an heynous and an horrible act it was, commanded it should quite be taken away, and burned the roles which directed them vnto the ceased and taxed poles. furthermoze when he purposed with himselfe to offer sacrifice vnto God in rooting out that filth and abomination, to the end it might be impossible for any after him to reuine those old bezegges of Lecherie: he sained himselfe to be in a great agony, accused himselfe of rash dealing, and more madnesse, saying he was too vaine glorious, and by that meanes weyed not the vtilitie and profit of the common weale, in that he had taken away both so lightly and without aduifement, so large a tribute, begun so many yeares ago, and continued so long a time, not foresaking the discommodities that ensued by reason of the want thereof, nor the charges for maintenance of souldiers, who are as y wals of the common weale: nor of those which of the liberality arising thence, were maintained in the service of God. Last of all, making no man of his counsell, he proclaimed that his will was, the tribute should be wholly restozed againe: therefore he called vnto him the old receiuers, he tolde them that he was sorry for the burning of the recozds, that he knew not what to do, how to excuse his folly, neither what to devise, seeing their registeries were consumed to ashes. What as they vnfaignedly and from the very hart bewailed their losse, and the want of the ill gotten goods which came thereby into their hands, and tolde him plainly it was in maner impossible to restoze the tribute againe: he requested them to do all their indemour, and to search if haply they might find among all the recozds that were in any place preserved, the order of demanding the tare and tribute. Wherefoze he sent vnto every one of them his charges for searching the countries and recozds, and commanded that every deede or scrole which made mention thereof, wheresoeuer it were found, should be brought vnto him, to the end this tare might be restozed againe in such good order that it could neuer fall afterwards into decay. Shortly after when these messengers of truse brought tydings what they had found, *Anastasius* was wonderfull glad, & seemed to tickle at the heart for ioy: he reioyced indeed because now he had brought about that which troubled him so much. What (sayth he vnto them) haue yea found any recozds? where found yea them? be they to any purpose? do ye thinke there are any where any moze left behind? They answered that their trauell had bene great, that they rode about day and night, that they had searched both to wne and countrey, and swoze by the life of the Emperour, that there was not left in all the Empire of Rome, not as much as a patch of any scrole that was not brought vnto him. When the Emperour commanded a pile to be made, all the papers, registers, recozds, bills, and bandy notes to be set thereon, and burned to ashes. When the fire had done his part, he gaue commandement they should throw water vpon the ashes, either quite to drowne them, or to dyne them away with the streame, purposing fully by this means for ever to tread vnder foote the scroles of the bandy tribute, that neither sparckle, neither ashes, neither letter, neither any memozi- all should remaine after the firing of the recozds. But while we commend *Anastasius* so highly for banishing this shamefull tribute, lest we seeme ignozant what diuers men of old being wedded to their owne affections haue repozted of him, we thought good here to lay downe their sayings, and conuince them with their owne woordes.

CHAP. XL.

What *Zosimus* wrote of *Chrysargyros* the shamefull tribute,
and of *Constantine* the Emperour.

Zosimus one of them that was bewitched with the impious rites and abominable service of Pagans, being incensed against *Constantine*, because he was the first Emperour which forsooke the detestable Idolatrie of the Gentiles, & embraced Christian religion:

Zosimus slandered of *Constantine* the great.

repozteth

reporseth that the tribute *Chrysargyrum* was first devised by him; & that he decreed it should be paid every fourth yeare. With infinite other slanders, he goeth about to defame the goodly and noble Emperour *Constantine*. For he said, y^e he devised mischiefes against all sorts of men, of what degree or calling so ever they were: that he slew his sonne *Crispus* very lamentably: that he dispatched his wife *Fausla*, by shutting her up in a boiling bath: that when he would have had his priests to purge him by sacrifice of these horrible murders, and could not have his purpose, (for they had answered plainly, it lay not in their power to cleanse him) he lighted by chance upon an Egyptian which came out of Iberia, & being perswaded by him that the Christian faith was of force to wipe away every sinne were it never so heinous, he embraced willingly all whatsoever the Egyptian told him. Last of all, that he forsaking his countrey religion, cleaned unto impietie, as this lewd varlet reporteth. But that all these reports be no other then lyes and slanders, I will immediatly declare: and so much be spoken in the meane while of *Chrysargyrum*.

CHAP. XLII.

An invective against Zosimus the Ethnicke, for reviling of Constantine, and railing at the Christians.

Thou sayest (O wicked spirit and fiend of hell) that *Constantine* purposing to build a citie comparable to Rome, layd the foundation of an ample and worthy citie, first in the countrey of Troy, and pallace of *Priamus*; but after the stones were layd, and the wall erected on high, to have perceived that *Byzantium* was a goodlier soile for his purpose, to have environed it with a wall, to have enlarged the old and antient citie, to have adorned it with goodly and gorgeous building, that it seemed not much inferior to Rome, which grew by little and little for the space and continuance of many yeares to that perfection he is at. Thou sayest moreover that he gave to the citizens of *Byzantium* a measure of graine: that such as departed this world at *Byzantium* left him great summes of gold for to build and erect his pallaces. Again thou reportest (I will use thine owne words) that the Imperiall scepter befell unto *Constantinus* after the death of *Constantine* his father, & the decease of his brethren: that *Constantinus* (at what time *Magnentius* and *Bretannion* rebelled) endeavoured to perswade *Bretannion* to shake of armour: that when both armies joyned together, he made an oration, and put them in remembrance of the liberality and bountifullnesse of his father towards them, under whose banner they had soiled many an host, and received of him large rewards: that the souldiers immediatly after the hearing of his oration, took away the princely robe from *Bretannion*, & led him like a private man unto *Constantinus*, who (though thou reviled him with his father) did him no hurt at all. How it can be that so liberall and bountifull a prince could be so great a karle and pinch penny, as to raise of his subiects so wicked a tribute, I cannot see. That he murdered neither *Fausla* nor *Crispus*, neither was instructed in the mysteries of our Christian religion by any Egyptian at all, heare I beseech thee what *Eusebius* firmitly med *Pamphilus*, who lived the same time, both with *Constantine* and *Crispus*, and had great familiarity with them, wrote of that matter. As for thy selfe, thou writest such things as thou never heardest of, and are farre from being true, for thou writest long after, to wit, in the time of *Arcadius* and *Honorius*, or after their raigne. *Eusebius* in the eight booke of his Ecclesiasticall historie writeth in this sort: Not long after, *Constantinus* the Emperour passing all other throughout his life time in clemencie and goodnesse towards his subiects, singularly affected towards Gods word, ended according unto the law of nature the common race of his mortall life, leaving behind him his naturall sonne *Constantine* Emperour and *Cesar* to supply his roome. A little after. His sonne *Constantine* being proclaimed full Emperour and *Cesar* by the army, and long before by God himselfe the vniuersall king, became a follower of his fathers pietie in Christian religion. And about the later end of his storie he writeth thus. *Constantine* the mightie & puissant Emperour being renowned for euery rare vertue & godlinesse, together with his sonne *Crispus* the most godly Emperour, like unto his father in all things, subdued the East parts of the world. No doubt *Eusebius* who lived after *Constantine*, would not so highly have commended *Crispus*, had he bene slaine of his father. Again *Theodoritus* writeth how *Constantine* about his later end was baptized at *Nicomedia*, & that therefore he deferred it unto that time because he had a great desire to be baptized in *Iordan*. But thou most wicked *Zosimus* reportest, that

*Euseb. eccle.
hist. lib. 8.
cap. 14.*

*Euseb. lib. 10.
cap. 9.*

that since Christian religion was published throughout the world, the state of the Romaine Empire decayed and came to nought, the which proceeds from thee, either of ignorance, that thou hast not read over the auncient writers, or of malice. For the contrary is some proved, that the Empire of Rome increased together with our faith. Remember I beseech thee how about the time of the incarnation of our Saviour Christ Iesus, many of the Macedonians were by the Romaines subdued: Albania, Iberia, Colchi, and the Arabians: moreover the Frenchmen, the Germanes, the Brittaines, in the 123. Olympiad after Caisar had overcome them with great and gricuous battailes, and made the six hundred cities which they inhabited, tributaries (as hystoriographers do write) unto the Empire of Rome. This Caisar was the first which after the Consuls governed the Empire alone: he made the way sure for the setting up of the glorious Monarchie, and in steede of the popular and common regiment, brought into the world that kind of raigne. No doubt it came to passe through the providence of God, because that the Monarchie of Christ was shortly after to take place. All Iudæa, besides, and the bordering countries were annexed unto the Empire of Rome: so that the first saring, where Christ also was to be taxed, then first began, and Bethleem likewise layd before their eyes, how that which of old was propheted of her, was then fulfilled. For thus had the Prophet Micheas foretold of her: And thou Bethleem Iuda, art not the least among the Princes of Iuda, for out of thee there shall come vnto me the captaine that shall gouerne my people Israel. When Christ our God was borne into the world, Egypt was ioyned vnto the Empire of Rome in the time of Augustus Caisar, (for then it was that Christ appeared in the flesh) who overcame Antonius and Cleopatra, which afterwards dispatched themselves. After their death Cornelius Gallus was by Augustus Caisar made Lieutenant of Egypt: & after the Ptolomees decayed, he raigned ouer Egypt. What countries were wonne from the Persians by Ventidius & Curbulon the captaine of Nero, by Senerus, Traianus, Carus, Cassius & Odenathus of Palmyra, by Apollonius & sundry others: how oft Seleucia & Ctesiphon were taken: how oft Nisibis was now the Romaines, anon the Persians, and after what sort Armenia with other bordering nations became vnder the Empire of Rome, thou thy selfe hast penned it as well as others. And yet I had almost forgotten what thou writest to haue bin done by Constantine, (who by meanes of our religion gouerned the Romaine dominions with valiant mind and noble prowesse:) also what besel vnto Iulianus, nouzled by in thy wicked mysteries, what wounds and skarres he left in the common weale. As for the prophesies which concerne the end of the world, or whether it had a beginning, and whether it shall haue an ending, it is an higher matter then can sink into thy braine. Therefore let vs see if thou wilt, how the Emperours which were Ethnickes and panims, maintainers of Idolatrie & Paganisme, and how of the contrary such as cleaued vnto the Christian faith, ended their raigne. Was not Caisar Iulius Caisar the first Emperour slaine by conspiracie? Did not certaine souldiers with naked swords dispatch Caisar the nephew of Tiberius? Was not Nero murdered by one of his familiar and deare friends? Had not Galba the like end, Otho and Vitellius who all three raigned onely sixtene moneths: What shall I speake of Tius, who Domitianus poisoned, although he was his owne brother? What sayest thou of Commodus, did not Narcissus dispatch him out of the way? What shall I speake of Pertinax, and what of Iulian, enioyed not both they one kind of death? What, did not Antonius the sonne of Senerus murder his brother Geta? and did not Martialis requite him with the like? What shall I say of Macrinus? did not the souldiers sle him like a captiue about Byzantium, and cruelly put him to death? Was not Aurelius Antonius of Emessa murdered together with his mother? Was not Alexander immediately after him, together with his mother likewise put to death? What shall I say of Maximinus, who his owne army dispatched? or of Gordianus who through the treason of Philip was in like sort by his own souldiers put to death? Tel me I pray thee thy selfe D Zosimus, what happened vnto Philip, and after him vnto Decius, were they not slaine by the enemye? What Gallus and Volusianus with them, were they not murdered by their owne armies? What of Emilianus, had not he the like miserable end? What Valerianus, was not he taken by the Persians in batell, & led about of them in triumph? What Galienus? was he not slaine through treason, and Carinus beheaded when Diocletian came to be Emperour, whom Diocletian cut off lest they should raigne with him? After whom Hercules Maximianus, his sonne Maxentius, and Licinius died with contumely and shame enough. But since the time the most noble Emperour Constantine began

The Empire of Rome increased with the faith. Macedonians Albania, Iberia, Colchi. Arabians. Frenchmen. Germans. Brittaines. Iudæa.

Luke 2.

Micheas.

Math. 2.

Egypt.

Many countries of Persia.

Seleucia.

Ctesiphon.

Nisibis.

Armenia.

C. Iulius Caisar.

Caius Caligula.

Nero.

Galba.

Otho.

Vitellius.

Tius.

Commodus.

Pertinax.

Didius Iulianus.

Antonius.

Macrinus.

Aurelius Antonius.

Alexander.

Maximinus.

Gordianus.

Philip.

Decius.

Gallus.

Volusianus.

Emilianus.

Valerianus.

Galienus.

Carinus.

Maximianus.

Maxentius.

Licinius.

Julian.

began to raigne, since he consecrated vnto God the citie he had built, & called it after his owne name, looke about I pray thee and speake indifferently, was there any one Emperour in that citie (*Julian* a man of thine owne religion and thy Emperour onely excepted) that was murthered, either by his owne subiect, or by theemie: or any one tyrant that vanquished the Emperour, *Basiliscus* excepted: who although he thrust *Zeno* beside the Imperiall scepter, he was overcome of him againe, and lost his head: As so; *Valens* that persecuted the Christians, I will yeld, take him to thee, thou speakest of none other. Let no man take this our discourse so; impertinent to the Ecclesiasticall historie, as well because it is profitable to the reader, as so; that the heathenish historiographers of spite and malice, haue endeavored to corrupt the true histories. But now let vs returne vnto the rest of *Anastasius* raigne.

CHAP. XLII.

Of Chrysotelia, a kind of tribute devised by Anastasius.

EWen as the acts mentioned befoze were nobly done of *Anastasius*, & agreeable with the maiestie of an Emperour: so there ensued immediatly after other doings of his which darkened the commendation and renowne of the former. For he devised the tribute called *Chrysotelia*. He made merchandise of the souldiers stipend and wages, not without great damage vnto the common weale. He toke away from the courts & places of iudgement their tribute and renewes, & appointed throughout euery citie such as they call *Proctores* or Attorneys, through the procurement as they say of *Marinus Syrus* the chiefe Magistrate, called President of the Court. Therof it came to passe, that the greater part of the tribute and renewes was lost, the worship and honour of cities decayed. For vnto that time the names of the Senators or Aldermen were matriculated, and euery citie counted of the benchers as of a Senate.

CHAP. XLIII.

The rebellion and tyrannie of Vitalianus.

V*italianus* a Thracian rebelled against *Anastasius*, ouerranne Thracia & Mydia, as farre as *Odyssus* and *Anchialus*, marched towards Constantinople with a great multitude of people, which had no certaine dwelling, but roged about and lay in the fields: the Emperour sent *Hypatius* to giue him battaile. But whē *Hypatius* being betrayed of his own souldiers, was taken alive, & ransomed with a great summe of money, *Cyrillus* made expedition against him, fought a dangerous and doubtfull field, so that many began to flie. Againē when *Cyrillus* by pursuing after theemie, and calling againē his owne souldiers, seemed to haue the vpper hand, *Vitalianus* turned him vnto *Cyrl*, and as the souldiers recoyled of spite, he toke him in *Odyssus*. Last of all, he inuaded the whole countrey vnto *Sycæ*, destroying with sword and consuming with fire all that lay in his way, purposing fully to take Constantinople, and to be crowned Emperour. As he pitched his campe in *Sycæ*, *Marinus Syrus* (mentioned befoze) went from the Emperour with a great nauy to giue him battaile. Wherefoze when their armies came nigh together, the ones front was towards *Sycæ*, & others towards Constantinople. First, for a while they sturre not, next they skirmish and flouish vpon the water, no otherwise then in dalliance: in the end they close their nauies, & fought a sore battaile about *Bytharia*, where *Vitalianus* hauing lost the greater part of his power, was altogether discouraged and toke his flight. Away went his souldiers with all speed, so that the day after there could not one of the souldiers be seene either passing ouer the seas, or wondering about the citie. The report goeth, y *Vitalianus* abode a while in *Anchialus*, & there liued quietly. Furthermoze another sort of barbarians, who likewise liued abroad, cut ouer the sea & inuaded *Pylas* a citie in *Cappadocia*. About the same time *Rhodos* on a certaine night notv the thiro time was shaken with a wonderful great earthquake, & in maner all ouerthowne.

CHAP. XLIIII.

When *Anastasius* would haue had this clause: who was crucified for our sakes, added to the Hymn called *Trisagium*, the people were on an vpror, so that he sent them word he would be no longer their Emperour, and the people with that were appeased. Not long after *Anastasius* died.

ABout that time there was among the citizens of Constantinople a sore tumult and sedition, because the Emperour had added vnto their *Trisagium*, who was crucified for our sakes,

fakes, as if the interlacing of that clause had bin an overthrow vnto Christian religion. The captaine and ringleader of this hurlyburly was *Macedonius* with the Priests of his diocese, as *Seuerus* writing vnto *Sotericus* doth remember. This *Seuerus* was not then made priest, but lived in the Emperours pallace, being not expelled his monasterie with the rest, as I said befoze. I take that *Macedonius* was banished not onely for the crimes he was falsly charged withall, but also for this present sedition. And when the people were furiously disposed because of the former clause, not onely the nobilitie were in great danger of their liues, but also many goodly buildings were set on fire. The people in their rage found a certaine wonke a rude and simple fellow in the house of *Marinus Syrus*, first they strike his head of his shoulders, saying that though his procurement the aforesaid clause was interlaced: afterwards they tyed him to a long poll, and lifted him on high, with great shouting in derision of him: here is he that conspired against the Trinitie. The flame of sedition did so flash about, and their behaviour was so outrageous, that the Emperour for sorrow wist not what to do, he threw aside the Imperiall scepter, came vnto the theater, sent the Bedels about to proclaim that with god will he would be Emperour no longer: that many in no wise were to be preferred to that roome, for the place allowed but of one which was to succede him in the Empire. The people hearing of this, changed their minds vpon a sudden, requested *Anastasius* to take the crowne, and in so doing they would be quiet. *Anastasius* shortly after this departed this life, when he had bene Emperour of Rome twentie seven yeares, thre moneths, and so many dayes.

Anno Dom.
519.

The end of the third booke of Euagrius Scholasticus.



THE FOUORTH BOOKE OF THE ECCLESIASTICALL HISTORIE OF EVAGRIUS SCHOLASTICVS.

CHAP. I.

Of *Iustinus* the first Emperour of that name.



When *Anastasius* had changed the worse for a better life (as I sayd befoze) *Iustinus* a Thracian, the ninth day of the moneth *Pancemus* called of the Romaines *Iuly*, the five hundred thre score and first yeare after that the citie of *Antioch* was so called, toke the gouernment of the Empire, and was proclaimed Emperour by the Pretorian souldiers, whose captaine he had bene, what time he was Prefect of the Court. He came vnto this Imperial dignity: for there liued then many worthy personages of *Anastasius* alliance, flowing in all wealth and felicitie, and of that great power which accustomed to aduance and preferre men to that great honour and royaltie.

Iustinus was
proclaimed
Emperour
Anno Dom.
519.

CHAP. II.

Of *Amantius* the Eunuch and *Theocritus*, and how *Iustinus* put them to death.

About that time *Amantius* a man of greater power and chiefe of the Emperours chamber, seeing that no Eunuch could be Emperour, wished that *Theocritus* his swozne brother might attaine vnto the Imperiall robe. Wherefoze he called *Iustinus*, delivered him a great summe of money, bad him distribute it among such as he thought could do most in preferring *Theocritus* to the crowne. But *Iustinus* either by bribing the people in his owne behalfe, or by winning with money the watch, & good will of the gard (both is reported) got to be Emperour himselfe. And immediatly after, he executed *Amantius*, *Theocritus*, with many others.

In raigne and
loue few fel-
lowes are
faithfull.

How Iustinus through wiles bereaued Vitalianus of his life.

When *Vitalianus* who sometime attempted to vanquish *Anastasius* the Emperour, led his life in Thracia, *Iustinus* sent for him to Constantinople. For he feared not onely his power, but also the variable chance of warre, the fame of his person which was rise in every mans mouth, and his aspiring mind vnto the Empire. And when he saw by coniectures, nay perceined without all doubt, that he could by no meanes overcome him vntlesse it were vnder cloke of fained friendship: he put on a dissembling visage, which easily may not be espied, and made him one of the capitaines called Present. And to the end *Vitalianus* might build the more boldly vpon him, and be snared the sooner, he advanced him to be Consull. When he was made Consull, and had his conuersation in the palace, he was by conspiracie slaine in a certaine gate behind the Emperours Court, & suffered this punishment for the hainous offences he had vnauidedly practised against the Empire of Rome. But these things were done a good while after.

Disimulation.

Blood will be recompensed with blood.

After the deprivation of Severus Bishop of Antioch, Paulus succeeded, and after him Euphrasius.

Severus Bishop of Antioch because he ceased not daily to accurse the counsell of Chalcedon, specially in his stalling letters (so called of the setting of bishops in their episcopall sees) and in other Epistles written in the defence of these, although they were sent vnto all Patriarches, yet onely *Iohn* Bishop of Alexandria the second of that name, *Dioscorus* and *Timothe*, accepted of them (the letters are to be seene in these our dayes:) & because that here vpon there arose great schisme & contention in the Church, so that the people were deuided into sundry factions: therefore *Seuerus* was severely punished. For *Iustinus* in the first yeare of his reign commanded (as some do write) that his tongue should be pulled out of his mouth, and that *Irenaeus* a magistrate of Antioch sitting then vpon some matter in commission in the Cast, should see the execution done. *Seuerus* himselfe doth witnesse in the letters he wrote vnto the citizens of Antioch, declaring the maner of his sight, that *Irenaeus* was authorized to worke the seate, where passing the bounds of modestie he reuileth *Irenaeus*, saying that he laid all the waite that could be, to the end he might not escape his hands. There are which report that *Vitalianus* being then in great fauour and credit with *Iustinus*, requested of the Emperour that he would giue him *Seuerus* tongue, because that *Seuerus* had reuiled him out of measure in his sermons. He forsooke his Bishopricke and fled away in the moneth Gorpieus, called of the Romaines September, the five hundred thre score and seuenth yeare after the citie was called Antioch. After him succeeded *Paulus*, who was charged publiquely to preach the counsell of Chalcedon. This *Paulus* voluntarily left Antioch, his last houre being come, and went the way of all flesh. His Bishopricke *Euphrasius* one that came from Ierusalem took and gouerned.

Seuerus bi. of Antioch for reuiling the counsell of Chalcedon and railing against magistrates, had his tongue pulled out of his mouth.

Of the fire and earthquake at Antioch, and how Euphrasius lost his life in that lamentable calamitie.

Anno Dom. 516.

About the same time in the raigne of *Iustinus* there happened in Antioch so great and so grieuous a fire & burning, as preambles & forewarnings of the dreadfull earthquake with other lamentable calamities that were to follow after, & to light vpon that city. For immediatly, & seuenth yeare of *Iustinus*, in the moneth Artemisius, called of the Romaines May, the nine and twentieth day, being fryday, in the afternone, there was such a shivering, rattling and shaking of the foundations, which in maner ouerthrew the whole citie, after these came fire againe, ioyning as it were in league with the former calamities, and ready to make a hand of all. For whatsoever the earthquake had not destroyed, that did the fire take hold of, flashed about very horribly to be seene, and burned the whole to ashes. What parts of the citie came by this meanes to vtter ruine: how many men perished (as it is very likely) with

with fire and falling of houses: what lamentable misfortunes so strange that they cannot sufficiently with any stile be expressed, happened in those dismall dayes, *Iohn Rhetor* hath very lamentably bewailed them, so that the reader by perusing of his history, cannot chuse but be moued to shed teares, and with the rehearfall of them he ended his storie. Last of all *Euphrasius* (whose departure was a second destruction vnto the citie was; crushed to death with ruinous building, lest any one might remaine so; to ouersee the citie.

Where *Iohn Rhetor* ended his history. *Euphrasius* b. of Antioch died in the earthquake.

CHAP. VI.

Of Euphrasius who succeeded Euphrasius in the see of Antioch.

The carefull and louing prouidence of God towards mankind, which accustomed before the plague lighteth to prouide remedie, and to stake the sword of his wrath with clemencie, and when things grow vnto a desperate point, to set wide open the fountaines of his mercie, raised vp *Euphrasius* Lieutenant of the East countries, to be carefull of the citie that she might want no necessaries, whom the people of Antioch reuerenced highly therefore, and chose to their Bishop. Wherefore in recompence and reward of so great a care ouer the citie, he was presented with the Apostolicke see. Againe two yeares & five moneths after that citie was shaken with an earthquake, at what time in stee of Antioch she was called Theopolis, and enriched by the Emperours bountifullnesse with diuers great benefits.

Euphrasius.

Antioch by change of the name was called Theopolis.

CHAP. VII.

Of Zosimas and Iohn Chuzabites, who were famous about that time for their life and miracles.

Since we haue remembred the foresaid calamities, now we thinke best to annex therunto certaine other things worthy of memory, credibly reported vnto vs by such as saw them with their eyes. One *Zosimas* a Phœnician borne in Sinda a village vpon the sea coast of Phœnicia, not twentie furlongs of Tyros, leading a monasticall life, had the grace of God so abundantly bestowed vpon him, partly by abstinence from meates, and partly by receiving of them, with other vertuous and godly liuing, that he not onely foresaw things to come, but was voyd of all perturbation. When by chance he was in company at Casarea in Palastina with a noble Senatour & a wise man by name *Arcefilaus*, one that was of great honour and renowne, even in that very moment when Antioch fell, vpon a suddaine he began to mourne and to lament, to set sobs and sighs from the hart rote: he shed teares so infinitely that the earth was moistened therewith: next he called for a censar and filled the quire where they sate with the saour of the incense: he fell groueling vpon the ground seeking to pacifie the wrath of God with earnest and zealous prayer. *Arcefilaus* seeing him in this taking, sayd vnto him: What is the matter that makes you so much out of quiet? Oh (sayth he) the rattling sound of Antioch falling to ruine, hath now pierced mine eares. *Arcefilaus* with as many as were present, hearing this, were amazed, wrote the houre he spake it, and found it to be true as *Zosimas* told them. There are many other strange things wrought by him, but the greater part of them I will passe ouer with silence (for they can hardly be numbred) and some I will lay downe for the knowledge of the posterity. At the very same time when *Zosimas* flourished, there liued one with *Zosimas* of equall vertue and renowne, by name *Iohn* of Chuzica laura, (a place in the further vale vpon the northside of the high way which goeth straight from Ierusalem to Iericho) one that led a monasticall life, seuered from all worldly affaires, & gouerned the Bishopricke of the foresaid Casarea. This *Iohn Chuzabites* hearing that the wife of *Arcefilaus* (spoken of before) had one of her eyes stricken out with a weauers shittell, wherewith he throweth yarne into the web, came immediatly vnto her for to see the wound. When he espied that the apple of the eye was fallen, and quite remoued out of his scate, he called to one of the Christians then present for a sponge, bad him put in the fallen eye againe as well as he could, and tye the sponge that was layd therto. *Arcefilaus* was not then at home, for he was with *Zosimas* in his monastery, standing in Sinda, at the furthest five hundred furlongs from Casarea. There went message in all the hast to *Arcefilaus* to certifie him thereof: as the messenger came *Arcefilaus* sate with *Zosimas*, and spent the time in communication. Hearing of the circumstance, he beganne to lament, to pull the haire off his head, and

threw it into the ayre. As *Zosimas* demanded of him the cause of his heavinesse, *Arcefilans* with many a sobbe and shedding of many teares told him the whole. Immediately *Zosimas* left him, got alone with speade into his chamber, where (as it is lawfull for such kind of men) he called vnto God very familiarly. In a little while after, he came forth vnto *Arcefilans*, pleasantly disposed, with a modest kind of laughter saying: get thee home merily, go on thy way, the gift is giuen vnto *Chuzabites*, thy wife is healed, she hath both her eyes whole, that misfortune could not sticke by her seeing it so pleased *Chuzabites*. Both which miracles were wrought at one time by these two iust men. Whereouer as *Zosimas* on a certaine time took his iourney towards *Cæsarea*, dining befoze him an asse with a sardell of necessities vpon his backe, there met him a Lyon, which took from *Zosimas* his asse and went his way. *Zosimas* pursued after the Lyon through the midst of the thicket, so long vntill the Lyon had eaten his fill of the asses carcasle, and beholding him with a cherefull and smiling countenance, he said: O friend thou hast now hindered my iourney for altogether, I am heavy and old, not able to beare the burthen layd vpon the asses backe. Wherefoze come thy wayes contrary to thine owne nature, for of necessitie thou must beare me this burthen, if thou wilt haue *Zosimas* to go hence: yet afterwards thou shalt returne againe vnto thine old fierce & savage nature. When the Lyon laying aside his rage & furie, began to fayne and very gently to come vnto *Zosimas*, profering him his seruice. *Zosimas* layd the asses burthen vpon the Lions backe, and led him vnto the gates of *Cæsarea*, to the end he might declare the power and might of God, and that all things were for the vse and seruice of man, so long as we behaue our selues after his will, and abuse not the grace and gift he hath bestowed vpon vs. But lest I come ouer tedious in rehearsing of these things, I will returne where I left.

CHAP. VIII.

Of the calamities which befell in many places throughout the world.

Dyrrachium,
Corinth.
Anazarbus.
Edessa.

WHile as yet *Iustinus* held the Imperiall scepter, the towne now called Dyrrachium but of old Epidamnus was soze shaken with an earthquake. So was Corinth in Greece, Anazarbus an head citie in Cilicia the lesse, which endured that calamitie now the fourth time: but *Iustinus* repaired them not without great summes of money. About the same time Edessa that noble & blessed citie of the Osroenians was ouerflown with the streames of the riuer Scirtus which sided by, insomuch that many houses were caried away with the violence thereof, and infinite multitudes of men were drowned with the water. From that time forth Edessa and Anazarbus had new names giuen them by *Iustinus*, for either of them was called Iustinopolis.

CHAP. IX.

How Iustinus made Iustinianus his fellow Emperour.

Iustinus died
Anno Domi.
528.

Iustinianus
succeeded
Iustinus in
the Empire.

When *Iustinus* had reigned eight yeares, nine moneths & three dayes, he called *Iustinianus* his sisters sonne to be his fellow Emperour, & proclaimed him the first day of the moneth Panthicus, after the Romaines, Aprill, in the five hundred seventy and fift yeare after Antioch was so called. This being finished *Iustinus* died, and left the Empire the first day of Leius after the Romaines, August, when he had reigned together with *Iustinianus* foure moneths. *Iustinianus* now being Emperour alone, & the counsell of Chalcedon preached euery where throughout all the most holy Churches (as I said befoze) by the commandment of *Iustinus*, the Ecclesiasticall affaires in sundry places, specially at Constantinople and Alexandria, enjoyed not quietnesse. For *Anthimus* was Bishop of Constantinople & *Theodosius* of Alexandria, who both maintained that in Christ there was one nature.

CHAP. X.

How Iustinianus embraced such as approued the counsell of Chalcedon, and Theodora his wife of the contrary detested them.

Theodora
the wife of
Iustinianus
an hereticke.

EWen as *Iustinianus* was a great fauor of the Chalcedon counsell & the decrees thereof his wife *Theodora* held with such as affirmed y in Christ there was one nature. Whether they were thoroughly of this opinion (for wher faith is called into controuersie, we

is that the father is against the sonne, and the sonne against the father, the wife against her husband, and the husband against his wife) or of set purpose had covenanted among themselves, that he should defend such as sayd there were two natures in Christ our God after the uniting of the diuinitie & humanitie: and that she should hold with the maintainers of one nature, sure I am of this, that the one would not yield vnto the other. For he was very earnest in defence of the Chalcedon Councell: and she of the other side was very carefull for the patrons of one nature, insomuch that she lovingly and friendly entertained her own faction, specially her owne countrey men: & if they were strangers, she sent them presents and gifts, nay she perswaded *Iustinianus* to call home *Seuerus* from exile.

CHAP. XI.

Seuerus the hereticke corrupted Anthimus Bishop of Constantinople, & Theodosius Bishop of Alexandria, but the Emperour deposed them, and placed other in their roomes.

There are extant Epistles which *Seuerus* wrote vnto *Iustinianus* the Emperour & *Theodora* his wife, whereby we may learne how that at the first when he fled from the Bishopricke of Antioch, he went not straight to Constantinople, but a good while after: that being at Constantinople he conferred with *Anthimus*, found him of his owne opinion, & perswaded him to leaue his Bishopricke. He wrote of the same matter vnto *Theodosius* bishop of Alexandria, and glozied (as I said befoze) that he had perswaded *Anthimus* to make moze accompt of that opinion then of worldly honoz & bishoplike dignitie. There are mozeouer to be seene touching that matter, the Epistles of *Anthimus* vnto *Theodosius*, & of *Theodosius* againe vnto *Seuerus* & *Anthimus*, all which I purposely omit, lest I should seeme to stuffe this present volume with too many such allegations, leauing them for such as are desirous to sift them out themselves. Both these Bishops when they had withstood the Emperours edicts, and reiected the canons of the Chalcedon councell, were deposed of their Bishopricks: in the sea of Alexandria *Zoilus* did succede, and *Epiphanius* in the Bishopricke of Constantinople, to the end from thenceforth the council of Chalcedon might openly be preached in all Churches, & that none might be so bold as to accurse it: and if any were found of the contrary opinion, they were by all means possible to be perswaded. For *Iustinianus* published an edict wherein he accursed both *Seuerus* and as many as held with him, and enioyned great penalties, for such as maintained their opinion, to this end, that from that time forth there might no dissention take roote in any of all the Churches throughout the world, but that the Patriarches of euery prouince might hold together, and the Bishops of euery citie obey their Archbishops, and that the foure councells, the first held at Nice, the councell of Constantinople, the first held at Ephesus, and the councell of Chalcedon, should be preached in the Churches. There was a fifth Councell summoned by the commandement of *Iustinian*, wherof what shall seeme conuenient I will declare when occasion shall serue. In the the meane space we haue seuerally to discourse of the worthy acts done about those times.

CHAP. XII.

Of Cabades king of Persia, and his sonne Chosroes, out of Procopius history.

Procopius Rhetor who penned the life of *Belissarius*, writeth that *Cabades* king of Persia purposed to bequeath the kingdome vnto *Chosroes* his yongest sonne, & that he toke counsell how he might procure the Emperour of Rome to adopt him, hoping by that meanes to assure him of the regall Scepter: but when he could by no meanes bring his purpose about, *Proclus* one that was alwaies conuersant with *Iustinian*, and by office his Treasurer, was the cause that there arose greater enmitie betwene the Romanes & Persians then euer was befoze. Furthermoze the sayd *Procopius* discourseth at large of the Romane and Persian affaires, of the bloody battels that were betwene them, when *Belissarius* was captaine of the Easterne power. And first he reporteth how the Romanes had the victorie at Daras and Nisibis, what time *Belissarius* and *Hermogenes* were chiefe over the Romane armies. Vnto these he annexeth the state of Armenia, and the mischiefe which *Alamundarus* captaine of the barbarians called

Sceneta,

Scenete, wrought in the borders of the Romane empire, how the toke *Timoftratus* the brother of *Ruffinus* aine together with his souldiers, and afterwards toke for them a great ranfome, and let them go.

CHAP. XIII.

Of Alamundarus and Azerethus, and the sedition at Constantinople, where the people had this watchword Nica, that is, overcome.

The aforesaid autho^r handleth very learnedly, how *Alamundarus* (spoken of before) and *Azerethus* invaded the marches of the Romane dominions: how as they returned into their countrey, *Belissarius* was compelled of his army to ioyne with them a little before Easter day, beside Euphrates: how the Romane power, for not following *Belissarius* counsell, was utterly soyled, and how *Ruffinus* and *Hermogenes* concluded a perpetuall league with the Persians, so that he moueth the reader very much. Immediately he intreateth of the popular sedition raised at Constantinople, called Nica, by interpretation overcome: for that was the watchword which they had chosen to discern & know their friend from their foe. In which insurrection *Hypatius* & *Pompeius* were of the people constrained to rebell, yet after the rebels were overcome, *Iustinian* commanded they two should be beheaded and throwne into the sea. *Procopius* writeth, that in that skirmish there were slaine thirty thousand persons.

CHAP. XIII.

Of Honorichus king of the Vandals, and of the Christians whose tongues he caused to be pulled out.

Honorichus
king of the
Vandals, was
an Arian.

It may seeme
strange how
men should
speake with-
out tongues.

Aaine the sayd autho^r committing to letters & history of the Vandals, reporteth such stories as are worthy of memory, and the printing in Marble, the which I am now about to declare. *Honorichus* the successor of *Genzerichus* in the kingdome, being an Arian heretick, raised great persecution against the Christians which inhabited Libya. For such as maintained the sound & sincere faith, he compelled to embrace the Arian heresie, and such as would not yeld, he burned to ashes, and executed with sundry kinds of lamentable death, pulling out from some their tongues: of which number, after their flight to Constantinople, *Procopius* sayth, he saw certaine of them with his owne eyes, and that they spake as if they had no such mischance: & though their tongues were pluckt up by the rootes, yet talked they very plaine and distinctly, which was very strange and in maner incredible. Of these kind of people there is mention made in the *Ecclⁱ* of *Iustinus*: two of them (saith *Procopius*) lost their speech, for immediatly after they went about to talke to women, their voice was taken from them, and the Party's gift remained no longer with them.

CHAP. XV.

Of Cabaon, captaine of the Maurusians.

A other miracle (besides the aforesaid) worthy of admiration, is remembered of him to haue bene wrought by the power of our Saviour among men. who though they were such men as were not of one opinion with vs, yet led they a godly life. He saith that *Cabaon* was gouernour of the Maurusians, inhabiting about Tripolis. This *Cabaon* (I will vse the proper words of *Procopius*, who orderly discoursed hereof) as soone as he perceived that the Vandals toke amour against him, did as followeth. First, he commanded all the subjects within his dominions, to refraine from all vnrightheousnesse, to abstaine from such meates which prouoked to sensualitie, and especially to forgo the company of women. Next, he made two trenches, pitching in the one his owne tent and pavilion, with all his men: in the other he shut up the women, threatning that whosoever repaired vnto the womens trench, should dye the death. Afterwards he sent to Carthage a scout watch, commanding that as soone as the Vandals made expedition, and profaned any Christian temple worthy of hono^r and reuerence, they should marke well what was done, and themselves after the Vandals departure, purge and rid away the filth with reuerence of those temples. The report is mozeouer, he should say, that he knew not of God of the Christians, yet that it was very like, if he was so mighty as fame went of him, he would be reuenged

revenge on them that contumeliously dealt with him, and that he would ayde and assist his servants and such as honored his blessed name. The skontwatch coming to Carthage, labored to know thoroughly the Vandals expedition. And when the Vandals marched towards Tripolis, the spies came dragging after in beggars weeds and base attyre. The Vandals even the first day spoiled the Temples of the Christians: filled them with horses and other beasts: left no beastliness or contumely unpactised: took their fill of sensuality and intemperancy: layd the priests in hold, scourged their sides, rent their backs with the lash of the whip, made many of them to serve them, & become their judges. After their removing, *Cabaon* skontwatch did as they were commanded. For they fell a purging of the temples, they carried out the dung, they lighted all the tapers, they honored the priests, they behaved themselves honorably, last of all they gave monie unto the poore which sat about those temples. This being done, they trudged after the Vandals in all that voyage, & as the Vandals continued in their heinous acts, no lesse did they in their humanity and goodly deeds. Coming nigh to Tripolis, the spies prevented them with all speed, they tell *Cabaon* what both the Vandals and themselves had done as touching the Christians temples, and that the enemy was at hand. *Cabaon* hearing this, made ready for battell, in the which many of the Vandals were slaine, many taken by the enemy, and verie few returned backe to bring tidings of the battell. Thus did the Maurusians plague *Thrasymundus*, who after he had reigned over the Vandals seven & twenty yeares departed this life.

The cruelty of the Vandals.

The humanity of infidels.

Thrasymundus king of the Vandals.

CHAP. XVI.

How Belisarius made expedition against the Vandals, and overthrew them.

The same writer declareth that *Iustinianus* had compassion on the Christians that were thus lamentably afflicted in those countries, and proclaimed warres against the Vandals, yet changed his mind by the perswasion of *Iohn* perfect of Courtiers: after this again that he was admonished by a vision to take that voyage in hand, that by revenging the injuries which the Christians sustained, he should utterly soyle the Vandals. Being animated with this vision, the seventh yeare of his raigne, he sent *Belisarius* unto Carthage to give the Vandals battell. The Admirals ship appointed for *Belisarius* was brought to shore over against the pallace, about the Calends of July. *Epiphanius* bishop of Constantinople prayed as the maner was, baptized certaine of the souldiers, last of all brought them to the Admirals ship. Moreover the sayd author reporteth certaine things touching *Cyprian* the Martyr, which necessarily must be enterlaced in this our historie, he writeth thus: All the people of Carthage euerie one do honor the most holy *Cyprian*, and haue dedicated vnto him a worthy temple without the wals of the citie vpon the sea shore, and besides other godly reuerence, they yearely keepe a holy day in remembrance of him, which they call *Cypriana*. And the mariners call the tempest which comonly ariseth about the time when the Libyans celebrate this their holiday, *Cyprians* showers. The Vandals in the time of *Honorichus* tooke by force this Temple from the Christians, thrust out the Priests verie contumeliously, & thenceforth gaue it vnto the Arians to enioy as their owne. When the Libyans conceived no small sorow, and were in great heavinesse therefore, the report goeth that *Cyprian* appeared vnto them in their sleepe, and said, that the Christians ought not to be sorie at all, or penitue therefore: for after a few yeares he would be revenged of them for that iniurie. Which propheticie tooke place in the time of *Belisarius*: for the same *Cyprian* and martyr foretold, that after the 25. yeare when Carthage was taken and ransacked of the Vandals, it should be conquered by *Belisarius* the Romane captaine, the Vandals utterly soyled, the Arian opinion rooted out of Libya, and the Christians restored vnto their temples.

This battaile was fought An. Do. 535.

A godly vie to baptize Ethnicke souldiers, and to pray before the taking in hand of armour. Procopius Caesaris.

CHAP. XVII.

Of the spoiles which Belisarius brought out of Aphricke to Constantinople.

Belisarius the valiant captaine, after his returne to Constantinople, and the victorie he got of the Vandals, led about the citie the spoiles and captines: and *Gelimere* himselfe captaine of the Vandals was led about the Theater in triumph with great admiration. Of these spoiles there were many precious ornaments, to wit of *Genzerichus*, who had reigned

sted (as I sayd befoze) the pallace of Rome, when as Eudoxia wife to *Valentinianus* Emperour of the Romanes inhabiting the West dominions of the world, lost her husband through the treason of *Maximinus*, was herselfe very contumeliously desoured, sent for *Genzerichus*, and promised to deliuer the citie into his hands. When came *Genzerichus*, set Rome on fire, and brought *Eudoxia* with her daughters into Vandalia. At the same time together with other monuments he took away such things as *Titus* the sonne of *Vespasian* after the winning of Ierusalem had caried to Rome, that is to say, such monuments as *Salomon* had consecrated unto God whom he honozed greatly. All which *Iustinianus* sent backe againe to Ierusalem, for to set forth the seruice of Christ our God, and therein verily (as it was very meete) he did God good seruice, seeing they were consecrated to him befoze. *Procopius* remembzeth that then also *Gelimeres* beholding all that was done, fell prostrate vpon the ground befoze *Iustinianus* the Emperours feet, and repeated in his mother tongue that diuine sentence of *Salomon*: Vanitie of vanities, and all is but vanitie.

Ecclesi. i.

CHAP. xviii.

Of the Phœnicians who fled from the face of Iosue the sonne of Nave. Of *Theodorichus* the Gotth, and the things from his raigne at Rome vnto the time of *Iustinianus*, and how Rome was againe recovered by the Romanes.

P*rocopius* writeth of another thing woorthy of memozie and great admiration, which was not written befoze his time. He saith, that the Maurusians a Libyan nation were driven out of Palestina and came to Libya: that these were the Gergesites, Gebusites with other nations, whom holy Scripture testifieth to haue bene overcome by *Iosue* the sonne of *Nave*: that it may be iustified for truth by the epigramme he saith with his owneries engrauen in Phœnician letters, hard by a font where there stood two pillars of white stone. The words were these: We are they which fled from the face of *Iosue* the robber, the sonne of *Nave*. Thus it came to passe, that these things were forgotten when Libya the second time was subdued of the Romanes, & payed yearely tribute, as in times past. It is reported that *Iustinianus* repaired againe a hundred and fiftie Cities, of which number some had bene utterly destroyed, some other for the most part gone to ruine: that he set them forth with such maiestie, with such ornaments, and with such workmanship both of publique and priuate building, enuironing them with strong wals, & other goodly building wherewith cities are adozned, and the diuine Godhead honozed in his thzone of maiestie, full of all with so many riches partly for profit and partly for shew, whereof some were then first erected, and some after repaired, that nothing could possibly be done more excellent. Now I come to discourse of the affaires in Italy, whereof some part is artificially handled by *Procopius Rhetor*. As soon as *Theodorichus* (mentioned befoze) took Rome, vanquished *Odoacer* the tyzant, gouerned the Roman Empire for a while and departed this life, *Amalasuntha* his wife gouerned the common weale in steede of *Astalarichus* her sonne whom *Theodorichus* begate vpon her, and so ruled the Empire with such circumspection, that in her doings she seemed rather a man then a woman. She first of all perswaded *Iustinianus* to be so willing to warre with the Gotths, and sent Embassadors vnto him touching the conspiracy that was wrought against her. But when *Astalarichus*, being of verie tender yeares departed this life, *Theodatus* the kinsman of *Theodorichus* obtained the Western empire. He at the coming of *Belissarius* into the West, deliuered up the crowne, for he had more mind to study then skill to wage battaile. At that time also *Vitiges* a valiant man was captaine of the Roman power in the West dominions. Yet we haue to learne by the history of *Procopius*, that when *Belissarius* came to Italy, *Vitiges* left Rome: that *Belissarius* came with his armie into the citie of Rome: that the Romanes opened their gates, and receiued him most willingly, for *Siluerius* the bishop had brought this to passe, and had sent as touching that matter *Fidelius* the Surueyoz of *Astalarichus* vnto *Belissarius*. Wherefore the citie was yeldd vnto *Belissarius* without shedding one drop of blood, and Rome againe was subdued by the Romanes. thre score yeares after the Gotths had taken the ninth of Apellus, after the Romanes, December, and the eleventh yeare of *Iustinianus* raigne. *Procopius* writeth moreover, how that after all this, when the Gotths besieged Rome

Rome was
recovered &
the Gotths
vanquished,
An. Do. 539.

atresh, *Belissarius* suspecting *Siluerius* the Bishop of treason, banished him into Greece, and placed *Vigilius* in his roome. *Siluerius*. *Vigilius*.

CHAP. XX.

Of the people *Eruli*, how they receined the Christian faith in the time of *Iustinian*.

ABout the same time (saith *Procopius*) *Eruli* wha in the time of *Anastasi* the Emperour passed ouer the river *Danubius*, being courteously intreated of *Iustinian*, and rewarded with the great summes of money, receiued enery one from the highest to the lowest the Christian religion, and changed their brutish and barbarous trade of life, into modest and ciuill behauiour.

CHAP. XXI.

How the Goths wonne Rome, and *Belissarius* the second time recovered it.

THe aforesaid author declareth, that after the returne of *Belissarius* into Constantinople, with *Vigiles* and the spoile he caried out of Rome, *Totila* became Emperour, & the citie againe was subdued of the Goths: that *Belissarius* the second time came to Italy, recovered Rome, gaue the Medes battell, and was sent for by the Emperour to Constantinople.

CHAP. XXII.

How the people *Abasgi* about that time receined the faith.

It is recorded mozeouer by the same writer, that the people *Abasgi* being brought vnto a moze ciuill kind of life, receined about that very time the Christian faith: that *Iustinianus* the Emperour sent vnto them one *Euphrata* an *Abasgian* bozne, & of the court Eunuches, to charge them that none of all that nation should offer violence to nature and geld himselfe. For the Emperours chamberlaines, whom commonly we call Eunuches, were oftentimes taken of that nation. Then also *Iustinianus* the Emperour erected a Temple vnto the Mother of God among the people *Abasgi*, and ordained them Priests, of whom they were thourghly instructed in the principles of Christian religion.

CHAP. XXIII.

Of the people which inhabite *Tanais*, how then they became Christians, and of the earthquakes in Greece, *Boeotia* and *Achaia*.

THe aforesaid historiographer hath written, that the nation dwelling about *Tanais*, (the inhabitants of that region do call the river that runneth out of the fenne of *Mzotis* into *Pontus Euxinus*, *Tanais*) requested *Iustinianus* to send them a bishop: and that *Iustinianus* was very carefull of their sute, and sent them a bishop with hart and good will. He declareth mozeouer, and that in good order, how the Goths in the time of *Iustinian* brake out of the fenne of *Mzotis* into the Romane dominions: that there happened strange earthquakes in Greece, *Boeotia*, *Achaia*, and the countries about *Crisus* haues: that many regions were destroyed, and cities ouerthrowne: and that there happened also opening and gaping of the earth, which in some places closed together againe, and in some other places continued so still.

CHAP. XXIV.

The expedition captaine *Narsis* made into Italy, and his piety Godwards.

P*rocopius* discourseth how *Iustinian* sent captaine *Narsis* into Italy: how he overcame *Totila*, afterwards *Totila*, & how Rome was now taken the fift time. It was reported mozeouer by such as accompanied *Narsis* in that voyage, how that when he prayed vnto God, and offered vnto him his bounden dutie and seruice, the virgine *Mary* the mother of God appeared vnto him, prescribed the time when he should deale with the enemy, and that he should not giue himselfe to battell before he had a signe giuen him from heauen. Many other worthy of memozy were done by this *Narsis*. For he won *Buselinus* and *Syndaldos*, and subdued many other countries reaching vnto the Ocean sea. Which things *Agathius* *Rhetor* hath written of, and be not as yet come to our hands.

CHAP.

CHAP. XXIIII.

How Chosroes fretting with enuy at the prosperous affaires of Iustinianns tooke armour against the Romanes, destroyed many cities, and among others, great Antioch.

It is layd downe in writing by the same *Procopius*, that *Chosroes* hearing of the prosperous successes which befell vnto the Empire of Rome both in Libya and Italy, fretted with himselfe for enuy, and charged the Emperour that he had done certaine things contrary vnto the covenants agreed vpon betwene them, & therefore that their league was broken: that *Iustinianns* at the first sent Embassadors vnto *Chosroes*, intreating him not to breake the perpetuall league that was concluded, neither to dissolve that linke of loue & peace that was knit betwene both countries, but if there were any rash enterpryse committed, or any quarrellous occasion giuen, it might friendly and loningly be put by: that *Chosroes* of spite and malice which boyled within his brest, would by no meanes be brought to any good order, but gathered a great army, and assaulted the marches of the Romane dominions in the thirtieth yeare of *Iustinianns* raigne. He writeth moreover how that *Chosroes* toke *Sura* a citie vpon the shoze of Euphrates, but covenanting with them one way, dealt with them another way, and that most lenibly, for looke what he promised that would he neuer performe: he wonne that citie more with falshood & subtlety then by force of armes. Also he set *Berces* on fire, & came with violence against Antioch when *Euphrasimus* gouerned the Bishopricke: who left at that time the citie, because none of the espies which he had sent forth were returned vnto him: whose politicke foresight, as report goeth, preserved the Church and all that belonged thereto. For he adorne it with goodly monuments, thereby to redeeme it from the violence of the enemie. The same authoꝝ declareth with a vehement stile, easie to moue any reader, how the sayd *Chosroes* toke Antioch, destroyed all with sword and fire, and how afterwards he came to Seleucia, then to Daphne the suburbs thereof, last of all to Apamia, whose Church *Thomas* gouerned, a man very famous both for life and learning. This *Thomas* stuck not to accompany *Chosroes* vnto the Theater, there to behold the running at tilt (though the Canon of y^e Church forbade it) to the end in so doing he might vse all means possible to mitigate & assuage his furie. The report goeth, whē *Chosroes* demanded of him: Would ye see me in your citie? That he answered: I speake vnfainedly and as I heare saith vnto God, I would not gladly see you there. *Chosroes* marvelled at his liberty of speech, and reuerenced the man highly, as he deserved, for the truths sake.

CHAP. XXV.

Of the miracle wrought at Apamia by the vertue of the reuerend crosse.

The sight of the Crosse in that lamentable plight serued them as a remembrance to trust onely in him that died thereon.

Seing that by discourse of our history we are fallen to intreate of this matter, it shall not be amisse here to remember a certaine miracle wrought by the noting, and wrought at Apamia. As soone as the Citizens of Apamia heard say that Antioch was set on fire, they requested *Thomas* (spoken of before) to bring forth (although it were contrarie vnto order and custome) the wholesome & lively Crosse, and to set it before them all, to the end they might behold and embrace it when their last houre came, for therein the onely health of man consisted: and now taking their voyage into another world, they might haue the reuerend Crosse for their wayfare to safeconduct them into a better soyle. Wherefore *Thomas* did as they requested him, and after the limitation of some certaine time for the preparation thereof, he brought forth the lively Tree of the Crosse, that all the neighbours might come together and participate of the health that proceeded thereof. Whither went my parents together with others, and took me in their hand being a child, and then going to scholl. After we were licenced to honoꝝ and embrace the reuerend Crosse, *Thomas* lifted vp his hands, and let all see the wood of the Crosse, whereby the old curse of sinne was wiped away, and compassed the Sanctuary, as the vse was vpon high and solemne feasts. But as *Thomas* passed from place to place, there followed him a great flame, not of burning, but of shining fire, in so much that

to mens seeming all the place where he stode and shewed vnto people the reuerend crosse, was inflamed. This was done not once nor twice, but oftener. When *Thomas* went about, and the people gathering together, requested him so to do. Which sight so shewed vnto the citizens of *Apamia*, the health and safegard that was to ensue after. Wherefore there was a picture set in the roose of the Sanctuary, at the sote wherof this miracle was written for such as were ignozant thereof. This picture was preserved untill that *Adaurmanes*, and the Persians invaded that countrey, and burned both Church and citie. Thus ended all that circumstance. *Chosroes* in that voyage of his, having prophaned the holy league, committed at his pleasure other hainous acts agreeable with his light and vncoustant behaviour, yet not decent for a man endued with reason, much lesse fit for a Prince, which hath regard of his word and promise.

CHAP. XXVI.

The expedition of Chosroes made against Edessa.

Furthermore *Procopius* hath layd downe in writing the things which of old were remembred, touching *Edessa* and *Agbarus*, & how *Christ* wrote an Epistle vnto *Agbarus*: againe how *Chosroes* made another invasion, and determined to besiege *Edessa*, hoping to dispoise the report and fame that was spred farre and nigh of that citie, to wit, that no enemy would ener be able to subdue *Edessa*. Which thing is not mentioned at all in the epistle which *Christ* our God wrote vnto *Agbarus* (as it is to be seene in *the historie of Eusebius Pamphilus*, where the epistle is layd downe word by word) yet it is not onely noyed, but belied of the faithfull, and the event falling out confirmed the report to be true. For when *Chosroes* went about to take the citie, although he made many an assault, & raised a wonderful great countremure, so that he might easily scale the wals of the citie with sundry other engines, yet went he away and could not preuaile. And how it so fell out I will declare. *Chosroes* first commanded his souldiers to carie thither a great pile of timber, howsoener they were for to besiege the citie, which was in manner as sone done as spoken. The timber being framed round, and earth heaped in the middell, it was set right ouer against the walles, and raised by little and little, with timber and other filling stufte, untill it came to a great height, that the top thereof was higher then the wals of the citie: from whence they shot at the citie, & at such as hazarded their liues in defence of the wales. The citizens seeing this countremure much like an high mountaine to bzaue nigh their citie, and that by all likelihood the enemy would come in on sote, they got them very early, and made a ditch over against their hillocke, they w fire therein, that the flame might take hold of their timber, and make their countremure euen with the ground. This being done and fire cast in, it fel not out as they wished, because the fire could not bzaake out, and take into the ayre for to consume the pile of timber. Last of all when as they seemed now to yeld, dispayring of their safety, they bring forth an Image which God himselte, and not the hands of man, had shaped, the which *Christ* had sent vnto *Agbarus*, when *Agbarus* desired to see him. This holy picture they bzeu through the ditch they had made, and conueyed in water: of this water they thzeu upon the pile & heape of timber, so that by the prouidence of God, ayding and assisting the faith of such as practised the circumstances, that which they could not bring to passe befoze, is now easily compassed. For immediatly the vndermost wood toke fire, and was quickly burned into coales, the flame flashed bpwards, and set the whole pile on fire. The *Edessians* being besieged, and espying at length that both smoke and flame broke out, deuised this sleight which followeth for to deceiue the enemy. They called for litle flagons filled them full of tow, hirs, bzimstone, with other kind of stufte that easily would take fire, & thzeu them upon the enemies pile or countremure. The flagons being violently thzowne & chased, yeldeo forth such clouds of smoke, as darkned altogether the smoke and flame that rose of the enemies pile, so that as many as were ignozant of the policie, thought verily there was no other smoke saue that which proceeded from the flagons. But the third day after, the flames were espyed to flash out of the earth, and then the Persians which fought on the countremure, perceiued & danger they stode in. Notwithstanding all this, *Chosroes* going about to withstand the might and power of God, brought the conduits which were without the wals of the citie, vnto the pile, hoping thereby to quench the fire. But & fire receiued the water as if it had bene oyle bzimstone, or some other

This miracle was not by vertue of the crosse, but by the prouidence of God to comfort his people, who were not ashamed of him that died on the crosse.

All that was done here is referred vnto the prouidence of God, and the faith of the *Edessians*, not to the picture.

other such like thing, raged out of measure, burned all to ashes, & brought the pile even into the ground. In the end *Chosroes* despairing altogether of his purpose, perceiving what reproch and infamie he had incurred because he determined to conquer the God whom he knew not, and worship, returned home with shame inough.

CHAP. XXVII.

Of the strange vision that was seene at Sergiopolis.

Another thing yet done by *Chosroes* at another time at Sergiopolis, I thinke best to lay here downe in writing, which is both worthy the penning, and the knowledge of the posteritie. *Chosroes* made preparation to assault this citie also, and to besiege it. Being come to the walles, the citizens within and the enemy without fell to parle, & concluded that the citie was to be redeemed with the holy treasure and monuments, among which one was the crosse sent thither by *Iustinian* and *Theodorus*. When these things were brought unto *Chosroes*, he demanded of the priest and Persians which were sent for that purpose, whether there were any more left behind? To whom, one whose lips were not acquainted with the truth, made answer, that there remained certaine other monuments, which a few citizens concealed. Yet the messengers that brought away the treasure with other jewels, had left behind nothing that was of gold or silver, but of some other stuff that was farre more precious, & consecrated unto God, namely the holy reliques of *Sergius* & valiant martyr of *Christ*, which lay in a long chest that was overlaid with silver. Wherefore *Chosroes* being persuaded with the aforesaid words, let his host go to besiege the citie and to win it. But they espied upon a sodaine a great multitude of men upon the walles, fenced with shields, and ready to fight for the citie: they were amazed, and wondering at the multitude and armour, they went back unto *Chosroes*, and told him the whole. When he was againe given to understand that there were but very few left in the citie, and that they were either spent with age or of tender yeares (for all that were of ripe yeares and mans state, had bene rooted out) he took that of a surety to be a miracle wrought by the holy martyr: he was stricken with feare, and had the Christian faith in admiration: he returned home, and (as report goeth) was baptized in his later dayes.

When a man is either pricked in conscience or otherwise fearful, any falsehood will seeme true, and a mouse is then as big as a beare.

CHAP. XXVIII.

Of a pestilent disease which continued two and fiftie yeares.

Anno Dom.
544.

Now I am about to declare a certaine history which was not penned unto this day: it is of a certaine pestilent disease, which plagued mankind the space of two and fifty yeares, and prevailed so much, that it destroyed in manner the whole world. For it is reported that this contagious disease lighted upon Antioch, two yeares after that Persians had taken the citie: in some part much like that which *Thucydides* hath described, in other respects farre unlike: it began in Ethiopia, even as that which *Thucydides* wrote of, and spread it self afterwards throughout the whole world, neither was there almost any one that escaped the infection thereof. It raged so vehemently in some cities, that all the inhabitants thereof were dispatched: with other townes it dealt more gently and mildly. Neither began it at any one certaine time of the yeare, neither did it cease and relent after one manner & order: for in some places it entred with winter, in some other places about the end of the spring, in certaine countries about the mids of sommer, in certaine others in Autumne. In some regions where it had infected some part of one citie or other, it left the rest untouched. When might a man have seene very oft where this maladie rained, certaine families wholly dispatched, at another time one or two rooted out, & all the city besides not once visited. Moreover (as we have marked diligently) the families which escaped this yeare, were alone & none others dispatched the next yeare. And that which is most of all to be marvelled at, if any which inhabited the infected cities fled into other countries where sickness was not, they onely were visited, although they removed (hoping that way to save their lives) out of the contagious into the cleare. This calamitie during the terme and compasse of these yeares which they call revolutions, passed through both towne & countrey, but the greatest mortallitie of all fell upon mankind the second yeare of the revolution which comprized the terme of fiftie yeares: so that I myself which write this history (for it will not be amisse to enterlace this, that the consequents may agree with the premises) while as yet I frequented the scholes, was then troubled with

an impostume or swelling about the priuy members, or secret parts of the body. Whereafter in proceſſe of time when this ſickneſſe waxed hot, and diſpatched diuerſly and ſundry kinds of waſpes, it fell out to my grieſe and ſorrow, that God took from me many of my children, my wife alſo, with diuers of my kinſfolks, whereof ſome dwelled in the citie, and ſome in the countrey. Such were my aduentures, & ſuch were the calamities which the courſe of thoſe lamentable times diſtributed vnto me. When I wrote this I was 58. yeares old. Not two yeares beſore, this ſickneſſe had bene ſoure times in Antioch, and when as at length the fourth reuolution and compaſſe was paſt, beſides my aforeſayd children, God took away from me a daughter and a nephew of mine. This diſeaſe was compound and mixt with many other maladies. It took ſome men firſt in the head, made their eyes as red as blood, & poſt by their cheekes: afterwards it fell into their throte, and whomſoener it took it diſpatched him out of the way. It began in ſome with a ſire, and roying of all that was within them, in ſome other with ſwelling about the ſecret parts of the body, & therof aroſe burning fevers, ſo that they died thereof within two or thre dayes at the fartheſt, in ſuch ſort and of ſo perfect a remembrance, as if they had not bene ſick at all. Others died mad, and carbuncles that aroſe of the fleſh killed many. It fell out oftentimes that they which had this diſeaſe & eſcaped the firſt and the ſecond time, died thereof afterwards. The order and maner that men came by this diſeaſe, was ſo diuerſe that it cannot with pen be expreſſed. Some had it by keeping of company and lying together: ſome other onely by touching, and frequenting the infected houſes: ſome againe took it in the market. Many of them which fled out of the contagious citie, and were not viſited themſelues, infected where they came. Others which kept company with the ſicke, and touched not onely the ſicke but the dead alſo, were not ſick at all. Other ſome, who gladly would haue died for the ſorrow they conceined becauſe their children and deare friends were departed, and therefore thruſt themſelues among the ſicke, could not haue their wiſe, the ſickneſſe did as it were ſlie away from them. This peſtilent diſeaſe as I ſayd beſore, rained throughout the whole world the ſpace of two and fifty yeares, and exceeded all the diſeaſes that euer had bene beſore. Philoſtratus wondered at the plague which was in his time, becauſe it continued ſixtene yeares. But the things that are to come, are vncertaine and unknowne vnto men, and they tend to the end which God hath appointed, who knoweth both their cauſes, and what ſhall become of them. Now let vs returne where we left, and proſecute the reſt of Iuſtinianus raigne.

Euagrius is viſited with his family. *Euagrius* is both the ſecret part of the bodie, & the diſeaſe.

The age of Euagrius when he wrote this hiſtorie.

CHAP. XXIX.

The vnſatiable deſire and greedineſſe of Iuſtinian in getting of money.

Iuſtinianus had ſo vnſatiable a deſire of money, & ſo ſhamefull a mind towards other mens poſſeſſions, that for loue of gold he made ſale of his ſubiects goods, vnto the magiſtrats, vnto the tribute gatherers, and vnto ſuch as miſchieued others vpon no occaſion. He deſpoiled many, nay an innumerable ſort of people, which enioyed great poſſeſſions, vpon falſe and ſained cauſes, of all that they had. If any harlot bore mind vnto any mans wealth, and ſained that ſhe had company and familiarity with him, immediatly all that belonged to law and iuſtice (ſo that ſhe made Iuſtinianus partaker of her ſhamefull louty) was of no force, and all his goods, whom ſhe had falſly accuſed, was brought into her houſe. Furthermore he was ſo liberall and bountifull, that he builded many holy and gorgeous Churches, that he erected many other houſes, where both men and women, old and yong, and ſuch as were viſited with ſundry diſeaſes, might be diligently looked vnto: and to bring theſe things about, he layed aſide great ſummes of money. He wrought many other good deedes, no doubt very holy and acceptable vnto God, if that either he, or others whoſoener that bring ſuch things to paſſe, cauſed or do procure them to be done of their owne proper goods, and offered vnto God for ſacrifice their liues and conuerſation voyd of ſpot and blemiſh.

CHAP. XXX.

The deſcription of the Church of Wiſedome in Conſtantinople, and of the holy Apoſtles.

The aforeſayd Iuſtinianus, beſides ſundry other holy churches of godly workmanſhip, erected to God and his Saints, founded in Conſtantinople the notable & worthy building, I meane the gorgeous Church of Wiſedome, ſuch a one as the like whereof hath not

not bene seene heretofore, the which so passed for beauty and ornament, as may not for the worthinesse thereof sufficiently be expressed. Yet will I do mine endeavour to describe the same. The rofe of the sanctuary being lifted up on high with foure arches, was of such height, that they which stood beneath on the ground & looked upwards, could hardly see the ridge and the top of the vaulted circle: againe they that were aboue, were they neuer so courageous, durst not looke downe, neither once behold the foundations. The arches from ground to the rofe (so farre do they reach) are wide open, and emptye. On the right side of the temple, and the left hand as ye go in, there are goodly pillars set in order, & made of stones that were brought out of Thessalia. There are also high lofts vnder set and stayd up with other such like pillars, where they that are disposed may see and heare the mysteries handled. Where the emperesse vseth to sit vpon the holydaies, when the blessed communion is celebrated. These pillars though they reach up both on the East and West side of the temple, hinder not at all the sight of so worthy a building, and vnto these sollars there are porches of pillars, whose tops are likewise wrought & turned with little arches. But to the end I may lively paint forth the portraiture of this worthy building, I thinke best here to lay downe how many foote it was in length, how many in breadth, and how many in height: in like sort of the arches, how many foote they were in compasse, and how many in height. The maner was as followeth. The length from the doze ouer against the holy cuppe, in the which the vnbloudy sacrifice is offered: vnto this cuppe and holy vessell was one hundred and fiftie foote. The breadth from North to South was an hundred & fiftene foote. The height from the top of the circle in the rofe, vnto the pavement on the ground, was a hundred and fourescore foote. The breadth of euery arch was threescore and sixe foote. The length of the whole Temple from East to West was two hundred and threescore foote. The breadth ouer the arches in the light & open bodie of the Church was threescore and fiftene foote. There are two other goodly porches to the West set up very strongly of either side with a wide entry in the midst. Furthermore the same Iustinian builded the Temple of the holy Apostles, inferiour to none other, where both Emperours and priests most commonly are buried. But of these things thus much shall suffice.

**κίρην* signifieth any vessell that is hollow on the top, and so consequently here to be taken for a cup.

CHAP. XXXI.

Of the folly rather then the friendship of Iustinian, in fauouring too much seditious persons and robbers.

Behold the properties of this Iustinian who the Ciuilians do so honor & reuerence. Yet if any good thing be found in him, it deserueth commendation.

As yet I haue more to say of Iustinian besides the aforesaid, & whether it may be referred vnto the naughtinesse of his nature, or the fearefulnesse of his faint courage, I am not able to say: yet was it such a thing as passed all brutish and sauage cruelty, & sure I am it began of that popular sedition, whose watch word was Nica, by interpretation ouercome. It pleased Iustinian so earnestly to hold with the faction of them which were called Prasini, that it was lawfull for them without correction, at nunday, and in the midst of the citie to slay their aduersaries, & they not onely stood in awe of no punishment, but also were thought worthy of great honor, so that in the end it fell out y there were many homicides. It was lawfull for them to rush into other mens houses, to spoile them of their proper treasure, & to sell men leases of their owne liues. And what magistrate soeuer went about to restraine this, he did nought else saue heape coales on his owne head. Whereupon a certaine magistrate of the East, going about to chastise these rebels, clapped giues on their sate for to bide their violence, & was led himselfe through the mids of the citie, & grievously tormeted with fetters. Callinicus also Lieutenant of Cilicia, when two Cilicians, Paulus & Faustinus both murderers rebelled against him, & conspired his death, because he put in vze the penalty which the law had ordained for such malefactors, was himselfe hanged on the gallows, and endured this punishment for his good conscience and execution of the lawes. Whereupon it fell out that such as were of the other faction, being diuen to leaue their dwelling places, and could no where be lodged, but were tossed hither & thither as shamefull miscreants, fell to assault travellers, to rob and to steale, and to murder euery one that met them: vntill it grew vnto such outrageousnes, that all places sounded of vntimely slaughter, of spoiling & other such like vaine offences. Yet at length some good mode was found in him that made him to change his mind, and to execute such kind of men, suffering the lawe to take place against them, whom

he permitted afozetime to rage throughout the cities, like barbarians & bloudsuckers. But to discourse of these things sufficiently, time will not serue, neither will my pen be able to paint them accordingly. By these few ye may conieure of the other horrible acts which Iustinian committed.

CHAP. XXXII.

Of Barsanaphius the Monke.

There lived about that time very godly men, who in many places wrought great miracles, so that their fame was every where spread abroad. Of which number one was Barsanaphius an Egyptian bozne. This man led his life in a monastery hard by Gaza: and though he were in the flesh, yet bidden he the motions therof, insomuch that he did many notable miracles. It is thought that he shut vp himselfe in a certaine cabin; & since the time he went in, for the space of fifty yeares and moze, that he was neuer scene of any, neuer took sustenance or any other thing on earth. When Eustochius bishop of Ierusalem would not beleue it to be true, but took it for a fable, he went and digged vp the cabin where this holy man had pend himselfe; and as report goeth, there arose out thence fire, which almost burned such as came thither with him.

Believe it who will, there is none I trow that will blame Eustochius, for counting it a tale of a tubbe. If he was not scene in all that space, how was it known that he did not cate.

CHAP. XXXIII.

Of Symeon the Monke, who fained himselfe to be a foole for Christs sake.

There was at Emesa a man whose name was Symeon, who laying aside all desire of vaine glozy, although he was wise in every respect, & replenished with the grace of God, yet seemed he vnto such as knew him not, as if he had bene a starke foole. He lived for the most part a solitary life, neither did he make any man priuy either when, or what he prayed vnto God, neither at what time he alone fasted or refreshed nature by taking of sustenance: sometime when he walked in the open streete or market place, he seemed farre from the common trade of liuing, nay, he shewed himselfe as though he had neither wit nor vnderstanding. Againe, if hunger dzaue him into a tauerne, he would feede vpon pottage, meate, and whatsoever first came to his hand. If in case any did him obeysance, & saluted him with the bowing of the head, he would straight be angry, and get him thence with speed, fearing least the common people would espie his vertue. Thus was Symeon wont to do at his being in the market. Yet there were some with whom he made himselfe familiar, & that vnfaignedly. Of which number one had a maide that was ravished and gotten with child, and being compelled by her maister & mistresse openly to reueale the father, and him that playd so leud a part: made answer y^e Symeon had secretly layen with her, and that she had conceived of him, & that she would not onely sweare it to be true, but also if neede were, proue it with plaine euidence. Symeon hearing of this, said it was so indeede, that he was a man as other men were, and that the flesh was a fraile thing. When the rumour thereof was noised abroad, & Symeon therfore, as it was very likely, defamed for ever; he got him out of sight, & made them beleue he was ashamed. When the houre came that she should be deliuered, as the maner is, she lay in: her labour was so grieuous, so great, & the paine so intollerable, that y^e poore silly wretch was ready to yeld vp y^e ghost, yet was she not rid of her burthen. Wherefore when Symeon (who of set purpose came thither) was intreated to pray vnto God for her, his answer was: that the woman was not like to be deliuered, befoze she confessed truly who was the father of the child. When she had so done, and named them the true father, immediatly the child came spzauling out of the wombe, and truth played the office of the midwife. The same Symeon was scene on a certaine time to go into an harlots house. who shut y^e doze after him, & staid there a long while, whē none was within but they two. Againe he was scene to vnlcke the doze, and to put out his head, looking about to whether he could see any, the which verily caused great suspicion, in so much that such as beheld him, called the harlot vnto them, demanded of her what businesse Symeon had in her house: which swoze vnto them, that for want she had not tasted of any thing in thre dayes befoze, save onely water: that Symeon

It is meere folly, and a dishonor vnto God, for a man to slander himselfe.

The simplicitie of old time deceived many a godly man: if the like were done in these dayes, there were no cloke for it.

had brought her victuals and a bolle of wine: that he had shut the doze and covered the table: that he had commanded her to sit downe and to eate her fill, and that she was sufficiently chastised and brought low enough with abstinence. When she had made this protestation, she shewed them the fragments which remained of Symeons victuals. Furthermore the selfe same Symeon a little before the earthquake which shooke in partes Phœnicia on the sea shores (at what time Berytus, Biblum and Tripolis were lamentably turned to the ground) took a whip in his hand, and beate many of the pillars which stood in the market place, crying thus: Stand fast, be sure of your footing, ye are like to daunce shortly. Wherefore because he was wont to do nothing unadvisedly, they that were then present and beheld the circumstance, noted diligently what pillars he overskipped without stripes, which verily not long after were overthrowne with the violence of the earthquake. Many other things are remembered to have bene done by him, which require a peculiar volume, if they be sufficiently handled.

CHAP. XXXIIII.

Of Thomas the monke which played the foole in like sort as Symeon did before.

ABout that time Thomas who had led a very austere life in Cœlosyria, came to Antioch for the reliefe which was yearely giuen thence vnto his monastery. This Thomas had bene in times past made priest in that Church. Anastasius bishop of that sea, because Thomas had at sundry times wrought him great displeasure & vexation, bored this monke about the eares. When they were then present were sorry to see this combat, Thomas sayd vnto them: that he would take that no more at Anastasius hands, & that Anastasius should neuer offer it him againe. Both which fell out to be true. For Anastasius within one day after departed this world: & Thomas as he went home from Antioch left this world, & passed to immortal blisse, at the hospitall in the suburbs of Daphne, & was buried in the sepulcher that was provided for strangers. When they had buried one or two other dead carcases in the same sepulcher with him (God after his death wrought a great miracle) his corpse was call'd vppermost, & the other carcases were seuered and pushed farre asunder: the men seeing this, had the Saint in admiration, and revealed the whole vnto Euphremius. Wherefore his most holy corps was caried to Antioch with great pompe and solemnitie, and there was buried in the churchyard, by occasion whereof it came to passe that the plague which then raign'd in the citie, ceased. In honoꝝ of whom the people of Antioch haue yearely kept an holy day vnto this our time. But now let vs returne vnto our historie.

Dead carcases doe commonly rather bring a plague then take it away.

CHAP. XXXV.

Of Menas the patriarch, and the miracle then wrought in the Hebrew boy.

When Anthimus bishop of Constantinople was deposed (as I sayd before) Epiphanius took his roome: after the decease of Epiphanius, Menas (in whose time a worthy miracle was wrought) succeeded him in the bishopricke. There was an old custome at Constantinople, that if there remained many portions of the pure and immaculate body of Christ our God, yong children which went to schoule should be called to eate them. When it was done, a certain mans child, in religion an Hebrew or Iewe, in trade of life a glasse, kept company with the other children: who after that his parents demanded the cause that made him tarie so long behind, told them plainly the matter as it was, & how that he eate for company with the other boyes. The Hebrew hearing this, boyled within for anger, was all set on rage & furie: he took and thrust him into the fire for nace, where he used to make his glasse. The mother missing the child, sought him out, yet could not find him: she went throughout the citie, & to euery stræte, calling vpon God with deepe sighes and lamentable teares. The third day after, as she sat at the doze of her husbands shop, being now pitifully wasted with weeping, she gaue out sighes, & withall called the boy by his name. The child knowing the mothers voice, answered her out of the for nace. The mother burst open the dozes, & in she went: she was no sooner in, but she espied her child in the mids of the hot burning coals, yet perceived that the fire touched him not. The child being asked whether he felt not great heat,

A strange miracle if it be true. How soeuer it be, we are to take it, as cheape as we find it.

and how it came to passe that he was not burned to ashes, made answer saying: A woman clad in purple came very oft vnto me, reached me water to quench the fire flames which compassed my body, and lastly gave me meate as oft as I was hungrie. *Iustinian* hearing of this, thought good that the boy with his mother should be baptizd, and that the father which refused to become a Christian, should be hanged on the gallows, at a place called Sycar. And so an end of that.

CHAP. XXXVI.

The Bishops of the famous cities about that time living.

When *Menas* had runne the race of his most tall life, *Eutychius* succeeded him in the Bishopricke of Constantinople: after *Martyrius* bishop of Ierusalem came *Salustius*, and him succeeded *Helias*: *Peter* followed *Helias*, and after *Peter*, *Macarius* crept into the bishopricke, when as yet the Emperour had not given him his consent. He was afterwards deposed: for the report went of him that he defended the opinions of *Origen*. In the sea of Alexandria when *Theodosius* (as I sayd before) was deposed, *Zoilus* governed the Bishopricke, and after his decease *Apolinarius*.

Menas.
Martyrius.
Salustius.
Helias.
Peter.
Macarius.
Theodosius.
Zoilus.
Apolinarius.

CHAP. XXXVII.

Of the fift holy and generall Councell, and wherefore it was summoned.

After the decease of *Euphremius*, *Dominus* was chosen bishop of Antioch. Now therfore when *Vigilius* was Bishop of old Rome, *Menas* at the first Bishop of new Rome, whom *Eutychius* succeeded: *Apolinarius* Bishop of Alexandria, *Dominus* Bishop of Antioch: and *Eustochius* was Bishop of Ierusalem: *Iustinianus* summoned the fift Councell vpon such an occasion as followeth. When the patrons of *Origens* opinions preailed in many places, but specially at New Laura (so did they call it) *Eustochius* employed his whole care and industry to the banishing of them. He made a voyage into New Laura, drove them all out of that coast, and in so doing, he seemed to put to flight the common plague and destruction of them all. They being scattered abroad into sundry countries, perswaded many to embrace their opinions. There fauored them *Theodorus* surnamed *Ascidas*, Bishop of Caesarea the head citie in Cappadocia, who was continually with *Iustinian*, as one both faithfull and necessarie. When this *Theodorus* incensed the Emperours court and pallace against *Eustochius*, making relation vnto them as of an hainous and horrible matter: *Eustochius* sent *Rufus* Abbot of *Theodosius* Monastery, and *Conon* Abbot of Saba to Constantinople: both which, partly for their vertue and excellency, and partly also for the bignes of their Monasteries, were counted chiefe and principall of the Monkes which inhabited the deserts. There accompanied them also other religious men, not much inferiour vnto them for worthines. These men as their speciall vrist, called into controuersie the opinions of *Origen*, the behaviour of *Euagrius* and *Didymus*. But *Theodorus* Bishop of Caesarea in Cappadocia, being desirous to bring them from that argument, propoised the cause of *Theodorus* Bishop of Mopsouestia, *Theodorus* and *Ibas*: neither did he this without the prouidence of almighty God, who disposed all the circumstances so notably, to the end every prophane and wicked opinion, of whether side so euer it were, might be rooted out. First of all when the question was propounded whether it were lawfull to accurse the dead or no, *Eutychius* then present, a man very well sene in holy Scripture, yet none of the famous personages, or of great anthozity (for *Menas* was yet alive, whom he succeeded in the bishopricke) who at that time late to answer for the bishop of Amasia: when he perceined that the Councell went not right, but rather by wrong way, he told the plainly there was nothing to be doubted in that question, neither any thing that required deliberation at all. That king *Iosias* not only executed the Idols Priests then alive, but caused also the tombes of such as were lately deceased to be digged vp. These words of *Eutychius* being so well applyed, pleased them all, & satisfied them fully. *Iustinianus* also hearing of this grane censure of his, preferred him to the bishopricke of Constantinople immediatly after the death of *Menas*. *Vigilius* sent his consent in writing vnto the Councell, but came not thither himselfe. When *Iustinianus* demanded of the Councell what they thought of *Theodorus*, what they sayd to the things which *Theodorus* had written against *Cyrill*, and to his twelue points of the faith: last of all what their opinion was of the Epistle which *Ibas* wrote vnto

Anno Dom.
555.

Eutychius.

Vigilius b. of
Rome.

Menas

The sentence
of the fift ge-
nerall coun-
cell held at
Constanti-
nople.

A peece of
the counells
Epistle vnto
Iustinianus.

Maris the Persian: when they had read many peeces of *Theodorus* and *Theodoritus* bookes, and proued manifestly that *Theodorus* had bene lately condemned, and his name wiped cleane out of the holy catalogue or registry: when they had concluded also that heretickes were to be condemned after their decease, and with generall consent to accurse not onely *Theodorus*, but also the wordes of *Theodoritus* against the twelue points of the faith layd downe by *Cyrill*, and against the true & right faith, together with the Epistle of *Ibas* vnto *Maris* the Persian, they layd downe their censure in such order as followeth: Seeing our great God and Sauour Christ Iesus hath spokē as it is in the parable of the Gospell &c. And a little after. We condemne and accurse not onely all other heretickes heretofore condemned by the foure holy Councils aboue mentioned, and by the holy Catholicke Church, but also *Theodorus* Bishop of Moplonestis with his wicked bookes, together with the vngodly workes of *Theodoritus*, impugning partly the true faith, with the twelue points of most holy *Cyrill* concerning the faith, and partly also the holy Councell of Ephesus, & what other things fouer the same *Theodoritus* hath published in defence of *Theodorus* and *Nestorius*. Moreouer we condemne the wicked Epistle which *Ibas* wrote vnto *Maris* the Persian. When they had enterlaced certaine other things, they layd downe fouertene points or articles of the true and sincere faith. Thus haue we learned that these things were handled. When bills were exhibited vnto the Councell by *Eulogius*, *Conon*, *Cyriacus* and *Pancratius* the Monkes, against the doctrine of *Origen*, *Adamantius*, and such as embraced his errors, *Iustinianus* asked of the Councell what they minded to do as touching these things: he annexed also vnto the foresaid, the copy of one certaine bill together with 5 letters of *Vigilius* written in that behalfe. Whereby we may learne how *Origen* endeuored to stuffe the plaine and simple doctrine of the Apostles with the fables of Gentiles and Manichees. To be short when they had cried against *Origen*, and against all them that wallowed in the like error with him, the controuersie was referred vnto *Iustinianus* by an Epistle, whereof some part was as followeth: Thou most Christian Emperour, that retainest the vertuous mind, agreeable with ancient nobilitie. And a little after: We abhorre and detest this doctrine, we acknowledge not the voyces of strangers and aliens vnto the Church: may rather if there be any one such found, we bind him sure with the bond of excommunication as a thiefe or robber, and banish him the Church of God. Againe after a few lines: Your maiestie may soone vnderstand all that hitherto we have decided, by the view and reading of these our Actes. Vnto these their letters they annexed the articles which 5 Patrons of *Origen*'s errors had learned, wherein they reuealed not onely their consent, but also their dissention and manifold absurdities. Of which articles the first contained the blasphemy of certaine monks inhabiting the Monastery of New Laura, layd downe in these wordes: *Theodorus* called *Ascidus* bishop of *Cæsarea* sayd: If the Apostles and Martyrs which now worke miracles, and enioy so great an honor, be not made equall with Christ at the generall resurrection, what are they restored vnto? Sundry other blasphemies of *Didymus*, *Euagrius* and *Theodorus* were rehearsed by them that diligently collected these things. With in a little after the Councell was dissolved, *Eutychius* Bishop of Constantinople was deposed, and *Iohn* of *Sirimis* a village of *Cynegia* bordering vpon *Antioch*, succeeded him in the bishopricke.

CHAP. XXXVIII.

How Iustinianus falling from the right faith, affirmed that the body of Christ was in every respect voyd of corruption.

* The heresie
of Iustinianus
the Emperour.
Christ wept
ouer Ierusa-
lem, hun-
gred, slept,
sweet blood, &
died vpon the
crosse: was
there herein
no change?

At the selfe same time *Iustinianus* treading out of the way of true doctrine, and lighting on such a path as neither the Apostles nor the Fathers euer led him vnto, fell among briers and brambles, with the which he purposed to stuffe the Church of God: yet brought he not his will about, for the Lord had fortified the high way with such strong hedges that murderers could not leape ouer, as if (according vnto 5 propheticall) the wall had bene throwne downe and the hedge broken. Wherefore the same time when *Iohn* surnamed *Cateline* was bishop of Old Rome after the death of *Vigilius*, *Iohn* *Sirimis* of Constantinople, *Apolinaris* of Alexandria, *Anastasius* after *Dominus* of Theopolis otherwise called *Antioch*, and *Macarius* now restored vnto his proper see of Ierusalem, when the Councell after the depriuation of *Eutychius* condemned *Origen*, *Didymus* and *Euagrius*, *Iustinianus* wrote an

edict, wherein he affirmed that the body of the Lord was not subiect to death or corruption: that it was void of such affections, as nature ingrafted and were blameable: that the Lord eate before his passion in such sort as he did after his resurrection: that his most holy body was nothing altered nor changed, either in the framing thereof in the matrix, or in the voluntary and naturall motions, no not after his resurrection: unto which opinions he purposed to compell both Priests and Bishops to subscribe. But all they making answer, that they expected the opinion of *Anastasius* bishop of Antioch, postponed him off for the first time.

CHAP. XXXIX.

Of *Anastasius* Archbishop of Antioch.

A *Nastasius* was a man of such profound skill in holy Scripture, and so wary in all his doings throughout his whole life time, that he weyed greatly of small and light matters, and would in no wise be changed or altered in them, much lesse in matters of great weight and importance, and especially which concerned God himselfe. And furthermore he so governed his nature, that neither for his softnes he would easily yeld unto such things as were unreasonable, neither againe for his bluntnes & austerity would he withstand where right and reason did not so require. He gave diligent eare to the recitall of graine matters, and as he flowed in speech, so was he acute and quick witted in dissolving of doubts and questions. He would not once so much as vouchsafe the hearing of vaine and idle matters: but as for his tongue he so bridled it, that he moderated his talke with reason, and held his peace where it so behoued him. *Iustinianus* took him in hand with all policy, as if he had bene to batter a well fortified hold, perswading himselfe verily if he might winne him, that he might easily take the whole citie, poke the true faith as it were in seruitude, and last of all leade the sheepe of Christ captiues out of the Church. But *Anastasius* was of so diuine a courage (for he stood upon the sure rocke of the faith) that he wrote letters freely against *Iustinianus* the Emperour, prouing both plainly and wisely, that the blessed Apostles and holy Fathers confessed & deliuered unto them, the body of the Lord to be subiect unto death, and partaker of the blameable affections naturally impressed in the mind. In like sort he answered the Monks of the greater & lesse Syria which reasoned with him as touching this matter: & confirmed the minds of all men to fight in defence of the truth. To be short, he read daily in the Church that sentence of *Paule* the elect vessel of God: If any preach vnto you any other Gospell besides that which ye haue receiued, yea if he be an Angell from heauen, let him be held for accursed. Whereunto all (few onely excepted) gave their consents, and signified their endeavour and study in defence of the faith. Whereupon the said *Anastasius* understanding that the Emperour would banish him, wrote an exhortation vnto the people of Antioch, to confirme their minos in the faith: the which partly for the fine stile and flowing sentences, and partly also for the infinite testimonies alledged out of holy Scripture, and the history therein fitly applied, is highly to be esteemed.

CHAP. XL.

Of the death of *Iustinian*.

But the edict of *Iustinian* by the prouidence of God, which prouided farre better for vs, was not published. For *Iustinian* who threatned exile vnto *Anastasius* and his clergy, was suddenly taken himselfe, and when he had reigned thirty eight yeares full, and eight moneths, he departed this life.

The end of the fourth booke of Euagrius Scholasticus.

The body of Christ was like vnto ours in all things, sinne onely excepted. Galat. 1.

An. Dom. 566.



THE FIFTH BOOKE OF THE ECCLESIASTICALL HISTORIE OF EVAGRIUS SCHOLASTICVS.

CHAP. I.

*The creation of Iustinus the second Emperour of that name,
and of his life.*

Iustinianus
went to hell
as Euagrius
thinketh.
Iustinius 2.
was proclai-
med Empe-
rour.
Anno Domi.
566.

The sensua-
litie and co-
netousnes of
Iustinus.

Abari a Scy-
thian nation
were driuen
out of their
countrie by
the Turkes.

Contention
about the
Empire be-
twene Iusti-
nus the Vn-
cle and Iusti-
nus the Ne-
phew.



Iustinianus therefore when he had set the whole world on tumults & sedition, and in his later dayes received that which was due for such lewd practices, departed into endlesse torment appointed for him by the iust iudgement of God. *Iustinus* then, his sisters sonne, President of the pallace, was married and clad in the Imperiall robe, when as none (his owne friends onely excepted) knew either of *Iustinianus* death, or of *Iustinus* that he was proclaimed Emperour, vntill that both he himselfe and others also celebrated in Circus the wonted solemnities of the Empire. After the finishing of these spectacles when as none rose to take armour or to rebell against him, he returned vnto the pallace. And first of all he gaue out a commandment that all the Bishops and Priests which were gathered together at Constantinople, out of all countries should depart every man to his owne home, there to serue God in holynesse, and not to practise any nouelty as touching the faith. That act of his is worthy of commendation, but as for his life and trade of liuing, he swam in sensuality, he wallowed in filthy pleasure, and was so greedy of other mens goods, that he sold every thing for lewd gaine, and set benefices themselves (without any feare of God) to open sale. Moreover being entangled with two contrary vices, softhardines and faint courage, first he commanded *Iustinus* his kinsman to come vnto him, a man of great honoz and estimation, both for his prowess in martiall affaires, and for other rare ornaments of his person, who then made his abode about the riuer Danubius to withstand the people Abari, lest they should cut ouer that riuer and inuade the Romaine dominions. These Abari be a people of Scythia called Hamxobij inhabiting the regions beyond Caucasus. Who being driuen out of their countrie by the Turkes their neighbours, & diuersly grieved by them, came first to Bosphorus, thence forsaking the banks of Pontus Euxinus (where there dwelled many barbarian nations, but the cities and holds were kept of the Romanes, where againe there came both souldiers that were discharged of the warres & rid of attendance, & also such inhabitants as the Emperours had sent thither) they went straight on their voyage, & banquished all the barbarians along them, vntill they came vnto the shore of Danubius, whence they sent Embassadors vnto *Iustinian* the Emperour. From thence it was that *Iustinus* was called home, as it was told him, for to participate the benefit of the covenants drawn betwene him & the Emperour *Iustinus*. For when as both of them seemed to be of equall fame, and the Empire like to fall vnto either of them, after great reasoning and long disputation had about the Imperiall scepter, they covenanted betwene themselves, that whether soeuer of them were crowned Emperour, should make the other the second person in honoz: yet in such sort, that though he were second in respect of the Emperour, yet he should be first in respect of all others.

CHAP. II.

How Iustinus the Emperour procured the death of his cosin Iustinus.

Wherefore *Iustinus* the Emperour sauozing the other *Iustinus* but from the teeth outward, forged hainous crimes against him, by little & little took from him his garr, the pretorian souldiers also, and his traine, commanded him to keepe his house (so that he was not sene abroad) & in the end gaue charge he should be conueyed to Alexandria.

In which citie about midnight as he late in his bed he was murdered after a lamettable sort, and this was his recompence for the good will he bare vnto the common wealth, and the notable seruice he did in the wars. Neither was the Emperours, nor the Emperesses fury & rage mitigated, befoze they saw with their owne eyes his head taken off from his shoulvers, and scornfully tumbled it with their feet.

CHAP. III.

Of wicked Addens and Etherius.

Shortly after, Iustinus arraigned Etherius and Addens, who were both senators, and of a long time in chiefest authoritie with Iustinian, for an hainous offence which they had committed. One of them, Etherius by name, confessed after examination, that he sought to poison the Emperour, and that Addens was of his counsell, and of his mind in all he went about. But Addens protested with solempne and dreadfull othes, that he knew not of it: yet both of them were beheaded. Addens as his head went to the blocke spake boldly, though he were innocent as touching that crime, yet that he had deserved that punishment by the indignement of God, who is the beholder and reneger of hainous offences. He confessed that he had dispatched Theodorus president of the pallas by inchâtments. But whether these things be true or no, I am not able to say. Neuerthelesse sure I am that both these were wicked persons, for Addens burned with sodomiticall lust, and Etherius left no mischief unpunished: he spoiled both the liuing and the dead, in the raigne of Iustinian, vnder colour of the Emperours house whereof he was president, calling for the Emperour, for the Emperours house. And so an end of them.

CHAP. IIII.

The edict of the faith which Iustinus caused to be published in writing vnto all Christians wheresoeuer.

Furthermoze Iustinus wrote an edict, and sent it abroad vnto the Christians euery where, containing such a forme as followeth: In the name of the Lord Iesus Christ our God, the Emperor Cesar, Flavius Iustinus, faithfull in Christ Mecke, Chiefe Lord, Bountifull, Lord of Almaine, Lord of Gotland, Lord of Germany, Lord of Anrium, Lord of Francia, Lord of the people Eruli, Lord of the nation Gepidi, Pious, Fortunate, Glorious, Victorious, Triūphant, All noble, Perpetuall Augustus. My peace (saith the Lord Christ, who is our true God) I giue vnto you: my peace (saith the same Lord vnto the whole world) I leaue vnto you. Which is no otherwise to be taken then that such as beleue in him should repaire vnto one & the same Church: that they should be at vnitie among themselves, in the true and sincere faith of Christ, and detest from the heart-roote such as gaine say, or uphold the contrary opinion. The chiefest point that appertaineth vnto mans saluation, is the free acknowledging and protesting of the true faith. Wherefore as we are commanded by the Euangelists, and as the sacred Creede, to wit, the doctrine of the holy fathers hath taught vs, we exhort al men to embrace one and the same church and discipline, beleeuing in the Father, and in the Sonne, and in the holy Ghost: glorifying the coessentiall trinitie, the one godhead, to wit, nature and substance, one both in word and deed, one might, power and authoritie in the three persons, in whom we were baptized, in whom we beleue, and by whom we are coupled together in one. We worship the trinitie in vnitie, and the vnitie in trinitie, hauing both a diuision and a coniunction, so wonderfull that they cannot be expressed: the vnitie, we meane according vnto substance, to wit, the godhead: the trinitie according vnto the proprieties that is in the persons: the diuision we vnderstand to be vndeuided, and the coniunction deuided. For the diuinitie is one in the three persons, and the three in whom the diuinity lieth, or as I may better say, which are the diuinity it selfe, are one, God the Father, God the Sonne, God the holy Ghost: because that euery person is taken by himselfe, the minde separateth the things which are vnseparable, to wit, God to be three persons, which are vnderstood to be ioyned together in one, as I may so terme it, in identity of motion and nature. For it behoueth vs to say there is one God, & acknowledge three persons or proprieties. We confesse moreover that the onely begotten Son of God, God the word begotten of the Father before all worlds, and from euerlasting, not made, that for

Though God do winke for a while, he payeth home in the end.

The edict of Iustinus the a. Emperour of that name, wherein the Creede or christian faith is profoundly laide downe: and strange it may seeme that so vicious a man could endite so vertuous and so godly a stile.

John 14. Faith chiefly required of Christians. Of the vnitie and trinitie. How the natures in Christ are both deuided and coupled.

Christ willing
ly suffered
death for the
saluation of
mankind.

vs for our saluation he came downe from heauen in the later daies, and was incarnate by the holy Ghost of our Lady *Mary* the holy and glorious mother of God, and perpetuall virgine, and borne of her: that he is equall to the Father, and to the holy Ghost. For the blessed trinity allowed not of any fourth person, as if God the word incarnate were so, who is one person of the trinity, one and the same our Lord Iesus Christ, of one substance with the Father according vnto his diuinitie, of one substance with vs according vnto his humanity, patible as touching the flesh, but impatible touching the godhead. We say not that God the word which wrought miracles was one, and he which suffered was another: but confesse that one and the same our Lord Iesus Christ the word of God was incarnate and truly made man, that both the miracles he wrought, and the afflictions he voluntarily endured in the flesh for our saluation, appertained to one and the selfe same person. For it was no man that gaue himselfe for vs, but it was euen very God the word, who was man without alteration of the Godhead, and of his owne accord both suffered and died for vs. Wherefore in acknowledging that is he God, we say not but that he is man, and in confessing his manhood, we deny not his Godhead. Againe while we affirme that the one our Lord Iesus Christ consisteth of both natures, diuinitie and humanity, we confound not the persons in the vnities: though he was made man according to our nature, yet is he God notwithstanding neither because he is God after his owne nature, and hath a likenesse not capable of our similitude, both he cease to be man, but continueth as God in humanity, so no lesse man in the excellency of diuinity. Therefore both the aforesaid is in one, and the same one is both God and man, who is *Emmanuel*. Further when we grant that the same one is both perfect God and perfect man, of which two things he consisteth, we seuer not the coniunction and vnity of his person, but declare the difference of the natures which is not taken away notwithstanding the coupling & knitting together of the. For neither is the diuine nature changed into the humane, nor the humane converted into the diuine nature: but because both of them is better vnderstood, and sooner appeareth in the perfect description and order of the proper natures, therefore say we that the coniunction was made in the person. The coniunction which is in the person, sheweth that God the word, to wit, one of the three persons in diuinity, was coupled not to man that was before, but in the wombe of *Mary*, our Lady, the holy and glorious mother of God, and perpetuall virgin, and framed vnto himselfe of her in his proper person, a body of one substance with ours, subiect to like affections with vs (in onely excepted) and endued with a reasonable soule and vnderstanding, he had a being of himselfe, and was made man, and is one and the same our Lord Iesus Christ of equall glory with the Father and the holy Ghost. And while we imagine or conceiue his vspeakable copulation, we acknowledge vnfaignedly that the one nature of God the word was incarnate, and tooke flesh endued with a reasonable and intellectuall soule. Againe when we thinke vpon the difference of natures, we affirme there are two natures, and yet deuide them not not all, for both the natures are in him, and therefore we confesse one and the same Christ, one Sonne, one person, or one propriety of the diuine essence, both God and man. Wherefore as many as held contrary opinions vnto this, or presently to beleene otherwise, we pronounce them to be held for accursed, and iudge them to be farre estranged from the holy, Catholicke, and Apostolicke Church of God. And seeing the true and sincere doctrine deliuered vnto vs by the holy fathers, hath pierced our eares, and is now as it were imprinted in our breasts, we exhort you all, nay rather we beseech you in the bowels of Christ Iesus, to become one fold, to be of one and the same catholicke and Apostolicke Church. For we thinke it no impairing of our honour, though we are clad in this purple robe, and crowned with the Imperiall scepter, to vse such phrases for the concord and vnity of all christian congregations, to the end all with one voice may sound out the praise & glorie of Almighty God, and our Saviour Iesus Christ, that none henceforth contend about any question, or reason of the persons of the trinity, or of any fillable comprised therein; insomuch as the fillables do leade vs vnto one sincere faith and opinion, and that one custome & order in the holy Catholicke, & Apostolick Church of God, hath hitherto firmly bene retained without change or alteration, and is like hereafter to continue alwaies. Although all agreed vnto this *Edict*, and confessed the same to be no other will than the true faith did leade them vnto: yet the members of the Church which varied in opinions, were not reconciled, because the *Edict* signified in plaine words, that the Churches from the beginning had retained one custome without change or alteration vnto that time, and that there was hope they would so continue vnto the end.

CHAP. V.

Why Anastasius the godly Bishop of Theopolis otherwise called An-

tioc in Antioch was deposed.

Iustinus moreover laid to Anastasius charge, that he lavished and consumed the holy treasure, not turning it to any necessary use: next that he had uttered of him very contumelious languages, (for Anastasius being asked what made him so prodigally to waste the holy treasure, as report goeth, should freely answer againe, lest that Iustinus the monster of the world should spoile them of it:) and banished him the bishopricke of Antioch. Furthermore the voice goeth, that Iustinus was greatly displeased with Anastasius, because when he required money of him for his admission into the bishopricke, Anastasius would not give him a penny. Other crimes I am sure were laid to his charge, by such as were the Emperours instruments, and could do nought else save forge and flatter.

An old custome to take money for bishopricks, and benefices: it is as ancient as the diuinitie.

CHAP. VI.

Of Gregorius who succeeded Anastasius in the see of Antioch.

Gregorius after the depzination of Anastasius, was preferred to the holy Bishopricke of Antioch, a man of great fame for his gift in poetry. He led a monasticall life of a child, behaued himselfe therein so byzightly and so stoutly, that he was no sooner come to manhood, but he attained vnto the highest and most perfect degree and was made gouernour of the monastery in Constantinople, where he led a poore and an austere life. After that againe by the commandement of Iustinus, he was appointed chiefe of the monastery in mount Sina, where he stood in great perill, by reason the barbarians Seneza, a nation of Arabia, besieged that place. And when as by his meanes peace was there concluded, he was called from thence to be a bishop. He was a man that excelled and passed others both for wisdome & vertue: what thing soeuer he took in hand, that would he do with great diligence: and as no feare could dismay him, so could no other means allure him to contrary his own saying, no not the threats and authority of the higher power. Furthermore he was wont to distribute such large sums of money (for his liberality & bountifulnes extended vnto euery man) that whither soeuer he went, a maruellous great multitude besides his ordinary traine followed after him, and they that either heard or saw he would go to any place, came flocking after. This one thing againe may be added as a second ornament vnto his dignity and calling, that the people were oftentimes very desirous of themselves, either to behold his goodly person, or to heare the notable grace he had of utterance & pronounciation. He was of all others the man that soonest could bring men in loue with him, reasoned they with him of what matter soeuer they would: he had an amiable & gracious face, his talke very gentle & pleasant. And as he was quick witted to perceiue any matter, were it neuer so profound, so passed he in wise counsell & graue iudgement, belonged it either to himself or to others. And therof it came to passe, that he compassed so many noble acts: he was the man that would post ouer no businesse vnto the next day. He made not only the emperours of Rome, but also the kings of Persia to haue him in great admiration: because he knew how to vse all men, as both necessity constrained & occasion which he neuer omitted, did require. All his rare and singular acts can testify this which I say to be no lesse then true. He was very seuer, & sometimes angry: and again sometimes very gentle and meke, so that the witty saying of Gregory the diuine was liuely expressed in him, to wit, Seuerity was so tempered with shamefastnes that nothing could take hurt by reason of either of them: but both, being ioynly linked together, purchased great commendation.

CHAP. VII.

How the nation called Persarmeni being persecuted of the Persians for their faith in Christ, yeelded themselves vnto the Empire of Rome.

In the first yeare that Gregory was bishop, the nation inhabiting the greater Armenia, of old so called, but afterwards Persarmenia, which sometime was vnder the Romaines, and deliuered by Philip the successor of Gordianus vnto Sapor: but as Armenia the lesse was subiect vnto the Empire of Rome, so all the rest was held of the Persians: the nation I say inhabiting

It y

Armenia

No Christians
may murder
their Prince,
what religion
foeuer he be
of. If he be
godly, God lo
ueth his peo-
ple: if wicked,
let them take
him as a
scourge, yet
for their king

Armenia the great, professing the Christian faith, were grievously afflicted by the Persians, specially for their religion & conscience. Wherefore they sent embassadours secretly unto *Iustinus*, requesting they might become subiects unto the Empire of Rome, that theceforth they might freely serue God without let or hinderance. When *Iustinus* had entertained & accepted of the Embassy, certaine articles being explicated in the letters he sent backe unto them, and when the league was solemnly concluded, the Armenians due their owne princes, and yelied themselves with all they had unto the Empire of Rome. Not onely they, but the bordering country, inhabited partly of that nation, and partly of foreigners with their captain *Vardan*, (who both for his noble parentage, and promise in martiall affaires, was honoied of them for their prince) offered their service & loyalty unto the Imperial scepter. When *Chosroes* king of Persia charged the Emperour with these iniurious dealings, *Iustinus* put him off with this answer, saying: that the date of the league was expired, and that it was not for the professors of the Christian faith, to leaue succourlesse such Christians as fled unto them for aide in time of wars, but to relieue and cherish them. Although *Iustinus* gaue *Chosroes* this answer, yet made he no preparation for battell, but wallowed himself in his wonted sensuality, and preferred pleasure before all

CHAP. VIII.

Of Captaine Martiannus, and the siege of Nisibis.

In the meane while he sent captaine *Martiannus* his kinsman into the East, not furnishing him with souldiers & armour, & other necessary provision to giue the enemy battell so that he came into Mesopotamia, not without plaine danger and wrecke to the state, hauing with him a few naked souldiers, of which number some were tributary ditchers & carters. He gaue certaine Persians a very slender battell (God wot) about Nisibis, while as yet the other Persians were not in armour, and by chance getting the upper hand, he besieged the city. But the Persians thought good not to shut their gates at all, they reuiled very contumeliously the Roman host, and made no accompt of them, as if they had bene set there to keepe sheepe. For all this there were many strange monsters seene about that time, which prognosticated the calamities that were shortly to ensue, and among others a calfe newly calued, was seene to haue two heads, yet but one necke.

CHAP. IX.

How Chosroes when he had sent captaine Adaarmanes against the Romaines who vexed them above all measure, went himselfe to Nisibis.

Chosroes being now furnished to battell, brought *Adaarmanes* on his way as farre as the other side of Euphrates, which was within his owne dominions, sent him with an army into the marches of the Empire of Rome, and commanded him to break into the towne *Circesium*. *Circesium* is a towne very commodious for the Romaines, situated in the furthest parts of the Romaine dominions, not onely fortified with strong wals, raised vp to a marvellous great height, but also enuironed with two riuers, Euphrates and Aboras, and become by reason of them as it were an Isle. When he himselfe went with his power ouer the riuer Tigris, and got him straight to Nisibis. But the Romaines of a long time vnderstood not of these voyages, so that *Iustinus* gaue credit to a false report that was blazed abroad, how *Chosroes* was either dead, or at the point of death. They say againe, that he was soe displeased, because the siege of Nisibis was lingered, and that he sent certaine men for to eye *Martiannus* forwarde, and with all speede to bring the keyes of the city. When their affaires toke no prosperous successe, but *Iustinus* bore away great shame and reproch, because he wold seme to attempt that which was vnpossible for him to do, that is, to besiege so great and so wide a city, specially with so simple an army: first of all *Gregory* bishop of Antioch, was certified of the whole. For the bishop of Nisibis was his deare friend, & liberally rewarded of him, and therefore being very soie that the Christians sustained such losses and such vexations of the Persians, being also desirous that y city wherof he was bishop, were part of the Romaine dominions, signified vnto him all that was done about Nisibis, without the bounds of the Empire of Rome. *Gregorius* wrote immediatly of these tydings vnto *Iustinus*, & told him with all speede how *Chosroes* inuaded the countries. But he wallowing still in the filth of his wonted voluptuousnesse, neither gaue eare vnto *Gregories* letters, nor belerued them, but thought

thought that onely to be true, which his owne sick braine had conceived for he imitated the manner of intemperate and riotous persons, who as they are lither and retchlesse, so they build too much upon prosperous successe and fortune: and if any thing happen contrary to their mind, they will in no wise be brought to believe it for true. And herefore he wrote backe againe unto Gregory, rejecting his letters for false reports. If they were true, that the Persians should not win the city and raise the siege before his power came: or if they won it before, they should be met withall ere they left the country. At euards he sent *Acacius* a proud man, of a disdainfull condition unto *Martianus*, with this commandement, that if *Martianus* had before put one foote into the city, he should put him beside his honour and dignity. The which he did in all the hast to the great hurt of the common weale, thereby to satisfie the Emperors wil, for he went into the Romaine campe, and took *Martianus* being out of the empire, and depriued him of all martiall dignity vnto the army. The captaines of the bands, and Centurions, after their watch was ended, vnderstanding that their captaine was put out of office, shooke off their armes, stole away priuily, scattered themselves here and there in their flight, & left the siege, to the great laughter of all men. *Adarmans* therfore who had a mighty army of the Persians & barbarians called *Secetes*, passing by *Circesium*, destroyed all the Romaine countreyes before him with fire, sword, and euery other sort of lamentable inuasion, shewing no mercy at all, neither in word nor in deed. He took castles and many villages, and no man withstood him: first, because the Romain host wanted a head or captaine: next for that *Chosroes* had beset all the souldiers about *Daras*, and therfore the countrey was overrun and destroyed freely without any feare at all. Furthermoze *Chosroes* invaded *Antioch* by his souldiers onely (for he himselfe was absent) who were repulsed beyond all expectation, when as very few remained in the city, when as also the bishop fled away, and conueied with him the holy treasure of the Church, because the greater part of the wall lay on the ground, and the people as it falleth out at such times, were by al on rebellion: and when they were gone, the city was left desolate, neither was there any one that deuised engines to repel the violence of the aduersary, or that was disposed to resist the enemy any kind of way.

CHAP. X.

The winning of Apamia and Daras.

After that the assault of *Adarmans* toke no prosperous successe at *Antioch*, and the city *Heraclea*, afterwards called *Gagatica*, was by him set on fire, he made his voyage straight into *Apamia*, the which *Selenus* the sonne of *Nicanor* builded, a city sometime flourishing, yet by long tract of time faile to great decay and ruine. And when he had gotten the city upon covenants concluded betwene them, (for the citizens could not resist, their wals being so old that they fell to the ground) he burned the city, bereaued them of all their substance, destroyed al, contrary vnto the covenants drawn betwene them, subdued not onely the city, but the countrey about, went his way and toke with him not only the bishop, but also the Lieutenant of the city. Again in his iourney homewards he wrought great mischief without let or resistance, a few souldiers onely accepted, whom *Iustinus* had sent thither, whose captaine was *Magnus*, master sometime of the erchange at *Constantinople*, and afterward by the commandement of *Iustinus*, put in trust with one of the Emperors places, the which souldiers were so discomfited, that they fled away and were almost taken. These things being brought to this passe, *Adarmans* returned vnto *Chosroes*, who as yet had not taken the city which he besieged. As they ioyned powers together, their army became verie strong, the souldiers were animated, & last of all, the enemy terrified and altogether dismayed. He found the city trenched about, with a great contremure raised nigh the wals, all warlike engines prepared for the winning of the city, as the great hollow catapelts, which shote the darts from aloft, commonly called byakes or slings. *Chosroes* with these helpes wonne the city by force in the winter season, when as lohn the Patrio of the towne toke no thought at all how he might repell the violence of the enemy, nay rather he betrayed the city, for both is reported. *Chosroes* had besieged the city above five moneths, and in all that while there was not one that withstood him, last of all, when they had ransacked the city of all that was in it, and slaine many after a lamentable sort, and taken many also alive, he fortified the city, lying very commodiously both for him and his subjects, and so returned home.

CHAP. XI.

Iustinus the Emperour fell into frensie, and Tiberius took the gouernement of the whole Empire.

Iustinus vnderstanding that his dominions were invaded in such sort as we haue declared before, by reason of his ouermuch insolencie & pride, banished wit, remoued reason out of her seat, took his infortunate successe farre more greuous then the common course of nature could beare, and fell into frensie and madnes, so that he had no sense or vnderstanding of any thing that was done. Wherefore Tiberius a Thracian bozne, one that was of chief authority and estimation with Iustinus, took in hand the gouernment of the Empire. This man had lately bin sent by Iustinus, with great power to giue battell vnto the people Abari: who when as his souldiers could not find in their hearts to behold the barbarians in the face, had without al peradventure bin taken, had not the diuine prouidence of God beyond al mans expectation saued & restozed him alieue into the Romain dominions. For by following the rash & heady aduise ment of Iustinus, he together with the whole comon weale of Rome, was in great danger of vtter foile, and of losing vnto the barbarians the great renowne of the Romaine Empire.

CHAP. XII.

How Traianus went in Embassie vnto Chosroes king of Persia, and concluded a league betweene the Romaines and the Persians.

Wherfore speedy counsell was taken, such as was meete and conuenient for the Romaine affairs, to the end that which they had lost with rashnes, might be recovered with reason and sobriety. They sent vnto Chosroes king of Persia, Traianus a man of great renowne, by office a Senatoz, of great honoz & estimation with all men, partly for his boze haire, and partly also for his great wisdom. His Embassie was not in the person of the Empero, or in the name of the Romaine common weale, but onely a message from Sophia the Emperesse. For she wrote letters vnto Chosroes, wherien she lamented y^e wofull plight her husband stood in, and the lamentable state of the common weale wanting a head, that it stood not with his honoz to triumph ouer a silly widow, to insult ouer an Empero that was sicke and bedzed, and to invade a common weale that was destitute of aide and succoz. What he of old being diseased had not onely the like humanity shewed vnto him, but also of the best Philitions sent vnto him from the Empire of Rome, which might ease him of his grieve. Chosroes being perswaded with these circumstances, although he had determined immediatly to ouerrun the Romaine dominions, yet confirmed he a league for thze yeares space concerning the East countreyes, and decreed withall that Armenia should enioy the like benefit, that no battell should be fought there, & that none thzoughout the East countreys should be molested at all. While the affaires of the East stood in this sort, Sermium was taken of the barbarians, a city of old inhabited of the people Gepardi, and afterwards by them deliuered vnto Iustinus.

CHAP. XIII.

Of Tiberius who was made fellow Emperour, and his disposition.

In the meane while Iustinus thzough the counsel of Sophia the Emperesse, proclaimed Tiberius Caesar, & vttered such lamentable words at his cozonation, as no history either ancient or otherwise howsoeuer hath recorded vnto this day, God no doubt of his mercy granting vnto him so much time & space as might suffice him both to confes his owne sins, & also to pronounce such things as were for the profit & commoditie of the common wealth. For when the bishop together with his company, the princes & magistrats, last of all the pzetorian souldiers were assembled in the open hall, where of old such solemnities were usually celebrated, Iustinus clad Tiberius in the Imperiall robe, and compassed him with the souldiers cloake, saying aloud as followeth: Let not the glory of this garment lead thee into error, neither be thou deceived with the glorious show of such things as are subiect vnto the senses, wherewith I my selfe now (alas) being snared, haue brought my selfe foolishly into these grieuous tormentis. Wherefore in gouerning the Empire with great moderation and mildnesse of spirit, redresse what is amisse, correct what I haue leudly committed. And pointing at the magistrats with his finger: These

Iustinus the Emperour being fallen into frensie and madnes, counselleth Tiberius his successor in these words.

must in no wise (saith he) be ruled by these me; for these be they which brought me into this lamentable plight, and the misery thou seest me in. These with other sorrowfull words he uttered with many sobs and sighes: which made all that were present wonderful pensive, & the tears to trickle downe their chokes. This *Tiberius* was a goodly tall man and well set, one that excelled in the opinion of all men for comely proportion, so that he passed not only kings & emperors, but also all other sorts of men. And first of all as touching the manner of his person, it became very well the maiesty of the Imperiall scepter, and as for his mind it was adorned with modesty, gentleness, and civilitie. His gracious favour was such, that it allured all men at the first sight to love him. He supposed that to riches which sufficed every man, to give not only for necessity, but also for plenty & abundance. For he was of opinion, that not they only were to receive benefits which wanted, but that it became the Emperor of Rome to be bountifull, and liberally to give. He took that gold to be counterfeit, which was gathered with the tears of the communalty. He was so moved with these circumstances, that he forgave unto them that were tributaries unto the empire one whole years tribute. Again such manors & farms as *Adarmans* had in maner brought to decay, by seising them at grievous tribute, he restored unto their former liberty, and not only considered their losse, but recompenced them over & besides. He forgave the iniurious exactions and pensions, for the which other Emperours accustomed to delinere and in manner to sell the subjects to be abused of the magistrats at their pleasure, and made a law there should no such thing afterwards be committed.

If *Tiberius* were now alive, to execute for such counterfeit coyne, no doubt he would hang a great many, and perhaps a few lawyers.

CHAP. XIII.

Tiberius the Emperor sent Iustinianus with a great army against Chosroes, and drove him out of the Romaine dominions.

THe aforesaid *Tiberius* having set in order, as right and reason did require, such sums of money as his predecessor had both wickedly and injuriously appointed to be gathered, made ready for battell, gathered together a great army of valiant soldiers and noble persons beyond the Alpes about Rhene, and on this side of the Alpes, of the nation called *Masagera* with other *Scythian* nations, out of *Pannonia*, *Mysia*, *Illyria* & *Isauria*, so that he had well nigh a hundred and fifty troopes of chosen horsemen ready & well appointed, by means whereof he gave the better foile unto *Chosroes*, who immediatly after the winning of *Daras*, had in the summer time overrun *Armenia*, and thence marched forwards towards *Cæsarea* the head city of *Cappadocia*. This *Chosroes* behaved himselfe so insolently towards the Empire of Rome, that when the Emperor sent Legats unto him, he would not once vouchsafe to give them the hearing, but very disdainfully bad them follow him to *Cæsarea*, and that there he would sit and heare what they had to say. When he saw the Romaine host (whose captaine was *Iustinianus* the brother of *Iustinus*, that was pitously murdered at *Alexandria*) all in armour coming of the contrary to meet him, the trumpets sound to battell, the armies ready to joyn together, the clamour of the soldiers piercing the clouds in the skie, orderly placed in the front in battell aray, coming out with great fury present death. Last of all, he when espied so great and so goodly a troupe of horsemen, as none of the Emperors before ever thought of, he was greatly astonished, and by reason it so fell out unlucked for and upon a sodaine, he fled heavily and would not give the onset. As he deferred the battell, lingered till spent time to sleight, and craftily went about to deceive them. *Curs* a *Scythian* captaine of the right wing of the battell set upon him, and when the Persians could not withstand his violence, but quite toke the front of the host, *Curs* made a great slaughter of the enemies, and of all he pursued the soldiers at their backs, where the artillery and preparation of *Chosroes*, and of his whole army lay. He toke all the kings treasure and Jewels, all his ordinance for war, yea when *Chosroes* both saw and suffered it, thinking that to be far better, then that *Curs* should set on him. *Curs* with his soldiers got great spoile and sums of money, and toke away their beasts laden with fardels and packes, where also the fire lay which *Chosroes* king of Persia worshipped for his God. Thus having spoiled the Persian army, and singing a hymne to the praise of God, he returned in the evening about candlelight unto his company, who by that time had left the aray they were set in. *Chosroes* all this while stirred not, neither as yet was the battell begun, but onely light skirmishes, one while of this side, another while of that side, as the manner is. *Chosroes* set a mighty beacon on fire in the night, and purposed thereby to give the ene-

As in Latine turma, a troupe, as Varro thinketh, quater dena thirty, then captaine is called decurio, some take y troupe to be 3. horsemen, some other 4. horsemen.

Curs a *Scythian*.

A wife God, that could be taken in wars.

my battell: the Romans having two armies, he set about midnight on that host which lay in campe of the Southside: they being sodainly taken & unprouided, recoiled and gave backe went forwarde, toke Meletina a city not far of, that was destitute of a garrison & citizens to repell his violence, set all on fire, & sought to cut ouer the riuer Euphrates. When the Roman armies ioyned together & pursued after him, he fearing himselfe, got vpon an Elephant, & passed ouer Euphrates: but the greater part of his army in swimming and conueying themselves ouer, were drowned in the depth of the water. He vnderstanding of this misfortune, got him away with all speed. Wherefore Chosroes in the end being thus plagued and recompensed for his insolency & disdaine towards the Romans, returned into the East with as many as were left him aline. There the league was of force, that none should assault him. In the summer after, he ouerrun the marches of the Persian dominions, continued there all winter long, without let or annoiance. About the eight kalends of Iuly he returned backe without the losse of any one part of his host, and spent all sommer with the prosperous successe and ioy of partiall peace, well about the bounds where the Romaine and Persian dominions do part asunder.

CHAP. XV.

How Chosroes after great sorrow that he was foiled in battell, died, and bequeathed the kingdome of Persia to his sonne Hormisdas.

Chosroes being on euery side beset with misery, al dismaied and discouraged, languishing for sorrow, and pining away with care and pensiuenesse, and as it were swallowed up in the gulphs of his deepe sighes and heauy sobs, died after a lamentable sort: leaving behind him a law the which he made that the king of Persia should neuer after that day take armour against the Romaines, as an euerlasting memoziell of his flight and bitter soile. After his decease, his sonne Hormisdas was crowned with the royall scepter, of whom I will presently say no more, for the Ecclesiasticall affaires do call me away, and loke that now I should thitherwards direct my penne.

Hormisdas
king of Per-
sia.

CHAP. XVI.

Of the chiefe Bishops, which flourished about that time.

When John otherwise named Cateline departed this life, Bonosus became Bishop of Rome, whom another John succeeded, and after him Pelagius. In the sea of Constantinople, after John came Eutyches, who had bin bishop there before. The citizens of Alexandria after the death of Apollinaris, had John to their bishop, whom Eulogius succeeded. The bishopricke of Ierusalem, when Macarius had finished his mortall race, was gouerned by John, who sometime led a very pure and austere life in the monastery of the vigilant Monks, during whose time the Church continued at one stay, without change or alteration.

CHAP. XVII.

Of the earthquake at Antioch, in the raigene of Tiberius.

In the third yeare of Tiberius Cæsars raigene, there arose about none day so great an earthquake at Antioch and Daphne adioyning thereunto, that all Daphne, with the force and violence thereof fell to the ground, and many both publike and priuate buildings within the city of Antioch, were vniouged and broken asunder, yet not so much that they fell to the ground. There happened both at Antioch and at Constantinople, other calamities which require a long discourse, and veyed out of measure either of the cities with great tumults and sedition, yet as they arose vpon a godly zeale, so ended they very strangely. But of them afterwards.

CHAP. XVIII.

Of the tumults at Antioch and Constantinople, about wicked Anacletus.

Anacletus one sometime that was but a light and a common fellow, yet afterwards through wiles, I wot not how, to be a magistrat & to bear office in the common weale. He liued at Antioch, where with great diligence he went about such affaires as he saw to be done, there he grew into great familiarity with Gregory bishop of that city, & had access vnto him, partly to confer about his busines, & partly by frequenting thither, to purchase

Anno Dom.
580.

This Bonosus, is of other writers called Benedictus.

himselfe greater authoritie and estimation. It fell out that this *Anatolius* was found to have sacrificed to Idols, and being examined, he was manifestly proved a wicked man, an enchanter, and entangled with divers other enormities. Yet this magistrate together with his companions (for he had others that held with him, & were convinced of Idolatricall sacrifice) had almost escaped without punishment, had not the people made an insurrection, & set all on tumults, that the hearing and examination of their impiety would by that meanes have bene quite omitted. Whereupon they exclaimed at *Grogorie* the bishop, and said openly that he was altogether of *Anatolius* counsell. For the cursed diuell, disquieter of man's mind, perswaded many of the citizens to accompany *Anatolius* in his abominable sacrifice. Whereupon it arose that *Gregory* was in great suspicion: that the people were so earnestly bent against him: and hereupon he was so vehemently suspected, that the Emperour *Tiberius* himselfe labored to sift out the truth of *Anatolius* owne mouth. Wherefore he gave out commandement, that both *Anatolius* and his company should with all speed be brought to Constantinople. *Anatolius* hearing of this, ran vnto the picture of *Mary* the mother of God that hong aloft in the prison by a cord, set his hands behind him, made supplication and prayed vnto it. The image detested him as a wicked person and one that God abhorred, and turned it selfe from him, a spectacle very strange, and worthy of everlasting memory. The gailer and keepers with the souldiers of the garrison saw it and reported it to others. The holy virgin appeared vnto divers of the faithful, and set them against wicked *Anatolius*, saying that he had reuiled her Son. *Anatolius* being brought to Constantinople, and there chastized very extremely, could not charge the Bishop with any thing, but together with his company, was an occasion that the city was on far greater sedition & uprore. For when some of these idolatricall sacrificers were condemned, not to die, but to perpetuall banishment: the people of a godly zeale boiled with anger, and would not suffer them to be banished, but took them in a fisherbote where they were set, & with unifoꝛme consent of all the people they were burned quicke. They cried out also against the Emperour and *Eutychius* their bishop, as traitors to the faith. For without doubt they had dispatched both *Eutychius* and such as were in commission to arraine *Anatolius* and his company (for they sought them in every place, and beset them on every side) had not the providence of God which preserveth his people, taken them out of their enemies clawes, and appeased by little and little, the rage of so furious a multitude. So it came to passe, that they committed no horrible act: that *Anatolius* was first throwne to the ravenous beasts in compasse of the theater, of them to be toꝛne in peeces, next hanged on the gallows. Neither ended he his life with those punishments, but the wolues came, pulled his carcasse to the earth (which was neuer sene before) and cruelly rent it in peeces with great ravening. There was a Christian that said before these things came to passe, that in his sleepe he saw the people pronounce the sentence against *Anatolius*. And againe, a noble man president of the Emperours pallace, one that made great friends for *Anatolius*, said he saw *Mary* the mother of God, and that she spake vnto him in this sort: How long dost thou take part with *Anatolius*, who dealt contumeliously, not onely with me, but with my sonne also? But this much of these things shall suffice.

CHAP. XIX.

Of *Mauricius* the valiant Captaine, and his vertues.

Tiberius being clad with the Imperial robe, after the decease of *Iustinus*, deposed *Iustinianus* of his dignity, because his later enterprizes against the barbarians toke not such prosperous successe as afore time, and appointed *Mauricius* Captaine of the Easterne power, who by birth and by name was of old Rome, yet because of his ancestors and parents, he toke *Arabis* a city of *Cappadocia* for his countrey. He was a politicke and wise man, very diligent and carefull in all his affaires, of a firme and constant minde, of good government in life and conuersation, and well disposed. He so bydded fleshly desires, and feeding of the panch, that he abstained not onely from necessaries, and such things as might easily be gotten, but also fro other things whatsoeuer prouoked to intemperate lust and sensuality. He would not giue the common sort of men the hearing, neither hearkned he to currey mans tale. For he knew that the one bred contempt, and the other brought nothing but flattery. He would very seldome grant his presence vnto any, yea and that to, when he was earnestly besought vnto: he stopped his eares from hearing of idle talk, not with waxe (as the Poet commelleth)

Anatolius an
Ethnicke.

In this story
concerning the
picture and ap-
pearance of the
Virgin *Mary*,
Euagrius shew-
eth himselfe to
be much addi-
ed to super-
stition.

Here you
may see that
Anatolius an
Enchanter
and sacrificer
to Idols, prai-
ed to pictures
which God
detested.

The executi-
on of *Anato-
lius*, that sacri-
ficed to Idols.
Here we may
see how super-
stition crept in
about *Euagri-
us* time, and so
by little and li-
tle increased
vnto this day.

The vertues
of *Mauricius*.

A man in office is loone espied.

sellet) but with wisdom & reason, which was vnto him in stead of a key, both to open & to shut them as time and occasion did require. Ignorance the mother of boldnesse (for none is more bold then blind bayard) and faint courage her next neighbor, he so banished from him, that he thought verily in rashnes there was perill, & in pausing great security. For wisdom and fortitude which were resiant in his brest, so ruled his affaires as time and occasion required, without giuing appetite the bydle, that measure and moderation both set them vp and pulled them downe. But of this more at large hereafter. Rule and gouernment do most commonly declare how excellent a man is, & what his nature & maners be: this only thing plainly sheweth what mans is: for when life hath liberty and power to do what her list, then reuealeth she the secret closets of her mind, and sets them wide open to the face of the whole world. This *Mauricius* waging battell in forreine countries, took both cities and castles that lay most commodious for the Persians, and caried thence so great a prey, that he filled with the captiues he had brought with him, Isles, towne and countreyes, that lay a long time desolate and not inhabited: the land also that was vnmanured, he caused to be tilled and made arable soile: of these men he had to serue his turne great armies, which both valiantly and couragiously fought against other nations, and last of all he stoze euery family of seruants, for then there were captiues great stoze, and cheape enough.

CHAP. XX.

Mauricius foiled both Chosroes and Adaarmanes, which led the Persian armies.

Furthermore, the same *Mauricius* waged battell with the head and chiefe of all Persia, namely, *Tamochosroes* and *Adaarmanes*, which led great armies to the field. But after what sort, when, and how prosperously his enterprizes went forwards, either we giue other men leaue to commit them to letters, or peradventure we our selues (seeing that in this present volume we haue promised to discourse of other matters) will intreate of them in another seuerall worke. Yet thus much will I now say, that *Tamochosroes* was ouerthrowne in the front of the host, not with the fortitude of the Romaine armie, but with the onely piety of the Captaine, and his faith in God: that *Adaarmanes* was foiled with plaine force of armes, and after great losse of his power, put to flight, yea and that not onely when *Alamundarus* captaine of the barbarian nation called *Scenetae*, betrayed *Mauricius*, in that he would not come ouer the riuer Euphrates, and aide him against *Scenetae*, which fought against him (these *Scenetae* are so swift on horsebacks that they can hardly be taken, yea though their passage be stoppt: but when it stands them vpon, they farre outrun the enemy) but also when *Theodorichus* Captaine of the Scythians durst not tarie within their reach, but shewed them immediatly a faire paire of heeles together with his souldiers.

CHAP. XXI.

Of the signes prognosticating the raigne of Mauricius.

There were signes which went befoze, and foreshewed that *Mauricius* should be crowned Emperour. As he offered frankincense very late in the night within the chancell of *S. Maries* Church, which the people of Antioch do call the temple of *Iustinian*, the curtain or canapie was all set on fire, and therewith he fell into such a dumpe, that he feared the vision exceedingly. *Gregory* Bishop of that city standing by, said that without all peradventure the vision was sent from aboue, and foreshewed the brightnesse of glory, & the great renown that was to befall him. Christ moreover appeared towards the East, seeking reuengement & vengeance on the enemies. In that vision also was the raigne of *Mauricius* plainly prognosticated. For of whom (I pray you) sought he that, vnlesse it were of the Emperour, and of such a man as serued him in holinesse? As I searched out the truth and certainty of these things, his parents told me other things worthy of memory and the knowledge of posterity in time to come. His father remembred that what time *Mauricius* was conceived, he saw in his sleep a mighty Vine to burgeine out of his chamber, and that there hung thereon infinite clusters of ripe grapes. His mother told that when she was deliuered, the earth breathed vp of her selfe a redolent sauour, that was strange, and varied it selfe by turnes. Also that a grieuous commonly called a Goblin, or a Pegge, tomblod the infant from place to place, as though he would deuoure him, yet had no power to hurt him. *Symeon* likewise that dwelt in a pillar not farre

The dreame of Mauricius father.

quorum, that is, a Goblin.

farre from Antioch, a man of great wisdom and experience, sufficiently adorned with all divine gifts, gave forth many tokens both in word and deed, which plainly declared that *Mauricius* should be crowned Emperour. Concerning which *Symeon*, if ought same expedient to be written, the next booke shall performe it.

CHAP. XXII.

Of the coronation of *Mauricius* and *Augusta*.

When *Tiberius* was ready to yeld up the ghost, and now come unto deaths doze, he gave unto *Mauricius* who then was proclaimed Emperour, his daughter *Augusta* in marriage, and the Empire for dowry: who though the terme of his raigne was prolonged but for a short space, yet because of his noble acts (which conveniently may not presently be committed to writing) he left unto the common weale both an immortall memorie of his name, and a passing inheritance, to wit, *Mauricius* whom he proclaimed Emperour: neither onely this, but he gave them also his owne title, for he called *Mauricius*, *Tiberius*, and *Augusta*, *Constantia*. But what famous acts they did, the next booke God willing shall declare.

CHAP. XXIII.

A supputation of the times from *Iustinus* the second Emperour of that name, unto *Mauricius*.

The end we may diligently note the succession of times, we have to learne that *Iustinus* the yonger raigned by himselfe alone twelue yeares, ten moneths and odde daies: together with *Tiberius*, thre yeares and eleven moneths: so that his whole raigne comes to sixtene yeares, nine moneths and odde daies. *Tiberius* was Emperour by himselfe alone foure yeares, with *Iustinus* thre yeares and eleven moneths: so that if we number the yeares from *Romulus* unto the raigne of *Mauricius*, they will appeare iust according unto the supputation which went befoze, and this present rehearfall.

CHAP. XXIIII.

A recitall of such as continued their histories one after another from the beginning unto this time.

As touching the order and continuance of times agreeable unto the Ecclesiastical history, it is come to passe by the goodnes of God, that we have it at this day compendiously deliuered unto vs by the works of such famous historiographers as have written the said history unto the posterity following. For *Eusebius Pamphilus* hath written from the birth of *Christ* unto the raigne of *Constantinus Magnus*: *Socrates*, *Theodoret* and *Sozomen* have continued the times from *Constantine*, unto *Theodosius Iunior*, of which Emperours doings, this worke also of ours hath somewhat discoursed. As for the diuine and prophane histories from the beginning of the world unto this day, they are orderly continued by painfull writers. And first of all *Moses* began to write (as it is declared of them which compiled these things together) of the things that were done from the creation of the world, eue as he had truly learned of God in mount *Sina*. Againe others followed him, shewed the ready way to attain unto our religion, and committed to writing the acts done since his time. Whereouer *Iosephus* wrote a be-
 y large story, full of euery kind of good matter. What fabulous things soeuer are reported to haue bene done either by the Grecians or barbarians of old time, who either were at ciuill warres within themselves, or waged battell with forreine enemies, or if any other thing can be remembred since the first mold of man was cast, all I say besides sundry other writers is laid downe by *Characes*, *Theopompus* and *Ephorus*. As for the Romaine history, comprising in number the acts of the whole world, or if any other thing sel out by reason of their ciuill discord or of quarrels risen betweene them and forreine nations, it is exquisitely handled by *Dionysius Halicarnassensis*, who began his story from the time of the people called *Aborigenes*, and continued it unto the raigne of *Pyrrhus* king of *Epiros*. From thence unto the ouerthrow of *Carthage*, *Polybius Megapolitanus* hath excellently discoursed: at which treatises though occasioned

Mauricius was crowned Emperour, Anno Dom. 583.

From the building of Rome and the kingdom of *Romulus*, unto the raigne of *Mauricius*, there are 1148. yeares. Euag. lib. 3. cap. 19.

Eusebius, *Socrates*, *Theodoret*, *Sozomenus*, *Euagrius*.

Moses.

Esdras and the Prophets. *Iosephus*.

Characes, *Theopompus*, *Ephorus*, *Dionysius Halicarnassensis*, *Polybius*.

at diuers and sundry times, *Appianus* with grave iudgement hath contriued into order and compacted together, adding therunto of his own, such things as were woorthy of memory after their dayes vnto his time. *Diodorus Siculus* wrote vnto the time of *Iulius Caesar*, *Dion Cassius* likewise continued his story vnto the raigne of *Antoninus* of Emesa. The like manner in order hath *Herodian* in manner folloved, ending with the death of *Maximus Nicostrianus* a Rhetorician of Trapezus, began with the raigne of *Philip* the successor of *Gordianus*, & wrote vnto *Odenatus* of Palmyra, and the ignominious expedition of *Valerianus* against the Persians. Of the same thing intreated *Dexippus* at large, beginning with the raigne of the Macedonians, and ending with the Imperie of *Claudius*, the successor of *Gaius*. The said author laid downe the warres of the Carpians, and of other barbarians in Hellada, Thracia and Ionia. *Eusebius* continued his story from *Ottavianus* the Emperors raign, vnto the time of *Traian*, *Marcus*, and the death of *Carus*. *Arianus* and *Afinius Quadratus*, wrote somewhat also of those times. The times following, reaching vnto the raigne of *Arcadius* and *Honorius* the Emperors, *Zosimus* hath prosecuted: and of the things which happened since their times, *Priscus Rhetor* with others hath discoursed. All which histories *Eustathius* of Epiphania hath briefly run over, but very excellently, and deuised the whole into two volumes: the first containeth the ages from the beginning of the world vnto the destruction of *Troy*, and the pallace of *Praxinos*: the second continueth the story from that time vnto the twelfth yeare of *Anastasius* the Emperors raign. There began *Procopius Rhetor*, and ended with the dayes of *Iustinian*. What happened since vnto these our daies, although *Agathius Rhetor*, and *Iohn* both my felow citizen and kinsman, haue orderly written of, vnto the time when *Chosroes* the yonger both fled vnto the Romans, & also was restored vnto his kingdome by *Mauricius*, (who went not therein faintly to worke, but courageously as it became an Emperour, and brought *Chosroes* into his kingdome with great treasure and armed souldiers,) yet haue they not as yet published their histories. Of whom hereafter by the grace of God we minde to speake as occasion shall serue.

The end of the fift booke of Euagrius Scholasticus.



THE SIXTH BOOKE OF THE ECCLESIASTICALL HISTORIE OF EVAGRIUS SCHOLASTICVS.

CHAP. I.

The solemn marriage of *Mauricius* and *Augusta*.

Sophia the
wife of Ti-
berius.



Mauricius being crowned Emperour, first of all made preparation for the solemnitie of his marriage: next celebrated such rites as became the Imperial Rites, and coupled vnto him in marriage *Augusta* otherwise called *Constantia*, with great pompe and royalty: last of all he made sumptuous feasts and costly banquets, with great gloze and renowne. *Theodosia* and the Emperesse came to this solemn marriage with a portly traine and rich presents. The one brought with her not only the father and the mother of *Mauricius* (which was neuer scene to haue happened to an Emperour before) for to honour the marriage with their comely hozenesse and reuerend manners, but also his brethren of godly stature and proportion, to set forth that royall solemnitie. The other presented a garment all of cloth of gold, garnished with purple & pearls of Indes, brought also crownes covered with gold and precious stones of diuers sorts, and many more, together with all the nobilitie, as well such as were renowned for partiall preferment.

as they that were made of, for their honorable order of the hall and pallace. All they bare in their hands burning torches, stood very maiestically in the sight of all men, upholding the glory of that gorgeous spectacle, so that there was neuer seen among men a more excellent and a more royall shew. *Plutarchus Charoneus* (sayth *Dionysius* a Roman historiographer) sayd very well, that the puissance and prosperous successe, the fauour and fortune of Rome toynd hands together; but I had rather say, that true pietie and felicitie so met together in *Maurice* alone, that true piety forced felicity to be present, would in no wise suffer her to be soyled and overthowne. These things being finished, *Maurice* covered not onely his head with the crowne, and clad not onely his body in purple, but also his mind with precious ornaments. For in manner he alone of all the Emperours fell a governing of his owne person, and so became an Emperour in deed: first he drone from his mind the popular state of affections; next placing the order of his peeres and nobilitie in the seate of reason; he made himselfe a liuely patterne of vertue for his subiects to imitate and follow. Neither do I repute this of him, to the end I might sooth him with faire words and flattery (for to what purpose I beseech you should I do so, seeing he knoweth not of the things which I do write?) but because the gifts which God hath so bountifullly bestowed vpon him, and the affaires, which at sundrie times enioyed such prosperous successes, do manifestly proue it to be most true. All which will we will we, we must confesse and acknowledge to be the goodness of God.

CHAP. II.

Of Alamundarus the Saracen and his sonne Naamane.

This Emperour aboue all other men was carefull ouer such as had bene attainted of high treason, that none of them should be executed, and therefore he beheaded not *Alamundarus* captaine of the Sceneta in Arabia, who (as I mentioned befoze) had betrayed him, but was driuen out of one onely Isle with his wife and certaine childzen, and banished for punishment into Sicilia. And moreover *Naamane* his sonne, who wrought infinite mischiefes against the commonweale, who had destroyed the two Phoenicias and Palestina, who last of all saboued the same regions with the help of the Barbarians round about him, yea at what time his father *Alamundarus* was taken, when all men craved his head, he kept him onely in free ward, and enioyned him no other punishment. The like clemencie he shewed to infinite other persons, the which seuerally shall be spoken of when fit occasion is ministred.

CHAP. III.

Of Iohn and Philippicus Romane captaines, and their doings.

Iohn a Thracian bozne, was sent by *Maurice* to guide the Easterne army, who preuailing but ill-fauouredly in some battailes, in some others againe patching that which was a discredit vnto him befoze, did (as truth is) nothing that deserved any great comendation. Next after him *Philippicus*, one that was allied vnto the Emperour (for he had married one of his sisters) made a voyage into foraine countries, destroyed all that lay befoze him, toke great spoile, and slue many of the nobles and peeres of Nisibis, and of others on this side of the river Tygris. He fought hand to hand with the Persians, and giuing them a wonderfull sore battell, he overthrew many that were of the chieftest of Persia, and toke many alive. A band also of sparemen which fled to an hill, lying very commodious for them, he toke not; but let them go vntouched, which promised him they would send to their king with all speed to perswade him to peace. Other noble acts did he while he led the Romane power, he brought the souldiers from riot and pleasure, and acquainted them with temperancie and diligent seruice. All which circumstances, we giue other men leaue (if they please) who either haue written, or are about to write, so far to wade into, as they haue learned by hearesay, or conceived by selfe opinion: who most commonly by reason of ignorance are deceived and so halt, or through too much partialitie are negligent, or by occasion of spite and hatred are so blinded that they cannot vtter the truth.

CHAP. IIII.

Of captaine Priscus, and the insurrection of the souldiers against him.

Priscus succeeded Philippicus in the roome of a captaine, and was so stately that hee could speake with him, vntlesse it were about weightie and great matters. For he was of the opinion, that if he vsed little familiaritie, he might do what himselfe liked, and that his souldiers vnderneath him would stand in awe of him, and the sooner obey his commandment. But coming on a certaine time vnto his armie with high looke, and haughty discourse, with his whole body set vpon so arrogant gestures, he made the an ayation of souldiers patience in perill of warres, of fine and picked harnesse, and last of all, of the rewards they were to reape of the common weale for their travell and service. They knowing these things as well as he, began openly to reueale their wrath and conceived displeasure against him, and resting in thither, where he had pitched his tent, as if they had bin Barbarians, they spoiled him of al his sumptuous stoe and precious treasure: and not onely this, but without doubt they had also dispatched him, had he not with all speed taken horse and fled vnto Edessa. Yet they besieged this citie, and commaunded that Priscus should be delivered vnto them.

CHAP. V.

Of Germanus whom the souldiers made Emperour against his will.

When the citizens of Edessa would not bring forth Priscus, the souldiers left him, and by force took Germanus captaine of the souldiers in Phœnicia of Libanicia, and proclaimed him their captaine and Emperour. While he refused the office, and they urged it vpon him, there arose great contention on either side, for he would not be constrained, and they would needs compell him: they threatened to execute him vntlesse he would willingly accept of the dignitie, he on the contrary protested openly he was neither afraid, neither would yield one iote. At length they went about to lash him with whips, and to maim the members of his body: which tomes they perswaded themselves verily he would not endure, supposing there was in him no more hardnesse to beare stripes, then nature & his yeeres afforded him. They took him in hand, and knowing what he was able to suffer, dealt very circumspectly, a caution being given lest they should wound him sore, vntil in the end they forced him to condescend, and with an oath to promise them his faith and fidelitie. And therefore thus they compelled him whom they had ruled to rule, and whom they had gouerned to gouerne, and whom they led captiue to become their captaine. Furthermore they displaced all other officers, as captaines, tribunes, centurions, decurions, and placed in their romes whom pleased them best, and reuiled the Empire with rayling speeches. And though they bare themselves towards such as were tributarie milder then the common vse and manner is of Barbarians, yet were they altogether alienated from their companions, & members with them of one common weale. For they took not their wayfaring victuals by weight and measure, neither were they pleased with such lodging as was appointed for them, but took their own lust for lawes, and pleasure for prescribed order.

CHAP. VI.

The Emperour sent Philippicus againe among the souldiers, but the armie refused him.

When the Emperour sent Philippicus to redresse the aforesaid enuinities, the souldiers not onely reieted him, but menaced and conspired the deaths of such as seemed to take his part.

CHAP. VII.

Of Gregorie Bishop of Antioch, how he proued the report that was raised of him to be a meere slander.

The affaires of the common weale being at this point, Gregorie bishop of Antioch returned from Constantinople, after the ending of a bitter conflict, the which I am now about to declare. When Asterius was Lieutenant of the East, and contention risen betwix him and Gregorie, first, all the head citizens took part with Asterius, next the artificers stuck vnto him, saying that Gregorie had iniured them every one, last of al it was permitted for the common

common people all to revile *Gregorie*. Both high and low conspired together, and ceased not either in the streets or on the theater to rail very contumeliously at Bishop *Gregorie*, neither was their scaffold & enterludes without scoffes. Wherefore *Asterius* was deposed of his Lieutenantship, and *Iohn* elected to succeed him, whom the Emperour charged diligently to examine the circumstances of that seditious controuersie. This *Iohn* was a man unfit for the hearing of trifling causes, much more for the examining of so weighty a matter, and the executing of so worthy a function. Wherefore when he had set the whole citie on tumults, & published an edict, whereby it was lawfull for him that could say any thing to come forth & accuse the Bishop: a certaine exchanger accused him that he had companied with his owne sister, whom he married vnto another. Againe others of that kinde of people charged him that he had disturbed the quiet and good estate of the citie, and that not once, but very oft. But *Gregorie* purged himselfe of that slander, and appealed vnto the Emperour and to a Councell for the hearing of other matters. It was my selfe in his company, and present when he purged him of these crimes at Constantinople. And when as all the Patriarches either by themselves, or by their substitutes were at the hearing of *Gregories* purgation, and the cause heard of the holy Senate and of many holy Bishops, after great strife and much adoe, the sentence went with *Gregorie*, that his accuser should be racked, carted about the citie, and banished the country. After all this *Gregorie* returned vnto his Bishopricke againe: and in the meane while the souldiers ceased not from raising of sedition, for *Philippicus* the captaine made then his abode about Bercea and the citie of Chaleis.

Gregorie B. of Antioch is falsely accused of incest.

The punishment of one that accused *Gregorie B. of Antioch* of incest.

CHAP. VIII.

How Theopolis otherwise called Antioch, was againe tossed with earthquakes.

Four moneths after the returne of *Gregorie* from Constantinople in the six hundred thirty and senenth yeare after Antioch was so called, and the threescore and first yeare after the earthquake which went next before, when as I my selfe the last day of September had taken to my wife a virgine of tender yeares, and the citie therefore kept holy day and docted with great pompe and solemnitie to my wedding chamber and feasting house, about the third houre of the night, there arose such an earthquake, that with the violence thereof it shoke together the whole citie. It so tossed the foundations, that all the buildings about the most holy Church were turned downe to the ground, except onely the hemispherical roffe that *Euphrasius* had made of bay trees, which also was so hurt of the earthquake in the time of *Iustinus*, and so tossed by other earthquakes after that againe, that it leaned very much into the south, & thrust out of their place the mighty wooden beames which sel with marvellous great cracking, and immediatly the hemispherical roffe shranked to his owne place, and stood perpendicular wise as it did before without bowing to either side. Many places of *Ostracina* & *Pisephium* mentioned before, all the parts called *Brisia*, and moreover the buildings of *S. Marias Church*, were quite ouerthrowen, save one middle porch that was marvellously saved. All the turrets that stood one the plaine ground came tumbling downe, when as the rest of the building (the battlements of the wall excepted) stood still. Yet the stones of the battlements were broken backe and not throwen downe. Other temples moreover, and both the publike baths that were used at severall times, were also pertakers of that calamity, & came to ruine. The people perished confusedly one with another (as it was coniectured by the bread which was spent in that citie) about threescore thousand persons. But the Bishop escaped very strangely when the whole lodging he safe in came to ruine, and all that were about him were onely saved, otherwise none, for they lifted him up with all speed, when the earthquake the second time shoke the place, and as it were opened the lodging, so that they let him downe by a rope, & deliuered him out of danger. In that infortunate successe, there fell out one thing most profitable for the citie. For it came to passe by the goodness of our merciful God, mitigating his furie, and correcting with the rodde of pitie and mercie the sinnes of his people, that no fire followed after, when as great flames flashed up out of hearthes and lights both publike and private, out of kitchens, bathes, and infinite other such like places in compasse of the whole citie. There died in this earthquake many noble and famous personages, and so did *Asterius*. But the Emperour repaired with money this lamentable ruine of the citie.

60000 persons were slaine with the ruine of buildings in the earthquake at Antioch.

CHAP. IX.

The Barbarians seeing the Romane armie falling to rebellion, set up themselves, but they were foiled by Germanus.

As touching the armie spoken of before, it stood in maner at the same stay that the Barbarians perswaded themselves verily, none would withstand the, but that after their wonted manner they might destroy & invade the Romane dominions. But Germanus met them with his power, and so foiled them by force of armes, that there was not one left to bring the Persians tidings of their slaughter.

CHAP. X.

The Emperours clemencie towards the souldiers which rebelled and forsooke their captaine.

The Emperour gaue money vnto the armie, but Germanus and others he arraigned, although they were al condemned to die, yet would not he haue them executed, neither otherwise punished, but gaue them rewards. When these things went in this sort, the people Abari came thither as far as the Long-wall, invaded the country before them, subdued Singedon, Anchialus, all Hellada, with other cities and castles, destroyed all with fire and sword, yea although the Romans had a great armie in the East: wherefore the Emperour sent Andreas captaine of his gard, to perswade the armie to take againe such officers and captaines as they had ouer them before.

CHAP. XI.

Gregory Byshop of Antioch is sent to reconcile the armie that refused their captaine, and of the Oration he made vnto them.

When the souldiers would not giue eare vnto Andreas exhortation, the commission was directed vnto Gregory, not onely because he was the man that could bring weighty matters about, but also that the armie of right and duety shoud him great honoz, for he had liberally bestowed vpon diuers of the souldiers great summes of money, vpon others apparell, relieved other some with food, when they were admitted by him and matriculated in the catalogue of souldiers. Wherefore he sent postis into euery place, and called all the chiefe of the armie to meete him at Litarbis, out of Antioch about thre hundred furlongs: when he came vnto them, downe he fel vpon his knees, & made them this Oration. I had determined with my selfe now a good while ago (O ye valiant Romans which worthily deserue this name) to make a voyage vnto you, partly to conferre of present affaires, and partly also to consult together with you, bringing you in remembrance (that you need not suspect my dealing) how of mine owne free accord, and hartly good will, the which I am sure you are fully perswaded of, I found you commodious reliefe and necessary prouision, when you fought by sea, and were driuen by tempest here and there to shift for your selues. But hitherto my coming hath bene deferred, peradventure by the prouidence of God which permitted me no licence, that both the Persians may haue sufficient triall of the Romaine power and fortitude, which foiled them, yea without a captaine and guide, & your sincere and faithful mind also borne vnto the common weale, may in time be thoroughly knowen, by your deedes be approued and confirmed in all respects. For you haue made manifest this one thing vnto the whole world, though you were offended and conceiued high displeasure against your captaines, yet esteemed you nothing more than the good estate of the comon weale. And seeing it goeth so happily with vs, let vs now consider what it stands vs vpon to do. The Emperour greets you wel, and gladly would see your reconciliation, he promiseth to forget al that is amisse and now past: he thinketh the good wyl you owe vnto your country, the valiant courage and noble minds ye haue in waging of battaile, to be spoken men good enough for your pardon. And all these Iure and certaine tokens layeth he wide open before you, that ye may assure your selues of forgiveness at his hands, and of his lawfull fauour. He saith againe, I will vse his owne words: If God esteemed so highly of the loue you beare vnto the Empire of Rome, and therefore brought to passe that after the remitting of your fault there raigned in you no lesse fortitude and courage then was seene in times past (which rethely is an euident argument that al old injury is forgotte) how can we possibly chuse but yeeld vnto that which

The Oration
of Gregorie
b. of Antioch
vnto the souldiers
which rebelled and
shooke off
their captaine
and Emperour.

which the holy spirit leadeth vs vnto. Wherefore (O ye Romans) condescend with all speed vnto my friendly aduice, let vs not loose the present occasion that is offered vnto vs, let not this opportunity through our negligence slip out of our hands. For when she passeth by, she detesteth delay, and being offended that we tooke her not vp as she came by, she puts vs euer after without hope of obtaining her againe. Wherefore succeed your fathers and ancestors in obedience, take possession of the loyall patrimony they bequeathed vnto you, let me (your poore Bishop) obtaine this at your hands, as you are valiant and shew your selues in all respects no lesse then Romans indeede, that no backbiter may haue occasion to blemish your fame & renowne, saying you are bastards, and a broode that degenerateth from their noble lignage. For your fathers & ancestors being governed by Consuls and Emperours, haue through obedience and noble prowesse, brought the whole world subiect vnto the. What should I bring you in remembrance of *Natulus Torquatus*, Occasion a slippery thing. Manlius Torquatus, who executed his owne sonne (although he had done many feates and noble acts) for disobedience and rebellion? For, notable and worthy deeds are most commonly wrought by the wise counsell of politicke captaines, and willing obedience of souldiers. But when either of these two faileth, the counsell halteth, the enterprise falleth vnto the ground and hath ill fauored successe and no marvell at all, specially when two things which should be linked together, are loosed and parted asunder. Let there be no delay in you, (I craue it vpon my knees) yeteld vnto me forthwith, let a Bishop this once pleade and preuaile betweene the Emperour and his annie, let all the world vnderstand, that in you there is no signe of rebellion, but that you had good cause for a time to be displeased with your captaines which offended you. If it so fall out that ye embrace not in time this wholesome counsell, yet will I take vpon me the person of loue owed vnto the Empire of Rome, and of friendship and hearty good will borne vnto you, and marke well what I haue to say vnto you. Do ye see what ends tyrants and rebels most commonly haue? Ponder I pray you with your selues how ye can compasse such things as ye go about, seeing (in my opinion) it is vnpossible for you to continue all together. For how can either the foules of the aire, or fish, with other foode which the sea bringeth to land be transported vnto you; vnlesse ye will shed the blood of Christians in battel & your selues be slaine to, which is both a great shame and reproch? And what I pray ye will become of you? Verily you will be scattered here and there, and constrained to leade miserable liues. Immediately after, vengeance will ensue, so that yee shall neuer be pardoned. Wherefore giue me your hands, and let vs louingly consult together what shall be expedient for our selues, and for the profit of the common weale, specially seeing we haue the feast of our Saviours passion and Christs most holy resurrection, as it were in manner assisting and alluring vs to reconciliation.

CHAP. XI.

The souldiers after the Oration of Gregorie Bishop of Antioch changed their mind, and tooke againe Philippicus to their generall captaine.

When Gregorie had pronounced his oration and shed infinite teares, all their minds vpon a sodaine were turned by diuine power & inspiration; insomuch as they craved licence to depart out of the assembly severally to deliberate with theselues, what was best for them to do. This being done, not long after they come againe, saying they would yeld vnto the bishops sute and request. And when Gregorie nominated Philippicus, who he was desirous they should craue to their captaine, their answer was, that both they and the whole army had solenly made an oath, they would neuer do that. When said he immediatly, the Priest hath power and authoritie to bind and to loose in heauen and in earth, and rehearsed vnto them the saying of Christ in the Gospell. When they replied, that herein also they would yeld vnto him, he fell a pacifying of God with prayers and supplications. He distributed vnto them the immaculate body of Christ: it was vpon maunday that day: the number of them was about two thousand: he entertained them all that night, made them couches in the greene grasse, returned home the next day after, and decried their shew assembly together where it pleased them. Wherefore he sent for Philippicus, who then abode at Tarsus in Cilicia, that with all speed he should repaire to Constantinople. He made the Emperour also ying vnto these circumstances, and laid downe in his letters the requests and demands of the army

Math. 16. 18.
Ioh. 20.

as concerning *Philippicus*. When *Philippicus* shortly after came to Antioch, the soldiers met him, they intreated the Christians to be a meane vnto him for them, and they fell at *Philippicus* feet. He gaue them the right hand, told them all old iniurie was forgotten, and immediately they follow him in warfare. Thus was that bzoile taken vp.

CHAP. XIII.

The winning of Martyropolis

SIt was one of the Senators of Martyropolis, bearing spite and hatred vnto one of the captaines, betrayed the citie, and took opportunitie to worke this feate when the garison was absent. Wherefore vnder colour of the Romans the Persians were brought in, and took the citie, which lay wonderfull commobious for the Romans: many women that were in the prime of their flourishing yeares they kept within the citie, all others (a few seruants onely excepted) they dzone out. Immediately vpon this, *Philippicus* came thither, and besieged the citie: and although he wanted necessaries for the siege, yet he encountered with them with such things as he had. He cast vp certaine ditches, and ouerthzow one of their turrets, yet could he not take the citie, because the Persians watched all night, and repaired againe such places as were battered to the ground. When the Romans made many assaults and had the repulse (for the darts were cast at them with great diligence from high turrets, and they themselves had moze harme, then they could worke vnto the enemy within) they raised their siege, remoued a little off, and there pitched their campe, taking diligent heed onely to this, that no other Persians ioyned with them that were in the citie. *Gregorie* by the commandement of *Mauricius* the Emperour, went to the campe, and perswaded them to returne to besiege the citie. But they could not pzeuaile, because they wanted engines of warre for the winning of citie. Wherefore the armie was sent abzoade to winter, leauing many garisons in the castles about, least the Persians should come on a sodaine and slip into the citie. The next sommer following there was great power gathered together, and a soze battell fought with the Persians about Martyropolis. And although *Philippicus* had the vpper hand in that field, and many of the Persians together with one of their captaines ouerthzown, yet there escaped too many of the into Martyropolis, for that was one of their principal dzifts, to be sure of taking that citie vpon the. From that time the Romans despairing of winning the citie by siege (for it was not possible to overcome it by force) they went some far longs off, and built another citie ouer against it vpon the top of an hill, well fortified of it selfe, there to inuent engines, and to assault Martyropolis. This they did in sommer, but in winter they dissolued the armie.

CHAP. XIII.

Of captaine Comentiolus and the winning of Ochaz.

Comentiolus bozne in Thracia was sent into the East to be a captaine of the armie in the time of *Philippicus*: who though he had prosperous success against the Persians, yet had he bene ouerthzowne horse and all, had not one of his gard got vpon a packhorse and caried him away out of the field. The Persians which were left aline, hauing lost all their captaines, ran away, & took Nisibis vpon them. And because they feared to returne vnto their king (for he had told them they should lose their heads vnlesse they brought their captaines safe and sound againe) they fell a conspiring against *Hormisdas*. *Buranes* also a Persian captaine who was newly come with his army from the warre against the Turkes, perswaded them to do no lesse. In the meane while *Comentiolus* besieging Martyropolis, left there the greater part of his power, and went himselfe with certaine chosen souldiers to take Ochaz, a strong hold vpon the further banke ouer against Martyropolis, lying vpon a steepe roche, where he might view the whole citie of Martyropolis. The which castell he besieged, lest nothing might be fed that might seme available for the winning of it, battered downe certaine places of the walles with Catapults & bzakes, entred in that way, and took it by force. Whereupon the Persians despaired thenceforth of keeping Martyropolis any longer.

CHAP. XV.

The murdering of Hormisdas king of Persia.

While the aforesaid stirre was in handling, the Persians took *Hormisdas* the most wicked and unskill king, and slue him, because he had plagued his subjects not onely with extortion, but also with sundry kinds of death.

CHAP. XVI.

The flight of Chosroes the younger vnto the Empire of Rome.

After the death of *Hormisdas* the Persians crowned *Chosroes* his son to raigne ouer them, against whom *Baranes* took armour with his whole power. *Chosroes* went forth to meete him with no great army, and perceiuing that his souldiers left him and dropped away, he fled straightway (as he repoized himselfe after he had called vpon the God of the Christians, that his horse should beare him to where he purposed to go) vnto *Circesium*. When he came thither together with his wife, two yong children, and certaine of the nobles of Persia which accompanied him of their owne accord, he sent Embassadors vnto *Mauricius* the Emperour. He after deliberation and aduise ment taken in that matter, pondering with himselfe the mutable race and variable course of mans life, the sodaine change and alteration not onely of his state, but of other things in like sort, accepted of his sute and Embassage, and made *Chosroes* in stead of a banished man his guest, in stead of a sorrowfull fugitive his louing sonne, and gaue him royall presents for to allure him to rote his loue in his breast. Neither did *Mauricius* onely send him such bountifull gifts, but the Emperesse also vnto the wiues of *Chosroes*, and the sonnes of *Mauricius* shewed the like humanity vnto his sonnes.

CHAP. XVII.

The Emperour sent Gregorie and Domitianus to meete Chosroes, and to giue him entertainment.

Furthermore *Mauricius* lent al his gard, and the whole host of the Romaines with a captaine, to meete *Chosroes*, and to conduct him whither soeuer it pleased him to go. And to the end he might do him the more honoz, he sent also *Domitianus* his kinsman that was Bishop of Melitina, a man that excelled for wisdom and policie, very fit both in word and deed to handle graue matters, and to heare weighty causes. He sent againe *Gregorie*, which made *Chosroes* to haue him in admiration for the wise conference he had with him touching al other matters, for his bountifull presents, and the graue counsell he gaue him concerning his trouble and molestation.

CHAP. XVIII.

Chosroes recovered againe the kingdome of Persia by the means of the Empire of Rome.

Chosroes comming to Hierapolis the head citie of Euphratesia returned homewards. *Mauricius* vnderstanding thereof, weighing more the furtherance of *Chosroes* then his owne fame and renowne, helpt him to a great summe of money, which was not sent before, made him an armie of Persians vpon his owne toles and charges, furnished *Chosroes* both with Romaines and with Persians, and safe conducted him out of the Romaine dominions as farre as Martyropolis. And first of all, *Sittas* the traitour was deliuered vnto him, next the people of Martyropolis stoned him, and last of all they hanged him on the gallows. The city of Daras was also giuen vp vnto him, after that the Persians had piously stolen away, and after that the Romaines alone had foiled *Baranes* in one battell, and he fled away alone with great ignominie. *Chosroes* was restozed vnto his kingdome.

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CHAP. XIX.

The holy Martyr Golauduch liued about this time.

ABout this time liued *Golauduch* among vs, who suffered great torment, and was piteously handled by the Magicians of Persia, & at the last crowned with Martyrdom after she had wrought many miracles. *Stenen* the first of that name Bishop of Hierapolis wrote her life.

CHAP. XX.

Of the presents which Chosroes king of Persia, being an heathen, sent vnto Sergius the Martyr.

C*hosroes* being now restored vnto his kingdome sent vnto *Gregory* a crosse curiously wrought of gold and precious stone, wherewith he would haue the honour of *Sergius* the renowned Martyr set forth and extolled. *Theodora* the wife of *Iustinian* had first dedicated this crosse vnto him, after that, *Chosroes* the elder had taken it thence away (as I haue remembred before) together with sundry other monuments. He sent another crosse where he caused these wordes to be ingrauen in Graeke letters. I *Chosroes* king of kings, the sonne of *Hormisdas*, haue sent this crosse. For when we were constrained to flie vnto the dominions of the Empire of Rome, through the diuelish procurement and false treacherie of the most unfortunate *Baranes* and his armed horsemen, and by reason of *Zadespram* the traitour his comming with an army to *Nisibis*, for to pull backe the horsemen which tooke part with the citizens of *Nisibis*: we sent horsemen with a captaine as far as *Charchas* to withstand *Zadespram*, and to abate his courage, trusting in holy *Sergius*, the most honorable and renowned Martyr: for we heard in the first yeare of our raigue that he was wont to grant such petitions as were made vnto him. The sequenth day of *January* we cried vnto him for helpe, and made a vow, that if our horsemen either slue *Zadespram* or tooke him captiue, we would send vnto his temple a golden crosse garnished with pearles for to set forth his reuerend name, and to be short, about the beginning of *Februarie* next following, the head of *Zadespram* was brought vnto vs. Wherefore hauing obtained our request (that no man need to doubt of the circumstance) we haue sent to holy *Sergius* temple for to honor his reuerend name, this crosse, which we made our selues, together with the crosse which *Iustinian* late Emperour of Rome, had sent to the same temple, yet was taken away and brought hither by *Chosroes*, king of kings, the sonne of *Cabades* our great grandfather, at what time the Romans and Persians were at great variance. We found this in our treasure, and sent it to holy *Sergius* his temple. *Gregory* receiuing these crosses with the consent of *Mauricius* the Emperour, caried them with great solemnitie into the Martyrs temple, and there laide them vp. Shortly after *Chosroes* sent other gifts vnto this holy temple, namely among others, a dish made of gold, where in these wordes were written. I *Chosroes* king of kings, the sonne of *Hormisdas* caused these things to be written in this dish, not for men to gaze at, neither that the worthinesse of thy reuerend name should be knowen by my words: but partly for the truth therin contained, and partly for the manifold benefits and liberalitie I receiued at thy hands. For I thinke my selfe happy that my name is ingrauen in thy holy vessels. At my being in *Beramias* I made humble sute vnto thee holy *Sergius*, that thou wouldst come and help me, and that *Sira* my wife might conceiue. And though *Sira* were a Christian and I a Pagan, and our law forbad vs to take a Christian to our wife, yet for the singular loue I bare vnto thee, the law in this woman tooke no place, and I haue not ceased neither do I cease day and night to loue her entirely among the rest of my wiues. Wherefore O holy *Sergius*, I thought good to beseech thy goodnesse, that she might be with child. And moreover I made thee a vow, and promised if *Sira* did conceiue, I would send the crosse which she weareth vnto thy most holy temple. Therefore I verily and *Sira* pondering this with our selues, and purposing to keepe this crosse for a memoriall of thy name, O holy *Sergius*, I haue thought good in steed of the crosse to send the price thereof, and because it exceedeth not foure thousand and foure hundred staters, we haue augmented it and made it vp fise thousand. And from the time we made this petition, and determined this with our selues, vnto our comming to *Rhodon Chosron*, there were not expired past fourteene dayes: at what time O holy *Sergius*, not that I my selfe was worthy, but of thine owne goodnesse, thou didst appeare vnto me in my sleepe, and toldest me the third time that *Sira* had conceiued. And I also in the same vision answered thee plainly the third time that

In these words of *Chosroes*, if ought fauour of Idolatrie remember that a pagan hath written them.

Happie is he that hath his name writtē in the booke of life, but it is enough for a Pagan to haue his name writtē in a platter. This king was foully deceived in the Martyr: for it is not with the Christiā as with the Magicians in Persia, which at their night sacrifice cold make his wife quickly to conceiue. *Stater is a coyne valuing 4. groats.

which

which was conuenient and became my person. Wherefore because thou granteft such petitions as are made vnto thee, from that day forth *Sira* felt not the common disease of women. I of mine owne part, although I cast doubts with my selfe, whether I were best to credit thy words or no, although thou art a grater of requests: yet seeing that *Sira* had not the womē's disease, she was I sure of the vision, and that thy words were true. Wherefore without any more adoe I sent this crosse together with the price thereof vnto thy most holy temple, and commanded that with the price one dish and one cup should be provided for the celebration of the deuine mysteries: yet againe there should a crosse be made and a censar, both of gold to serue the holy table, and an Vnicorne open of either side and guilded ouer: last of all, that the rest of the summe which remained should be put vp to minister necessities for thy holy house, that thou O holy *Sergius* wilt helpe both me and *Sira*, not onely in other things, but specially in this request, & that which happened vnto vs through thy intercession, by thy mercie and goodnesse may take prosperous successe, and fall both vnto me and to *Sira* as we wish our selues. To the end both I and *Sira* and all others throughout the world may put their trust in thy power, and belecue in thee. These presents of *Chosroes* came to utter such things as are agreeable with the prophetic of *Balaam*, which no doubt came to passe by the pzonidence of God, that pagans should pzonounce godly sentences.

* They that like of this doctrine, let them note that Euagrius calleth the author therof *Balaam*, and for company take *Caiphas* he was also such a prophet.

CHAP. XXI.
Of *Naamanes* the *Saracen*.

About that time *Naamanes* tribune of the people *Sceneta*, so wicked a person that he slew men with his owne hands for sacrifice to *Diuels*, came to be baptized, caused the golden picture of *Venus* to be melted with fire & turned to the vse of the poze: he became so zealous, that he perswaded as many as belonged vnto him to embrace the Christian faith. *Gregory* after the crosses were giuen by *Chosroes*, was commanded of the Emperour to visite all the Monasteries called *Limera* throughout the wilderness, but specially where the wicked doctrine of *Schorus* reigned: so that he expounded vnto them the sincere and true faith, and converted many townes, villages, monasteries, and whole nations vnto the Church of God.

CHAP. XXII.

The death of holy *Symeon* that dwelt in a pillar.

In the meane space when most holy *Symeon* was so dangerously sicke, that there remained for him no hope of longer life, *Gregory* being by me certified thereof, made all the speed he could to be present when *Symeon* gaue vp the ghost. But he had not his desire. For this *Symeon* in rare gifts and excellent vertues passed al the men of his time: he led in a pillar a seuer life even from his tender youth, insomuch that he changed his flesh in that mansion. He was perswaded to liue in a pillar vpon such an occasion as followeth. Being of tender yeares, playing, leaping and skipping to and fro about the tops of hills and grænes, as the manner is of children, he lighted by chance vpon a *Lpbar*, toke his girdle and tied him about the necke, led the beast which now had put off his fierce nature by the girdle, as if it had bene a bydle, and brought him home to his monastarie. His maister who led his life in a pillar, seeing this, enquired of him what he had in his girdle: the boy answered, it was a cat. His maister gathering hereby, that he would pzooue hereafter a worthy man, trained him vp to leade his life in a pillar. In which pillar together with another also standing vpon the top of an hill, he liued threescore and eight yeares, replenished with all graces from aboue: he cast out *Diuels*: he cured euery disease and infirmitie: he saw things to come as if they had bene present: he soze told *Gregory* that he should not be present at his death, and that he knew ful litle of the things which were like to ensue after his death. And when as I also mused with my selfe after the losse of my children, and examined what the cause was, why the Gentiles which had children at will were not visited in like sort, *Symeon* although I vttered my secrets to no man, wrote vnto me that I should refraine from such cogitations, in as much as they offended God. Furthermore when the wife of my Clerke had her milke after shee was deliuered so stopped in her breasts, that there would not a drop come forth, and therefore the infant was like to die, *Symeon* toke her husband by the hand, bad him go and lay it on his wiues breast. This

being done, immediatly the milke came running out as if it had bene a streame, and wet all the womans garments. Unto these that went befoze we may adde this also, how certaine travellers in whose company *Symeon* was, left behind them a child about midnight: a Lion came and toke by the child on his backe, and brought him to *Symeons* monastise. *Symeon* had the servants go forth and take in the child which the Lion had carried thither. He did many other notable acts, which haue need of an eloquent tongue, leisure convenient, and a peculiar volume, all which are well knowne and rise in every mans mouth. Where resorted unto him of all nations, not onely Romans but also Barbarians, and obtained their lutes. This *Symeon* in stead of meate and drinke fed upon certaine branches of shrubs that grew in the mountaine hard by him.

CHAP. XXIII.

The death of Gregory Bishop of Antioch.

Shortly after *Gregory* bishop of Antioch being soze pained with the gout, toke a certaine medicine made of *Hermodytylus* (soz so was it called) the which a certaine phisition ministred vnto him, and after the drinking therof died immediatly. He departed this world when *Gregory* the successor of *Pelagius* was bishop of Old Rome, *Iohn* of Constantinople, *Eulogius* of Alexandria, and *Anastasius* of Antioch, who after twenty and thre yeares was ressozed vnto his bishopricke, and also when *Iohn* was bishop of Ierusalem, which died shortly after, and as yet there was none chosen in his roome.

Euagrius endeth his historie Anno Dom 595.

Here do I mind to cut of and make an end of writing, to wit, in the twelfth yeare of the raigne of *Mauricius Tiberius* Emperour of Rome, leauing such things as follow after soz them that are disposed to penne them soz the posterity in time to come. If I haue omitted ought through negligence, or lightly run ouer any matter, let no man blame me therefore: remembryng with himselfe that I gathered and collected together a scattered and dispersed historie, to the end I might profit the Reader, soz whose sake I toke in hand so great and so wearisome a labour. I haue finished another worke, comprizing Reports, Epistles, Decrees, Orations, Disputations, with sundrie other matters. But the relations therein contained are soz the most part of the person of *Gregory* bishop of Antioch, for which I was preferred vnto two honozable offices: *Tiberius Constantinus* made me Treasurer, and I was preferred to be Paister of the Rolles, where the Lieutenants and Magistrates with their monuments are registred, by *Mauricius Tiberius*: during whose raigne I compiled the reports, at what time he brought to light *Theodosius*, who was both vnto him and to the common weale a pzeamble or entrance to all kind of felicitie.

The end of the sixt booke of the Ecclesiasticall historie of
Euagrius Scholasticus.



THE LIVES, THE ENDS, AND THE MARTYR- DOMES OF THE PROPHETS, APOSTLES, AND SEVENTIE DISCI- PLES OF OVR SAVIOVR.

**Written in Greeke by Dorotheus Bishop of Tyrus about
a thousand yeares ago,**

And now translated by
M. H.



LONDON,
Printed by RICHARD FIELD, dwelling in the
Blacke Friers. 1607.



THE LIFE OF DOROTHEVS GATHERED BY THE TRANSLATOR.

Dorotheus was a rare and singular man, well scene in the Latine, Greeke, and Hebrew tongues. He flourished in the time of Diocletian, Constantinus Magnus, Constantius and Iulian the Apostata. Eusebius Pamphilus one that knew him very well, and heard his gift of utterance, writeth thus of him: Dorotheus minister of the Church of Antioch was a very eloquent and singular man. He applied holy Scripture diligently: he studied the Hebrew tongue, so that he read with great skill the holy Scriptures in Hebrew. This man came of a noble race. He was expert in the chiefe discipline of the Gracians, by nature an Eunuch, so disposed from his natiuitie. For which cause the Emperour for rarenesse thereof appropriated him, placing and preferring him to be magistrate in the citie Tyrus, and to ouersee the dying of purple. We heard him our selues expounding holy Scripture with great commendation in the Church of God. So farre Eusebius. Antonius Demochares saith of him, that he was exiled in the persecution vnder Diocletian, and that he returned from banishment after the death of Diocletian and Licinius, and recovered his Bishopricke againe, where he continued untill the raigne of Iulian, about the yeare of our Lord 365. And because Iulian persecuted not the Christians openly himselfe, but secretly by his gouernours and Magistrates, Dorotheus was faine againe to flie vnto the citie of Odissus, where (as Petrus de Natalibus writeth) the officers of Iulian apprehended him, and tormented him to death for his testimonie of Christ Iesus. There he died and was crowned Martyr, being an hundred and seuen yeares old, Anno Dom. 366. Of his workes there is none extant, saue this Treatise, containing the liues and ends of the Prophets, Apostles, and seuentie Disciples of our Saviour mentioned in the Gospell after Luke, the which he entituled *Σύντομος*, by translation a Compendium or brieft tract.

Euseb. eccles.
hist. li. 7. ca. 31.

Democh. In-
stit. Christ.
relig.

Petr. de nata-
libus. lib. 6. de
Sanctis.



THE TRANSLATOR VNTO THE
 READER, TOVCHING DORO-
 THEVS, AND THE LIVES
 HE WROTE OF.

BY this short Treatise of DOROTHEVS (Christian Reader) we may take occasion to behold the prouidence of God ouer his Church, scattered farre and nigh ouer the face of the earth, and praise him therefore: inso- much that of his great care and entire loue, the inheritors of the king- dome of heauen, his chosen people, the Saints of God, whose names were written in the booke of life, were neuer left desolate without guides and teachers. *Adam* in Paradise heard the voice of God himselfe, there followed *Gens. 3.* him such as called vpon the name of God, erected diuine worship, and taught their po- steritie the same, namely *Abel, Seth, Enos, Cainan, Mahalaleel, Iered, Enoch, Methusalem,* *Gens. 4. 1.* *Lamech* and *Noe*, whom *Peter* calleth the eight person after *Seth* the sonne of *Adam*, *1. Pet. 3.* and a Preacher of righteousness. Whenas the old world and the first age numbred from *Adam* to *Noe* (I meane as many as liued in his time) were drowned for the sinnes *Gens. 7.* and iniquities of the whole world, yet saued he eight persons to reueale his will vnto all nations, to vphold his Church, to multiply and increase the world. In the second age *1. Pet. 3.* of the world after *Noe* there liued *Sem, Arphaxad, Sale, Heber, Peleg, Rew, Serug, Na- chor, Terah* and *Abraham*, vnto whom God reckened faith (as *S. Paul* saith) for righ- *Gens. 11.* teousnesse. In the third age of the world after *Abraham* liued *Isaac, Iacob*, otherwise cal- *Rom. 4.* led *Israel*, with the twelue Patriarches, *Ruben, Simeon, Leui, Iuda, Zabulon, Issachar, Dan,* *Gens. 21. 25. 35.* *Gad, Aser, Nephtali, Ioseph* and *Beniamin*. Threescore and fiue yeares after the death of *Ioseph*, *Moses* was borne: he gouerned *Israel*, he guided the people: God gaue him three *Exod. 4.* signes from heauen to confirme his doctrine, and to assure him of his vocation. He re- *Exod. 10.* ceiued the ten commaundements and the law of God in mount *Sina*, and deliuered it *Iudic. 3. 8. 9. 10.* vnto the people. *Iosue* succeeded him: after *Iosue* Captaines and Iudges, namely *Othaniel,* *12. 16.* *Aod, Debora* and *Baruch*; *Gedeon, Abimelech, Thola, Iair, Iepthe, Abeson, Aelon, Abdon,* *1. Reg. 1. 3.* *Sampson, Heli* the Priest and *Samuel* the Prophet iudged *Israel*. After these came in the *3. Reg. 1. 11. 12.* Kings, good and bad, *Saul, David, &c.* In the fourth age of the world there raigned af- *14. 12. 20.* ter King *David, Salomon* ouer *Israel*, ouer *Iuda* *Roboam, Abia, Asa, Iosaphat, Ioram, Ocho- 4. Reg. 8. 11. 12.* *zias, Athalia, Ioas, Amasias, Azarias, Ioathan, Achaz, Ezechias, Manasses, Amon, Iosias,* *14. 15. 16. 18.* *Ioachaz, Ioacim, Iechonias, Sedechias*, vnder whom the Captiuitie befell, both Citie and *21. 22. 23. 24.* Temple were destroyed, and the people led into *Babylon*: yet during the seuentie yeares of their captiuitie, there wanted not such as taught them, such as prophesied vnto them of their deliuerance, * and comforted them in their miserie. In the fift age of the world * *1. Esdr. 5.* after the captiuitie the *Israelites* were gouerned by *Zorobabel, Resa, Ioanna, Iudas, Iose- 2. Esdr. 1.* *phus, Abner, Semei, Mattathias, Aser, Maath, Nagid, Arphaxad, Agar, Heli, Masbot,* *Naum, Amos, Sirach, Mattathias, Siloa, Ioseph, Arses, Ianneus, Hircanus, Iudas Macha- 2. Esdr. 1.* *bau, Ionathas, Simon, Ionathas, Iohannes, Hircanus, Aristobulus, Alexander, Hircanus,* *Amigonus, Aristobulus,* and *Herod* the aliene, in whose time *Christ Iesus* was borne in the flesh. These are the successions of the Magistrates and Gouernors of all sorts, as wel

Nicephorus
Ecclesiast. lib. 1.

Ioseph. Antiq.
Iud. lib. 1. c. 4.
Iude epist.

Gen. 48. 49.

Gen. 50.

Act. 3.

Anton. Chron.
nic. part. 1. tit.
3. cap. 4.

of the wicked to chastise, as of the godly to cherish, whom God appointed to gouerne his people, to vphold the truth, to extoll vertue, to roote out vice, and to praise his holy name. From *Aaron* vnto the birth of Christ there were Priests ordained to offer sacrifice vnto God, to pray for the finnes of the people, and to preach the word of truth: whose names (as I read in the Ecclesiasticall history of *Nicephorus*) are these, *Aaron, Eleazer, Phinees, Eliezer, Bochi, Ozi, Heli, Achitob, Abimelech, Abiathar, Sadoc, Achimaas, Azarias, Ioram, Iodas, Axioram, Sadeus, Phadaus, Icclus, Ioatham, Vrias, Neri, Ioas, Selam, Helchias, Sareas, Iosedech, Iesus, Ioachim, Eliasib, Ioachaz, Ioannes, Iaddaus, Onias, Simon, Eleazar, Manasses, Onias, Simon, Onias, Iesus, Onias, Alcimus, Onias the son of Onias, Iudas Machabeus, Ionathas his brother, Simon his brother, Iohannes Hircanus, Aristobulus, Ianneas, Alexander, Hircanus, Antigonus, Anaelus, Aristobulus, Anaelus, Iesus, and Simon*, in whose time Christ Iesus was borne. From the birth of Christ (as it is to be seene in the Chronographie following) vntill the destruction of Ierusalem vnder *Titus*, there were these high Priests, *Matthias, Iosephus, Ioazarus, Eleazar, Iesus Sea, Ananus*, otherwise *Annas, Ismael, Eleazar, Simon, Caiphas, Ionathas, Theophilus, Simon, Ionathas, Matthias, Elioneus, Ioseph, Ananias, Ionathas, Ismael, Iosephus, Ananus, Iesus, Danneus, Iesus the sonne of Gamaliel, Matthias, and Phanes*, in whose time the citie of Ierusalem was taken, the Temple set on fire, and the high Priests ceased. There was also from the beginning of the world vnto the birth of Christ, Prophets foreshewing (as *Dorotheus* writeth) the promises of God made vnto the fathers, wherein he promised to blesse all nations in the seed of *Abraham*, through the saluation that was to come by our Sauour Iesus Christ. *Iosephus* in his Iudaicall Antiquities writeth, that *Adam* prophesied and foretold his sonnes the world should be twise destroyed, first by water, afterwards with fire. *Iude* in his Epistle speaketh of *Enoch* the seuenth from *Adam*, that he prophesied, saying: Behold the Lord shall come with thousands of Saints, to giue iudgment against all men, and to rebuke all that are vngodly among them of all their vngodly deedes which they haue leudly committed, and of all their cruell speakings which vngodly sinners haue spoken against him. *Iacob* prophesied that his posteritie should be deliuered out of *Ægypt*: of the comming of Christ: that the Scepter should not depart from *Iuda*, and a law-giuer from betweene his feete vntill *Siloh*, that is, the *Messias* came. *Ioseph* foretold likewise the children of Israel of their deliuerance out of *Ægypt*: saying: I die, and God will surely visite you, and bring you out of this land vnto the land which he sware vnto *Abraham, Isaac* and *Iacob*: God will not faile but visit you, and ye shall carie my bones hence. *Moses* the great worshipper of the high God, prophesied of the creation of the world, and of such things as were done vnto his time, the space of two thousand yeares before he was borne: againe, of Christ he said, as *Peter* hath alledged him in the Acts of the Apostles: A Prophet shall the Lord your God raise vp vnto you of your brethren like vnto me, him shall ye heare in all things whatsoever he shall say vnto you. *Samuel* was both a Iudge ouer Israel, a Priest and a Prophet. *Dauid* and *Salomon* also is said to haue bene endued with the spirit of prophecie, though *Dorotheus* be of the contrary opinion: both old and late writers do thinke no lesse then that he was a Prophet. *Antoninus* hath a tract, intituled, *de Prophetijs Dauid & Salomonis*, of the prophecies of *Dauid* and *Salomon*. There prophesied moreouer, as we find in holy Scripture, *Nathan, Gad, Abias, Asaph, Idithum, Addo, Semeia, Ioath, Oded, Azarias, Hanani, Iehi, Iehaziel, Eliezer, Elias, Zacharias, Elisens, Osee, Abdias, Michaas, Amos, Esaias, Ioel, Ionas, Sophonias, Ieremie, Hulda, Naum, Abacuk, Ezechiel, Daniel, Baruch, Vrias, Aggeus, Zacharias, Malachias*, and *Iohn the Baptist*. Whose liues this Author hath briefly runne

runne ouer. These Prophets in some places of holy Scripture are termed Seers, in some
 other places the men of God, againe in others places the seruants of the most high God.
 In the time of King *Achab*, *Obadiah* the gouerner of his house, one that feared God, hid
 an hundred Prophets in caues, yet their names are not knowne. Of all the Prophets ge-
 nerally, *Peter* the Apostle writeth in this sort: It is of the saluation of your soules that the
 Prophets haue enquired and seached, which prophesied of the grace that should come,
 vnto you, searching when or at what time the spirit of Christ which was in them should
 signifie; which spirit testified before, the passions that should happen vnto Christ, and
 the glorie that should follow after: vnto which Prophets it was also declared, that not
 vnto themselues, but vnto vs they should minister the things which are now shewed,
 vnto you of them. Such was the goodnesse of God towards mankind, that in times past,
 (as *S. Paul* saith) he spake at sundry times, and in diuers sorts vnto the fathers by Pro-
 phets: also by the ministry of Angels, sent forth for their sakes which shall be heires of
 saluation. In these latter dayes being the sixt age of the world, beginning at Christ, and
 continuing vnto the day of iudgement, that is, vnto the seuenth age, and the Sabbath of
 rest, we haue had the twelue Apostles, *Peter*, *Andrew*, *Iames*, *Iohn*, *Philip*, *Bartholomew*,
Mathew, *Thomas*, *Iames* the sonne of *Alphaus*, *Iude*, *Simon*, and *Matthias*, which was
 chosen in the roome of *Iudas* the traitor. *Paul* is termed also an Apostle, and called to the
 function by our Sauour himselfe, crying vnto him from heauen after his ascension. We
 haue also the foure Euangelists, *Mathew*, *Marke*, *Luke* and *Iohn*. We haue moreouer
 here laid downe by *Dorotheus* the catalogue of the seenty Disciples, which our Sauour
 ordained in the Gospell, and appointed to go by two and two into euery citie and place
 where he himself should come. The first, after *Dorotheus*, is *Iames* the brother of the Lord
 called *Iustus*, and the first Bishop of Ierusalem: yet *Petrus de natalibus*, *Volateran* and *De-*
mochar, all which three wrote the catalogue of these Disciples, do name no such one:
Eusebius, *Clemens Alexandrinus* and *Paul* himselfe do call him an Apostle and no Dis-
 ciple. The second is *Timothie*, who the three aforesaid writers do not number. The third
Titus. The fourth *Barnabas*; so doth *Clemens Alexandrinus* and *Eusebius* call him: this is
 that *Barnabas* which in the Acts of the Apostles (as *Antoninus* writeth) was otherwise
 called *Ioses*, and hauing land, sold it, and layd the price downe at the Apostles feete. The
 fift *Ananias*. The sixt *Steu*. The seuenth *Philip* Bishop of Tralleis in Asia: *Volateran*
 saith, he was bishop in Thracia: *Demochares* and *Petrus de natalibus* do say he was bishop
 in Thracia, afterwards in Scythia: *Antoninus* sayth he died at Cæsarea. The eighth *Pro-*
chorus, whom *Volateran* calleth *Proculus*. The ninth *Nicanor*. The tenth *Simon*, Bishop
 of Bosra in Arabia: *Demochares*, *Volateran* and *Petrus de natalibus* do say he was Bishop
 of Tyre and Sidon. The 11. *Nicolas* Bishop of Sapia, yet the aforesaid three authors say
 it was in Samaria. The 12. *Parmenas*. The 13. *Cleopas*. The 14. *Silas*. The 15. *Siluanus*. The
 16. *Crescens* Bishop of Chalcedonia in France: *Volateran* calleth him *Crisces*, Bishop of
 Chalcedonia: *Demochares* and *Petrus de natalibus* do call him *Chrysches* bishop of
 Chalcedonia: *S. Paul* saith he sent this *Crescens* into Galatia: *Eusebius* saith the Apostle
 sent him into France; whereby it appeareth by some mens coniectures, that the Epistle
 vnto the Galathians was written by *S. Paul* vnto the Frenchmen. The 17. *Epanetus*, yet
Volateran hath none such. The 18. *Andronicus*. The 19. *Amplias* Bishop of Odissa: *Dem-*
ochares and *Petrus de natalibus* do call him *Ampliatius* and Bishop of Edissa, *Volateran* saith
 of Edessa. The 20. *Urbanus*. The 21. *Stachys*, the aforesaid authors do call him *Statens*.
 The 22. *Apelles* Bishop of Smyrna, *Volateran* saith of Heraclea, *Demochares* and *Petrus de*
natalibus do say it was of Eradia. The 23. *Aristobulus* Bishop of Brettania, *Volateran* saith

3. Reg. 18.

1. Pet. 1.

Heb. 12.

Mat. 10.

Act. 1.

Act. 9.

Pet. de natal.

lib. 6. cap. 100.

Demochar.

Christ. Relig.

Institut. tom.

2. cap. 13.

Volater. lib.

19. Anthrop.

Euseb. Eccles.

hist. li. 2. ca. 1.

Anton. Chro-

nic part. 1. tit.

5. cap. 18.

Part. 1. tit. 6.

cap. 11.

Euseb. lib. 3.

cap. 4.

Ambrose in
Ep. ad Rom.
Origen in E-
pist. ad Rom.

11. 13. 15. 18.
19. 20. 21.
1. Cor. 16.
Philip. 4.
Coloss. 1. 4.
1. Tim. 1.
2. Tim. 4.
Ep. ad Philem.

1. Cor. 15.

Betania, *Demochares* and *Petrus de natalibus* do say it was Bethania. The 24. *Narcissus* Bishop of Patræ: *Demochares* and *Petrus de natalibus* do call him *Tarcissus* Bishop of Athens, and *Volateran* saith he was Bishop of Athens. The 25. *Herodion*, *Volateran* hath none such. The 26. *Rufus*. The 27. *Asyncritus*. The 28. *Plegon*. The 29. *Hermes* Bishop of Dalmatia, *Volateran*, *Demochares* and *Petrus de natalibus* do say he was Bishop of Philopolis. The 30. *Hermas*, but the other writers haue none such. The 31. *Patrobas* Bishop of Nepotiopolis, *Demochares* and *Petrus de natalibus* do say of the nation Peli. The 32. *Agabus*. The 33. *Linus*. The 34. *Gaius* Bishop of Ephesus after *Timothie*, yet *Origen* saith he was Bishop of Theffalonica. The 35. *Philologus*. The 36. *Olympas*, the aforesaid three authors haue none such: *Ambrose* taketh this *Olympas* for the sister of *Nereus*, but *Origen* doth not so. The 37. *Rodion*, the other writers remember none of that name. The 38. *Isaion*. The 39. *Sosipater* Bishop of Iconium, *Origen* taketh him to be that *Sopater* of Berea, mentioned in the Acts of the Apostles. The 40. *Lucius*, whom *Origen* taketh to be *Luke*. The 41. *Tertius* Bishop of Iconium, yet *Demochares* and *Petrus de natalibus* do say he was Bishop of Meiadum, *Volateran* hath none such. The 42. *Erastus* Bishop of Paneas, whom *Volateran* calleth *Erastes* Bishop of Meiadum, but *Demochares* and *Petrus de natalibus* haue none such. The 43. *Phigellus*, whom *Volateran* calleth *Philetus* and *Philegus*. The 44. *Hermogenes*. The 45. *Demas*. The 46. *Quartus*. The 47. *Apollos* Bishop of Cæsarea, yet *Petrus de natalibus* saith it was of Connia. The 48. *Cephas*, who, as *Dorotheus* geseth, was he whom *Paul* reprehended at Antioch, but it is a fable, as it is to be seene in the censure layd downe in *Eusebius*, pag. 15. 16. the aforesaid Latine writers haue none such among the Disciples. The 49. *Sosthenes*. The 50. *Epaphroditus* bishop of Adriana, as *Demochares* saith of Andriaca. The 51. *Cesar*. The 52. *Marcus* the cosin of *Barnabas*. The 53. *Ioseph*. The 54. *Artemas*, whom *Volateran* calleth *Antomas*. The 55. *Clemens*. The 56. *Onesiphorus* or *Onesimus*, yet by the words of *Paul* they should not be one. The 57. *Tychicus* bishop of Chalcedon in Bithynia, or as the former authors do write of Colophononia. The 58. *Carpus* bishop of Berhœa, *Petrus de natalibus* saith of Beronia, and *Volateran* saith of Cheronea. The 59. *Euodius*. The 60. *Philemon*. The 61. *Zenas*. The 62. *Aquila*, the aforesaid Latine writers do remember none such. The 63. *Priscas*, whom the Latines do call *Priscus*. The 64. *Iunias*, *Origen* and *Ambrose* do call him *Iulias*. The 65. *Marcus*, otherwise called *Iohn*. The 66. *Aristarchus*. The 67. *Pudas* or *Pudens*. The 68. *Trophimus*. The 69. *Marke* the Euangelist: and the 70. *Luke* the Euangelist. Besides these 70, I find others also in holy Scripture worthy the noting, namely, *Simeon Niger*, *Manaben*, *Iude*, otherwise called *Barsabas*, *Crispus*, *Alexander*, one that behaued himselfe very stoutly at Ephesus, *Secundus*, *Mnason* of Cyprus an old Disciple, *Mercurius*, *Nereus*, *Fortunatus*, *Achai-chus*, *Syntiches*, *Epaphras*, *Nymphas*, *Archippus*, *Eubolus* the Eunuch baptized of *Philip* in the Acts, whom *Eusebius* calleth a Disciple, with others. Other writers as *Vincentius* and *Antoninus* haue found out more: namely, *Savinianus*, *Potentianus*, *Altinus*, *Cis*, *Maximinus*, *Iohannes Senior*, *Aristion*, *Zozimus*, *Euphrates*, *Martialis*, *Sidonius*, *Lazarus*, *Vrsinus*, *Iulianus*, and no maruel, for *S. Paul* witnesseth that Christ was seene after his resurrection of more then five hundred brethren. These be they whom God raised vp to plant the principles of his Gospell, and the sound of their feete was heard throughout the world. These be they which fed with Angels, and became themselves foode for wilde beasts: they spared not their liues vnto the death: they quenched the heate of fire: they turned the edge of the sword: they stopped the mouthes of furious beasts: they confounded the tyrants, and foyled the enemies of the truth. I may say of them, as *Cyprian* speaketh of the true Christians and Martyrs, *Occidi poterant, sed vinci non poterant*: Well might they

they be slaine, but it was vnpossible to ouercome them. And yet when the enemy triumpheth, that at lestwise he seemeth to haue brought his purpose about, we may comfort our selues with this saying: *Sanguis Martyrum, semen Ecclesia*: The blood of the Martyrs is the seede of the Church. Christ himselfe foretold that whosoever would be his Disciple, must take vp his crosse and follow him. These Prophets, and these Apostles, and these Disciples haue done no lesse. *Abel* was murdered by *Cain*. The children of *Israel* were oppressed vnder *Pharao*. *Elias* was persecuted by *Iezabel*. The Prophet *Ioath* was threatned by *Ieroboam*, and slaine of a Lion. *Zacharie* the sonne of *Iehoida* was stoned to death. *Micheas* was throwne downe, and his necke broken. *Amos* was smitten with a clubbe on the temples of the head, and so brained. *Esaias* was sawed asunder in two parts with a wodden saw. *Ionas* was in the Whales belly, yet hauing escaped that danger, he was not without miserie. *Ieremie* was persecuted oftentimes, imprisoned very sore, throwne into the deepe dungeon, where he stood in mire vp to the eares, at length stoned to death in *Ægypt*. *Ezechiel* was slaine in *Babylon* by the Duke of the people. *Daniel* was throwne among the hungrie Lions, yet God preserued him. The three children were throwne into the fierie fornace, but the fire did them no harme. *Baruch* was faine to flie away to saue his life from king *Ioachas* hands. The Prophet *Vrias* was slaine with the sword by King *Ioachim*. *Iohn* the Baptist was beheaded of *Herod* the Tetrarch. *Steuens* was stoned to death. *Iames* was beheaded by *Herod Agrippa*. *Peter* was crucified at *Rome* vnder *Nero* with his head downewards. *Paul* was likewise beheaded at *Rome* vnder *Nero*. *Andrew* was crucified by *Ægeas* King of *Edessa* at *Pataras* a citie in *Achaia*. *Iames Alphæus* that was bishop of *Ierusalem*, was throwne downe from on high, and brained with a fullers club. *Thomas* was slaine at *Calamina* a citie in *India*: the Painims ranne him through with a dart, the which some do call a speare or iauelin. *Philip* was crucified at *Hierapolis* in *Asia*. *Bartholomew* was fleine aliue in *India*, his skin pulled ouer his eares, and after all beheaded. *Mathew* was runne through with a naked sword in *Æthiopia*. *Simon* was crucified. *Iude* was slaine. *Iohn* was scourged and often persecuted: it is said that *Domitian* the Emperour caused him to be throwne into a tunne of hote scalding oyle, yet he tooke no harme. *Matthias* was knockt on the head with an axe, and immediatly beheaded. *Marke* the Euangelist had a rope tied about his necke, and by that drawne through the streete of *Alexandria*, that his flesh was rent in peeces, the stones coloured with blood, and in the end he was burned to ashes. *Barnabas* had a rope about his necke, and therewith pulled to the stake and burned. This is to beare the crosse of our Sauour: this is to drinke of one cup with Christ: this is it which Saint *Paul* saith: Whosoever liueth godly in Christ Iesu shal suffer persecution: for through many tribulations we must enter into the kingdome of heauen. This present treatise of *Dorotheus* hath moued me thus to write, and the matter it selfe is so copious, that I can hardly hold my penne, yet I hope the reading of these brieue stories wil not seeme tedious vnto any. As for the liues following, I would haue thee (gentle Reader) to know, that where *Dorotheus* seemed vnperfect, and to haue ouerskipped certaine liues worthy the noting and the knowledge of the posteritie, I haue either borrowed the same of some other auncient writer, or gathered it my selfe out of holy Scripture. This is the marke to discerne the one from the other: where any one life is altogether of *Romanie* letters, the same is none of *Dorotheus*. If thou thinkest I haue done well, giue the praise to God: if in thine opinion it seeme otherwise, suspend thy sentence, and be not singular in reprehending that which peraduenture after aduisement taken may friendly be interpreted. Farewell.

DOROTHEVS OF THE PROPHETS, APOSTLES, AND SEVENTIE DISCIPLES.

Samuel.



SAMUEL was both a Prophet, a Priest, and a Iudge ouer Israel. He liued in the dayes of *Heli*, *Saule* and *Dauid*. His father was called *Elkana*, his mother *Hanna*. She was of a long time barren, and praying vnto God, made a vow that if she bare a man child, shee would dedicate him to the Lord all the dayes of his life. She conceaued, and bare a sonne, and called his name *Samuel*, who being a child, was girded with a linnen Ephod, and ministred vnto the Lord. All Israel knew him for the true prophet of God, he rebuked the sinnes of the people, he exhorted them to turne vnto the Lord, he told *Heli* the high Priest that God would plague his

Samuel liued about the year of the world 2940, afore Christ was borne 1030. yeares. 1. Reg. 1. 2. 3. 7. 8. 9. 10. 13. 15. 16. 25.

house. When the people cried vnto him for a king, he vsed all meanes to perswade them to the contrary, and seeing they would not be answered, he tooke *Saule*, and annointed him king to raigne ouer them. This *Saule* was a wicked king, and because of his impietie the Lord sent *Samuel* vnto him, for to tell him that his raigne should not last long; but *Samuel* was sorrowfull, and mourned so long ouer *Saule*, vntill the Lord was angrie with him for it. Afterwards God sent him to annoint *Dauid* King ouer Israel. In the end this *Samuel* waxed olde, and died in the time of *Dauid* king of Israel, and was buried at Rama.

Nathan.

Epiphanius Bishop of Cyprus, who liued An. Dom. 401. writeth thus of Nathan.

Nathan was of Gabaon, in the time of king *Dauid*'s raigne: he instructed this king in the law of the Lord, and foresaw that *Dauid* would offend with *Beersabea*. When he made speeche to admonish the king, *Belial* said him: for as he went, he found by y way a dead corse all bare, and because of that, continued there a while. This *Nathan* died, and was buried in Gabaon his owne land.

THE Prophet *Nathan*, of the house of *Thock*, borne in Gabath a citie of Gahlee, liued in the time of *Dauid*, and taught him the law of the Lord. He foresaw that *Dauid* was too farre in loue with *Beersabea*, and therefore immediatly left Gabath, and got him towards Ierusalem, for to stay the King from committing so hainous an offence. And behold *Belial* stopt him. For when he found him dead, and lying all bare on the high way, he stayed as long as he was a burying of him, lest the carcasse of the man should

He liued An. no mundi 3009, afore Christ was borne 660 yeares. 2. Sam. 7. 12. 3. Reg. 1. 1. Paral. 17. Eccles. 47.

vnreuerently be torne in peeces of brute beasts, and rauenously deuoured. In the same night vnderstood *Nathan* that *Dauid* had committed that horrible offence, wherefore he mourned out of measure, and went backe againe to Gabath with great lamentation. When *Vrias*, the husband of *Beersabea* was slaine by the procurement of *Dauid*, the Lord sent *Nathan* vnto him, that he should rebuke him sharply for his offence. Then at length *Dauid* remembring himselfe, was astonished and trembled for feare of the Lord, because he perceiued plainly that the Lord was highly displeased with him for his adulterie. *Dauid* knew moreouer that the Prophet *Nathan* was inspired with the holy Ghost, he honored the man, and reuerenced his person as the true messenger of God. This *Nathan* became old, and died, and was buried at Gabath his owne land.

Gad.

THE Prophet *Gad* liued in the dayes of king *Dauid*, and told him what he should do when he fled from the face of *Saul*. After *Dauid* had numbred the people, he brought a message

1. Reg. 22. 2. Reg. 24. Paral. 21.

vnto him from the Lord, and bad him chuse of three plagues: Whether he would haue seven yeares hunger, or flie before the enimie three moneths, or endure three dayes pestilence.

Abias.

Epiphanius writeth thus of Abias.

3. Reg. 1. 14.

This *Abias* was of Silon, where the tabernacle was out of the cite of Heli was. He died, and was buried nigh the Oke in Silon. He is called also *Adonias*.

Abias the Selonite, borne in Selom, of the tribe of Iuda, where the old tabernacle of the Arke, out of Armathen, the towne of Heli the Priest was to be seene. This is that Prophet which prophesied of *Salomon* the sonne of *Dauid*, that he would fall from the Lord. He rebuked *Ieroboam*, saying, that when he came to be King, he would deale vnfaithfully with the Lord. He saw in a vision a yoke of oxen destroying the people, and assaulting the Priests. He prophesied vnto *Salomon*, that women would withdraw his mind from the Lord. This *Abias* became so old that his sight was dimme, he died not farre from the Oke in Silo and there was buried.

Asaph.

1. Paral. 16.

2. Paral. 29. 35.

Asaph was a Seer, that is a Prophet in the time of *Dauid*. He appointed him cheife of those that praised the Lord in Psalmes.

Idithum.

1. Paral. 25.

2. Par. 35.

Idithum was one of king *Dauid*s Prophets, and appointed by him to prophesie with harpes, psalteries and cymbals.

Addo.

2. Par. 9. 13. 13.

He liued in the yeare of the worlde, 3069. he died afore Christ, about 900. yeares.

3. Reg. 12.

2. Par. 11. 13.

Addo, of some called *Iddo*, was a Prophet in the time of *Salomon*, *Roboam*, and his sonne *Abia*. The doings of *Salomon* are sayd to be written in his visions. He is sayd to haue written the genealogie of *Roboam*. The maners and sayings of *Abia* the sonne of *Roboam*, are sayd to be written in the storie of the Prophet *Iddo*, which is not extant.

Semeia.

Semeia prophesied in the dayes of *Roboam* king of Iuda. And when *Roboam* would haue fought with *Ieroboam*, the word of God came vnto *Semeia*, saying: speake vnto *Roboam* the sonne of *Salomon* king of Iuda, and vnto all the house of *Iuda* and *Beniamin*, and to the remnant of the people, ye shall not fight against your brethren, &c. When *Roboam* forsooke the law of the Lord, *Semeia* was sent vnto him with this message: Thus sayth the Lord, ye haue left me, and therefore haue I also left you in the handes of *Sesac* king of *Egypt*.

Ioath.

Epiphanius writeth thus of Ioath, whom he calleth Ioam.

4. Reg. 13.

This *Ioath* was of the land of Samaria. A Lion smote him that he died, and was buried in Bethel, nigh the false prophet which deceiued him.

The Prophet *Ioam* was of Samaria: a Lion met him by the way, and slue him. This is he that reprehended *Ieroboam* for the golden calves he erected, that tooke away also that wicked oblation and sacrifice. When *Ieroboam* stretched forth his hand against him, his hand was withered. Immediately after, an old Prophet deceiued this *Ioam*: for when he had constrained him to eate bread, and to drink water otherwise then the Lord had commaunded *Ioam*, a Lion met him and killed him, without any harme done to his asse. He was buried in Bethel, hard by this olde false Prophet. When that shortly after this false Prophet died, he requested of the priests he might be buried where *Ioam* was laide, because he had deceiued him, and that either of them was to receiue at the resurrection, according vnto the their doings. Wherefore they were both laide in one sepulcher.

Oded.

2. Par. 15.

1. Par. 28.

Odéd the Prophet, and father of *Azarias* the Prophet, liued very long vnto the time of *Achas* king of Iuda. His abiding was in Samaria. When the hoast of the king of Israell had taken great spoile, and made great slaughter of the tribe of Iuda, *Oded* the Prophet went forth before the hoast that came to Samaria; and sayd vnto them. Behold, because the Lord God of your fathers is wroth with Iuda, he hath deliuered them into your hand, and ye haue slaine them with crueltie that reacheth vp to heauen. And now ye purpose to keepe vnder the children of Iuda and Ierusalem, and to make them bondmen and bondwomen: and do ye not lade your selues with sinne in the sight of the Lord your God? Now heare me therefore, and deliuer the captiues againe, which ye haue taken of your brethren, for else shall the great wrath of God be vpon you

Aza

Azarias.

This *Azarias* was of *Synathia*, & put away from *Israel* the captivity of *Iuda*. He died and was buried in his owne countrey.

Epiphanius writeth thus of Azarias.

A*zarias* the Prophet was of the house and lineage of *Symphara*. This is he that tooke away by his prayers the captivity that was threatned in *Ierusalem* to light vpon *Iuda*. He prophesied somewhat of the comming of the Lord. He rested in the Lord in his owne countrey, where he was also buried.

He lived in the time of *Afa* king of *Iuda*. 2. Paralip. 15.

Hanani.

The Prophet *Hanani* prophesied in the daies of *Afa*, king of *Iuda*. When *Afa* for feare of *Baasa* king of *Israel* ioyned in league with *Benhadad* king of *Syria*, *Hanani* the prophet came to *Afa* and said vnto him: Because thou hast trusted in the king of *Syria*, and not rather put thy trust in the Lord thy God: therefore is the host of the king of *Syria* escaped out of thine hand. Had not the *Ethiopians* & *Lubin* an exceeding great host with many chariots and horsmen? and yet because thou didst trust in the Lord, he deliuered them into thine hand. For the eyes of the Lord behold all the earth to strengthen them that are of perfect heart toward him: herein thou hast done foolishly, and therefore from henceforth thou shalt haue warre. And so *Afa* was wroth with the Prophet, and clapt him in prison, for he was displeased with him because of his prophetic.

2. Paralip. 16.

Iehu.

I*ehu* the sonne of *Hanani* the prophet, liued in the daies of *Iosaphat* king of *Iuda*. He prophesied against *Baasa* king of *Israel*, that God would root him out with all his posterity, for murdering of *Nadab* the sonne of *Ieroboam*. When *Iosaphat* tooke part with *Ahab* king of *Israel* against the king of *Syria*, *Iehu* went forth to meet him; and said vnto him: Wouldest thou help the vngodly, and loue them that hate the Lord? Therefore is wrath come downe vpon thee from before the Lord. Neuertheles there are some good acts found in thee, in that thou hast hewen downe the grooves out of the land, and hast prepared thine heart to seeke God. This *Iehu* is said to haue noted the acts of *Iosaphat* in the booke of the kings of *Iuda*.

3. Reg. 16.

2. Paralip. 19.

20.

He liued anno mundi,

3134. afore

Christ about

840. yeares.

Iehaziel.

I*ehaziel* prophesied in the daies of *Iosaphat* king of *Iuda*. When all *Iuda* stood in great feare of the host and multitude of enemies that came against them, the spirit of the Lord came vpon *Iehaziel* in the midst of the congregation, and he said: hearken all *Iuda*, and ye inhabitants of *Ierusalem*, and thou king *Iosaphat*, thus saith the Lord vnto you: Be not affraid, nor faint hearted by reason of this great multitude: for the battel is not yours, but Gods; to morrow go ye downe against them: behold they come vp by the cliffe of *Ziz*, and ye shall finde them at the end of the brooke before the wildernesses of *Ieruel*, ye shall not neede to fight in this battell, but step forth and stand, and behold the help of the Lord which is with you. Feare not, nor let your hearts faile you: O ye of *Iuda* and *Ierusalem*, to morrow go out against them, for the Lord will be with you. When they came to the enemies they found them all dead carcases.

2. Paralip. 20.

Eliezer.

E*liezer* prophesied vnder *Iosaphat* king of *Iuda*. After that *Iosaphat* ioyned himself with *Ahaziah* king of *Israel*, whose mind was to do wickedly, and together with him to provide a navy to saile into *Tarsis*, *Eliezer* prophesied against *Iosaphat*, saying: Because thou hast ioyned thy selfe with *Ahaziah*, the Lord hath broke thy works. And the ships were broke, that they were not able to go to *Tarsis*.

2. Paralip. 20.

Elias.

This *Elias* was the first man that shewed men the way to heauen, he was the first man that shewed the way to be one for men and Angels. He dwelling sometimes vpon earth entred also into the heauens; being mortall, he had his conuersation with immortall creatures: he which walked vpon earth, liueth now like a spirit with the Angels in heauen. This is he that gaue his spirit to rest double vpon his disciple *Elisau*: this is he, though he continue a man, yet wareth he not old: this is he that is reserued for a captaine of war against *Antichrist*: this is he that will withstand him, & rebuke his pride and falsehood: this is he that in the end of the world wil turne all men from his lying and deceit, vnto God: this is he that receiued the gift of God to be the forerunner of the second and glorious coming of the Lord. Although his seruice was among the basest sort, yet is he now in company with the Angels. He was a *Thesbite* of *Arabia*, of the tribe of *Aaron*, his dwelling was in *Galaad*. For *Thesbis* was an habitation dedicated vnto priests. Afore his mother was deliuered of him, his father saw in a vision the Angels saluting of him all in white, wrapping him with flames of fire as it were

Elias liued

Antio mundi

3130. and

was transla-

ted afore

Christ about

850. yeares.

swathing bands, and nourishing him with fire, as if it had bin vsuall food or pap. He went to Ierusalem and told his vision; answer was made, he should not feare his dreame at all, for it wold come to passe that the child his wife was great of, should dwell in great light, that what soeuer he said should be of great force, and that he should iudge Israel with sword and fire.

Zacharie the sonne of Iehoida.

2. Par. 24.

Zacharie the sonne of Iehoida, prophesied in the time of Iosias king of Iuda. When the tribe of Iuda serued groues & idols, the wrath of God came vpon them for their trespasses. He sent Prophets vnto them to bring them again vnto the Lord, but they wold not heare. The spirit of God came vpon Zacharie, the sonne of Iehoida the Priest, and he said vnto them: Thus saith God: Why transgresse ye the commandements of the Lord, that ye cannot prosper? Because ye haue forsaken the Lord, he hath also forsaken you. And they conspired against him, and stoned him with stones at the commandement of the king, euen in the court of the house of the Lord.

Elisau.

Elisau died
about 750.
yeares before
Christ was
borne.

Elisau was of Abelbuel, the land of Rubim. And because of him there came a strange thing to passe, what time he was bozne in Gargalis, a golden cown in Selom bellowed so loud, that he was heard at Ierusalem. Whereupon a certain prophet said: there is bozne in Ierusalem a prophet which shall ouerthrow their carued images & molten Idols. He died & was buried in Samaria.

Osee.

He liued ano
mundi 386.
and died be-
fore Christ a-
bout 630.
yeares.
Osee cap. 6.
1. Cor. 15.

Osee the prophet, spake by diuine inspiratiō, of our Lord Christ in this sort: In their aduersity they shall seeke me early, saying: Come, let vs turne again vnto the Lord, for he hath smitten vs, & he shall heale vs; he hath wounded vs, & he shall bind vs vp again. After two daies shall he quicken vs, in the third day he shall raise vs vp, & then shall we haue vnderstanding, &c. It was by occasion of this prophecy that S. Paul said to the Corinthians: I haue deliuered vnto you first of all that which I receiued, how that Christ died for our sinnes, agreeing to the scriptures. And that he was buried, and that he rose againe according vnto the Scriptures. For this it is that the Prophet saith here: and the third day he shall raise vs vp. Where can no more be found in any other place of the third day throughout the old Testament. Again this prophet writeth that which may be applied vnto our Lord Christ: My flesh is of them. Again: Ephraim compassed me about with lies, and the house of Israel with deceit, but Iuda yet ruleth with God, and is faithfull with the Saints. Because the Lord Christ is said to haue come of this tribe, therefore saith he that this tribe of Iuda is faithfull with the Saints. Again in the same Prophet: I will redeeme them from the power of the graue, and deliuer them from death. O death where is thy victorie, O hell where is thy sting? S. Paul reasoning of the resurrection, alleaged this prophecy. This Osee was of Belemoth, of the tribe of Isachar, & was buried in peace in his own country.

Abdias.

The grace of God gaue vnto his Prophet power and knowledge to speake of the mystery of Christ. For thus he saith: The day of the Lord is neare vpon all the Heathen. This prophecy seemeth as if it had bin spoken against the Scythians, that is against Gog and Magog, yet is it more certaine and more properly applied to the Lord Christ. A little after he saith: Vpon mount Sion there shall be deliuerance. This Abdias was of Sychem, and the towne Bethacaram; he was the disciple of Elias, and hauing endured great veration for his sake, yet was he preserved. He was the third of the fifty sonnes of the Prophets whom Elias pardoned. He went vnto Ochozias, and afterwards left his kings seruice, and gaue himselfe to the gift of prophecy. He died, and was buried with his fathers.

Micheas.

Miche cap. 5.

Matthew 2.
Micheas. 7.

Micheas was also endued from aboue, that he prophesied of the coming of our Lord Christ in this sort: And thou Bethlem Ephrata, art not the least among the thousands of Iuda. Out of thee shall he come forth vnto me which shall be the gouernour in Israel, whose out going hath bin from the beginning, and from euermore. This was the prophecy which the high priests & scribes of the Iewes brought forth, whenas after Herod had demanded of them where Christ should be borne, they said: In Bethlem. Whereupon Herode sent the wise men into Bethlem. Againe saith the Prophet: He shall turne againe and be mercifull vnto vs, he shall put downe our wickednesse, and cast all our sinnes into the bottom of the sea. He will perform to Iacob the truth, and mercy to Abraham, as he swore vnto our fathers in old time. This Micheas was of Marathi, of the tribe of Ephraim, and after he had much ado with Achab, Ioram his sonne threw him downe

downe for to breake his neck, because he had rebuked him for the finnes of his fathers. He was buried in his owne land, in the common buriall in Ephraim.

Amos.

Amos was the father of the prophet *Esay*, God gatte him of his spirit to prophesy of *Christ*. *Amos* 4. *cap. 9.* **A**coming in this sort: For behold I frame the thunder, and create the wind, reuealing my *Christ* among men. **A**gain, In that day will I raise vp the tabernacle of *Dauid* that is false downe, and close vp the breaches thereof, and I will raise vp his ruines, and I will build it as in the daies of old: That they may seeke the Lord which are the remnant of men, and all the heathen vpon whom my name is called, saith the Lord which doth this. *Iames* made mention of this prophesy in the *Acts* of the Apostles. **T**his *Amos* was of *Thecna*. *Amasias* king of *Iuda* persecuted him very oft, chastised him many times, at length the son of *Amasias* stroke him with a club one the temples of the head, and killed him. While as yet he drew breath after his wound, they brought him to his owne countrey, and within two daies after he died, and was there also buried.

Esaia.

This great Prophet *Esay* the sonne of *Amos*, sozefat in a figure the misery of *Christ*, when he saw the Lord sitting vpon a high and glorious seate, where (saith he) the Seraphims stood about him, wherof one had six wings, & the other had six wings, wherewith they covered their faces, and cried one to the other in this maner: Holy, holy, holy, is the Lord of hosts, the whole earth is full of his glory. When was there one of the Seraphims sent, which took from the alter an hoat cole with the tongs, & touched his lips, saying: this taketh away thine vnrighteousnes. He was so fully instructed by the vision he saw, and perswaded of the type and figure, that he foretold the misery of *Christ*. **A**gain, he was so endued with grace from aboue, that he prophesied of the mystery of *Christ*'s passion in this sort: He was led as a sheepe to be slaine, yet was he as still as a Lambe before the shearer, and opened not his mouth. The Eunuch of *Ethiopia* reading this prophesy, requested *Philip* to expound it vnto him, who immediatly declared that the Prophet had said this most truly of *Christ* our Lord. **A**gain he saith: He is such a man as hath good experience of sorowes and infirmities. **A**nd againe. He did none euil, neither was there guile found in his mouth, yet the Lord will cleanse him of his wound, and shew light vnto him. **A**gain. Thus saith the Lord: Behold I lay in *Sion* for a foundation a stone, euē a tried stone, a precious corner stone, a sure foundation. And who so belecueth on him, shall not be confounded. **A**gain. The spirit of the Lord is vpon me, therefore hath he annointed me, &c. When the Lord read this in the synagogue on the Sabbath, he said: Verily I say vnto you, this day is this scripture fulfilled in your eares. **T**his *Esay* was of *Ierusalem*. He died at *Ierusalem* vnder king *Manasses*, being sawed asunder in two parts, and was buried vnder the oke, nigh the well of *Rogel*, hard by the place where the waters ranne which king *Ezechias* dammed vp. It was by this Prophet that God wrought the monument, and memorial of the place called *Siloam*. For when breath failed him before death came, he called for a litle water to drinke, which was immediatly sent vnto him out of this brook: and therfore the place is called *Siloam*, which is by interpretation as much to say as sent. In y^e time of *Ezechias* before this lake or pond was made, there came out a litle water at the prater of *Esay*. For the people were then in y^e plaine countries of the *Moabites*, who were aliens: and lest the city should perish by want of water (for the enemies enquired where they might drinke, the city being beset, they besieged also the brook *Siloam* which was dry vnto the) there came forth water when the *Iewes* prayed together with *Esay*: therfore it runneth continually after a secret sort vnto this day, for to reueale this great miracle. **A**nd because this was done by *Esay*, the *Iewes* for memoriall therof, buried him with great care & hono^r nigh *Siloam*, that by his holy prayers they might in like sort enioy the benefit of this water after his departure out of this world: for he had an answer from aboue to do as he did. His sepulcher is nigh where the kings are buried, behind the buriall of the *Iewes*, towards the South. *Solomon* built the tombe of *Dauid* vnto the East of mount *Sinai*, hauing an entrance to go in from the way which commeth out of *Gabaon*, out of the city about twenty furlongs. He made it so crooked and so alway that it can hardly be perceined, so that many priests, and in a manner the whole nation of the *Iewes* could not vnto this day find the way that goeth in. King *Solomon* had laid vp there gold that came out of *Ethiopia*, and spice. **A**nd because *Ezechias* shewed and dishonored the bones of his fathers, therfore God bad him assure himselfe it would come to passe that his seed should serue his enemies, and he made him barren & fruteles from that day forth.

Esay was before the incarnation of *Christ* about 600. yeares. *Esay* 6.

Esay 53.

Acts 8.

Esay 28.

1. Pet. 1.

Esay 61.

Luke 4.

The martyrdom of *Esay*

When the *Iewes* came for water, it ranne: when their enemies were a thirst and sought it, it would not runne. The prayers of *Esay* while he liued were auailable before and after his death.

Ioel.

Ioel 2.

God gaue of his spirit vnto the Prophet *Ioel*, that he foresheued the mystery of Christ. For he saith. And it shalbe in the last daies, saith the Lord. Of my spirit I will poure out vpon all flesh: your sonnes and your daughters shall prophesie: your yong men shall see visions, and your old men shall dreame dreames. On my seruants and on my handmaidens I will poure out of my spirit in those daies, and they shal prophesy. I wil shew wonders in heauen aboue, and tokens in the earth beneath, bloud and fire, and the vapor of smoke: the Sun shal be turned into darknes, and the Moone into blood, before that great and notable day of the Lord come. And it shal come to passe that whosoever shall cal vpon the name of the Lord shalbe saued. *S. Peter* rehearsed this prophesie in the Acts of the Apostles, that it was enen then fulfilled when as the holy Ghost came downe from heauen and rested vpon the Apostles on the day of Pentecost. This *Ioel* was a neighbour vnto the city Bethomeron in Rubim, where he died, and was also buried in peace.

Jonas.

Act 2.

Ionas hath not barelly in word, but truly in deed foresheued the mystery of our Saviours resurrection. For Christ saith in the gospel: Euen as *Jonas* was three daies and three nights in the belly of the whale, so shall the sonne of man be three daies and three nights in the bowels of the earth. Euen as the whale cast vp *Jonas* vncorrupt, so hath the sepulchre restored the Lord to the better life. This *Jonas* was of Cariathmaus, nigh Azorus, a City lying on the sea coast towards the Gentiles. After he came out of the whales belly, taking his way to the City of Niniue, he taried not in that land, but took his mother, and sojourned in Assur a foraine soile. He thought with himselfe, by this meanes I shal take away the infamy which I haue purchased vnto my selfe by prophesying falsely against the city of Niniue. *Elias* hauing prophesied in those daies against the house of *Achab*, and called for a famine to light vpon the earth; and away, and being come to a widdow which had a child, he taried there (for he could not abide among the vncircumcized) and blessed her. When *Jonas* died, God raised him to life by *Elias*, for he would haue him then know, that he could not flie from the hand & power of God. After the famine was ended, *Jonas* left that countrey, and got him to the land of Iuda, and when his mother died by the way, he buried her by mount Libanus. He died also himselfe in Saar, and was buried in the cane of Cenzeum, who had bin made Iudge ouer one tribe in his countrey, what time the land wanted a Prince. This Prophet gaue strange tokens vnto Ierusalem and the whole land, to wit a stone crying very lamentably that the end was at hand. That when Ierusalem was troden and frequented of all nations, then the City should be destroyed.

The widdow of Sarepta was the mother of *Jonas*, and he himselfe was the child that *Elias* raised from death to life: so saith *Epi-phanus*.

Sophonias.

Sophon 2.

Sophon 3.

Sophonias was also thought worthy to prophesie of the Lord Iesus Christ. For thus he saith: The Lord shal be terrible vnto them, and destroy all the gods in the land, and all the Isles of the heathen shall worship him, euery man in his place. And againe: I will cleanse the lips of the people that they may euery one call vpon the name of the Lord; and serue him vnder one yoke: from beyond the riuers of *Ethiopia* will I take my dispersed, and they shall bring me an offering. And againe: Reioyce O daughter *Sion*, be ioyfull O *Israel*, reioyce and be glad from thy whole heart O daughter *Ierusalem*, for the Lord hath wiped away thy vnrighteousnesse, he hath redeemed thee from the hand of thine enemies, the Lord himselfe will raigine in the middest of thee, so that thou shalt no more see any mischief befall vnto thee. These things do properly appertaine vnto the Lord Iesus Christ. This *Sophonias* was of the tribe of *Simeon*, and the land Sabarthatha. He prophesied of the Citie, the end of *Israel*, and confusion of the wicked. He died, and was buried in his owne land.

Jeremie.

Jeremie was before the incarnation about 510. years. Math. 27.

Ieremie receiued grace from aboue to prophesie of the mystrie of Christ. For he saith: And they tooke thirtie peeces of siluer, the price of him that was valued, whom they bought of the children of *Israell*, and gaue them for the potters field as the Lord appointed me. *Matthew* remembred this prophesie in the gossell, as then fulfilled in the passion of Christ. Againe saith the same Prophet: Behold the daies will come, saith the Lord, and I will make a new couenant with the house of *Israell*, and the house of *Iuda*, not such a couenant as I made with their fathers what time I brought them with a mightie arme out of *Egypt*; for they kept not my couenant, and therefore I haue despised them, saith the Lord: but this is the couenant which I will make with the house of *Israel*: After those daies, saith the Lord, I will set my lawes in their mindes, and I will

I will write them in their hearts, and I will be their God, and they shall be my people; neither shall every one then teach his brother, or his neighbor, saying, Know the Lord: for every one shall know him from the lowest to the highest, because I will have mercie on their iniquities, and their sinnes will I remember no more. *S. Paul* writing to the Romanes, put them in remembrance of this prophecie. *This Ieremie* was of Anathoth, the people stoned him at Taphnis in Egypt, and so he died, and lieth buried there where *Pharaos* pallace stood. The Egyptians being greatly benedicted by him, did him that honour: for he had prayed for them when certaine Adders & beasts that were bred in the water molested them soze, such as the Egyptians called Menephtho, & the Grecians, Crocodils: and at this day also the faithfull thereabouts do pray in that place, and take up dust from thence for to cure such as are hurt of those beasts. Many of them also do use therewith to chase away these venomous creatures into other waters. We our selves have learned of some that were of the line of *Antigonus* and *Ptolomæus*, ancient and eldely men, that *Alexander* King of Macedonia comming vnto that place where the Prophet was buried, and hearing of the mysteries thereof, translated his tombe and reliques into Alexandria, placed them there with great pomp and gloze on every side: and so that kind of serpent was banished that land also, and that water in like sort. Thus were the serpents whom they call Argolai, that is, Lizards, put away, being brought out of Peloponnesus, so that the people there are called Argolai, that is, laye lubbers. Their speech is nice and fine, but altogether infortunate. *They* warning that their idols must be broken and throught down, they brought a babe that should be borne of a Virgine and layed in a manger, and they set a virgine in bed, and an infant in a manger, and they set them. And when as of old, King *Ptolomæus* demanded of them why they did so: their answer was, that their ancestors had deliuered them that mysterie, and receiued it of the holy Prophet. Before the temple was taken, this Prophet took out the Ark of couenant, and al that was laid up therein, and hid it in a certaine rock, saying vnto such as were present: The Lord from Sinai is gone up into heauen, and againe the lawgiuer shall come out of Sion with great power, and the signe of his coming shall be vnto you when all nations shall honour a tree. He said moreover, no man shall take away that Arke except *Aaron*, and no man shall see the tables laid up therein, be he priest or be he prophet, except *Moses* the chosen of God. And at the resurrection the Arke shall first rise and come forth out of the rock, and it shall be laid on mount Sinai, and thither vnto it will all the Saints assemble together looking for the Lord, and flying from the enemy which would haue destroyed them comming vnto this rock. He sealed up this Ark with his finger, writing thereon the name of God, the forme of it was like the ingrauing of iron, and a light cloud overshadowed & couered the name of God: neither knew any man this place, neither could any man reade the sealing vnto this day, neither shall vnto the end. This rock is in the desert where the Ark was made at the first, betwene two mountaines where *Moses* and *Aaron* lie buried. And in the night time a cloud, much like fire, couered this place, euen as it did of old. The gloze of God can neuer be away from the name of God. Therefore God gaue vnto *Ieremie* the grace that he should finish his mysterie, and become companion with *Moses* and *Aaron*, who are ioyned together vnto this day: for *Ieremie* came of the line of the priests.

Hulda.

Hulda a Prophetesse, the wife of *Sallum*, dwelled in Ierusalem in the time of *Iosias*. The King sent *Helkias* the Priest, with many others vnto her, for to vnderstand what the will of the Lord was touching their doings. She answered in this sort: thus saith the Lord God of Israel: tell ye the man that sent you vnto me, euen thus saith the Lord: Behold I will bring euill vpon this place and vpon the inhabitants thereof, euen all the curses that are written in the book, which they haue read before the King of Iuda: because they haue forsaken me, and haue offered vnto other gods to anger me with all maner workes of their hands, therefore is my wrath set on fire against this place, and shall not be quenched. And as for the King of Iuda which sent you to enquire of the Lord, so shall ye say vnto him: thus saith the Lord God of Israel, concerning the words which thou hast heard, Because thy heart did melt, and thou didst humble thy selfe before God when thou heardst his words against this place and against the inhabitants, and humbledst thy selfe before me, and cariedst thy clothes, and didst weepe before me, I haue heard it also saith the Lord: behold I will take thee to thy fathers, and thou shalt be put in thy graue in peace, and thine eyes shall not see all the mischief that I will bring vpon this place, and vpon the inhabitants of the same.

Tj

Nam.

The martyr-
dome of Ie-
remy: he was
very oft per-
secuted by
Ioachas the
sonne of Ie-
sias, and im-
prisoned by
Zedechias
before his
going into
Egypt.

Ierem. 36. 37.
38.

Dorotheus
talked with
some of the
posteritie of
Antigonus.
A prophetic
of the birth
of Christ, and
the ouer-
throw of all
Idols.

A custome
in Egypt to
worship a
virgine and
an infant.

This Arke
was a coffer
made by Mo-
ses in the de-
sert, 4. cubits
in length and
3. in bredth:
therein were
put the table
of the old
law, the rod
of Moses, and
part of Man-
na.

2. Paralip. 34.
4. Reg. 21.

Naum.

Who endued Naum with his spirit, that he prophesied of the resurrection of our Lord Christ. Keepe thy festiuall dayes O Iuda, pay thy vowes vnto the Lord, for the wicked shall passe no more through thee, the wicked is vtterly cut off: he that rid thee out of trouble, riseth vp, breaching in thy face. This Naum was of Eltefis beyond Bethabara, and of the tribe of Simeon. After Ionas he prophesied strangely of Niniue, that they should all be destroyed by sweet waters and fire vnder ground, which came so to passe: for the standing lake which compasseth the citie, at a certaine earthquake drowned and destroyed all, and fire that came out of the desert consumed the vpper part of the citie. This Naum died in peace, and was buried in his owne land.

Abacuk.

Abacuk 1.
Act. 13.
An Angell
tooke Aba-
cuk by the
haire of the
head as he
had meate &
pottage in his
hand, and ca-
ried him in-
to Babylon
where Daniel
the Prophet
was in the
Lions den:
after he had
fed and re-
lieued Daniel,
the Angell
caried him
home the
same day.
Dan. 14.

The spirit of God came vpon Abacuk, that he prophesied of the resurrection of Christ: his words are these: Behold ye despisers, and wonder, and perish ye, for I do a worke in your dayes, a worke which ye shall not beleue though a man declare it you. S. Paul applied this prophecie very well at Antioch in Pisidia, to haue bene spoken of the resurrection of our Lord Iesus Christ. This Abacuk was of the tribe of Simeon, and the land of Bitichuchar. He foresaw the taking of Ierusalem befoze the captiuitie, and therefore lamented greatly. And when Nabuchodonosor came vp against Ierusalem, he fled into Ostracia, and dwelt in the land of the Ismaelites. Whenas such captiues as were in Chaldaea returned againe, and such as were left in Ierusalem went downe to Egypt, he dwelt in his owne land. And when on a certaine time he ministred sode vnto the reapers of his land, and toke pottage, he prophesied vnto his seruants, saying, I will go into a farre countrey, but I will returne quickly againe: if ye see that I tary too long, giue you vnto the reapers their meate. When he had bene in Babylon, and giuen the Prophet Daniel his dinner, immediatly he was by the reapers as they sate at meate; neither made he them priuie to any thing that was done. He knew that the people would shortly returne out of Babylon, and two yeares befoze their returne he died, and was buried in his owne land. He prophesied also of the destruction of the temple, that a nation should come out of the West and destroy it. When (saith he) the Cypres silk robe of the inner temple shall be set abroade, and the pinnacles of the two pillars shall be taken away, and no man shall know where they shall be layd. They shall be caried by an Angell into the desert, from whence the Arke of couenant did ascend at the first. And about the end the Lord shall be knowne in them, and he will lighten them that sit in darknesse, and such as suffered persecution of the Serpent, as he did from the beginning.

Ezechiel.

Ezechiel was
before the in-
carnation a-
bout 500.
yeares.

Ezech. 47.

The martyr-
dome of E-
zechiel.

This Ezechiel prophesied in Babylon, and was endued with grace from aboue to prophesy of the mystery of Christ. For he saith: I will deliuer them out of all their trouble and iniquities: and I will cleanse them, and they shall be my people, and I will be their God. As for my seruant David, he shal be a Prince in the middest of them, and there shal be one shepheard ouer them all: for they will walke in my commaundements. And againe: These waters flow out into the sea towards the East, and runne downe into Arabia, and come into the sea, comming thither the water shall be wholesome. Yea it will come to passe, that all which liue and moue where this river cometh shall be preserued. This Ezechiel was of the countrey Sarira, and of the line of priests: he died in Chaldaea in the time of the captiuitie, after he had prophesied very much vnto the inhabitants of Iudaa. The prince of the people of Israel sue him at Babylon, because he reproboued him of idolatry, and the people buried him in the field Maur, in the sepulcher of Sem and Arphaxad, the progenitors of Abraham. That monument is a double caue: for Abraham built in Chedron a sepulcher vnto Sara after that fashion. It is called double, because it is made of turnings and windings, standing vpon the plaine ground, yet hanging in a certaine rocke. He gaue the people a strange token, that they should note, when the riuer Chobar dried vp, then to perswade themselves that the booke of destruction was at hand, euen to the ends of the earth: and when it overflowed the city of Ierusalem, that their returne was at hand. For the holy prophet dwelt at that riuer, and thither it was that many resorted vnto him. It fell out that whē there was a great multitude of people about him, the Chaldeans stood in great feare of the Hebrewes, lest they should molest them; and when they set vpon them for to slay them, the prophet caused the water of the riuer to deuide it self, and to giue them passage to flee vnto the further banke, and that as many of the Chaldeans as pursued after them that fled should be drowned.

joined. The same prophet prayed vnto God in the time of scarcitie & dearth, and in so doing procured vnto the people great store of fish: and again, when many of them died, he intreated the Lord that they might be restored to life. When the people were in a manner destroyed, he wrought such wonderfull miracles that he discouraged their enemies, and that God smote them from aboue. When the people said vnto him, we perish, there remaineth no hope for vs, he perswaded them by prophesying of dead bones, that there was comfort inough left for Israel, Ezech. 38. both for the present, and for the time to come. This prophet iudged Israel, and shewed what should become both of Ierusalem and the Temple. He was taken from Babylon, and he came to Ierusalem the same houre to rebuke such as belaued not in God. This prophet saw etien as Moses did before him, the figure of the Temple, the Wall, and what was thereabout, and the gate through which the Lord was to enter in, and to go out; and that it would come to passe that the same gate would be shut; and that all nations should put their trust in the Lord. In Babylon he iudged the tribe of Dan and of Gad; and because they wrought wickednesse in the sight of the Lord, in persecuting them that kept the law, he gaue them a terrible token, for Advers destroyed their children, and all their castell, for their sinne and iniquitie. He prophesied also, that for their sakes the people should not returne vnto their owne countrey, but should remaine in Media vntill they had repented them. And one of these salue this prophet.

He was caried to Ierusalem in a vision.

Daniel.

The prophet *Daniel* prophesied in Babylon, and was accepted of, as one that was fit to prophesie of *Christ*. Know therefore and vnderstand (sayth he) that from the going forth of the commandement to bring againe the people, and to build Ierusalem, vnto *Messias* the Prince, there shall be seuen weekes and threescore and two weekes, &c. Again in another place: There was a stone cut without hands, and the stone smote the image; it became also a great mountaine, and filled the whole earth. Again: And behold, there came one in the clouds of heauen like the sonne of man, which went vnto the ancient of dayes, and vnto him there was giuen honor and power: with other things that there are layd downe. This *Daniel* was of the tribe of *Judah*, a noble man bozne: being a yong child he was led into captiuitie out of Iudaea into the land of the Chaldees. He was in the vpper Betheron, and so chaste a man, that the Iewes thought he had bin gelded. He bewailed very much both the people and the holy citie Ierusalem. He brought himself very low and weake by fasting and abstaining from delicate food, feeding vpon the frute of the earth. In forme of body he was drie and leane, but in the fauour of God he was moist and of god liking. At the request of *Balthasar* the Kings son, this prophet prayed very much for king *Nabuchodonosor* (who was transformed into the figure of a monstrous beast) that he should not be cast away. For in the fore parts and the head he was like an Ore, the hinder parts with the feet resembled the Lion, his haire was as Eagles fethers, and his nailes like birds claws or talants. It was reuealed vnto this holy man, that the King for his brutish sensualitye and stiff-neckednes should be transformed into a beast: that is to say, he should be made subiect vnto *Belial*, like an Ore vnder yoke, and resemble a Lion for his rauening, tyrannie, and crueltie. These are the properties of potentates in their youth, vntill at length they become brute beasts, rauening, slaying, practising of tyranny and all kind of impiety, and in the end they receiue of the iust iudgement of God the reward of their wickednes. The Spirit of God gaue this holy man to vnderstand, that like an Ore he would feed vpon hay, which was his food. Wherefore *Nabuchodonosor* after he had digested this meate, & recouered the sense and vnderstanding of man, he wept, and made supplication vnto the Lord day & night: he prayed vnto the Lord forty times: and being come vnto himselfe, yet forgot that he had bin made a man. The vse of his tongue was taken away, that he could not speake; and he vnderstanding of that, immediatly he fell a mourning. His eyes by reason of his continuall lamentation gaue forth a dead looke. Many went out of the citie to see him: yet onely *Daniel* would not go. For all the while he was so transformed, *Daniel* ceased not to pray for him: his saying was, he will become a man againe, and then will I see him; but they gaue not credit vnto his words. *Daniel* by praying vnto the most high, brought to passe that the seuen yeres, whom he called seuen times, were turned into seuen moneths, and that the mystery of the seuen times should in them be finished. Within the space of seuen moneths he was restored vnto himselfe, the five yeres that were behind and the five moneths he prostrated himselfe before the Lord, confessing his sinnes and iniquitie. And when he had obtained remission of sinnes, he gaue

Daniel liued before the incarnation of *Christ* about 500. yeres. *Daniel* 9.

Daniel 5.

Epiphanius
writeth of
this prophecy
without any
great differ-
ence be-
tweene Doro-
theus and him

his kingdome vnto the Prophet, he ate neither bread nor flesh, nor drunke wine, but confessed his sins vnto the Lord. For Daniel had commanded him to feed vpon pulse and herbes, and so to please the Lord. Wherefore he called Daniel Balthasar, and would haue made him coheire with his sonnes. But as touching the kingdome, the holy Prophet would none of it: his answer was, Be fauourable vnto me O Lord, that I forsake not the inheritance of my fathers, and become heire vnto the vncircumcised. He wrought many strange wonders in the presence of the other kings of Persia, which are not written. Daniel died in Chaldaea, and was honozably buried alone in a princely sepulcher. He foretold strange signes as touching the mountains about Babylon: saying, When ye see them smoke on the North side, the destruction of Babylon is at hand: When ye see them burne, then the whole world is nigh to an end: If out of these mountaines in time of calamitie there shall flow out water, then the people shall returne into their owne land: If blood do runne out, there will be great slaughter throughtout the world. And so this holy man of God rested in peace.

Baruch.

Ierem. 36. 45.
Baruch 1.

Baruch liued in the time of the Prophet Ieremie: he was his scribe: he wrote out of Ieremies mouth, and read it before Ioachim the son of Iosias king of Iuda: and after he had read it, he was faine to flee away and hide himselfe together with Ieremie, for the booke was burned. It appeareth after this flight he was very timorous. God sent Ieremie to reprove him for it, being led captiue into Babylon. When Ieremie went downe into Egypt, he wrote that booke which beareth his name, the which was sent from thence to Ierusalem to be read in the Temple vpon high dayes.

Vrias.

Ierem. 26.

Vrias was of Cariath-Iarim, the sonne of Semei, he prophesied against the citie of Ierusalem, and the whole land of Iudaa, euen as Ieremie did. Ioachim the sonne of Iosias king of Iuda, sought to kill him therefore. Vrias hearing of it, was very much afraid, fled away, and got him into Egypt. But king Ioachim sent men after Vrias, which brought him out of Egypt, so that in the end king Ioachim smote Vrias with the sword, and killed him, and threw his carcasie where the common sort of people were buried.

Aggeus.

Iohn 6.
Epiphanius
saith, he first
at that time
sung Aleuia
and Amen:
the which
was after-
wards retain-
ed in the
church, being
the hymne of
Aggeus and
Zacharie.
Zachar. 9. 13.

Aggeus was endued with grace from aboue to prophesy of the Lord Christ, & vnder the person of Zorobabel he spake that which agreeth with the Lord Christ: that is to say: I will make thee as a signet, for I haue chosen thee, saith the Lord of hostes. Euen as Iohn the Euangelist speaking of the sonne of man, saith, For him hath God sealed. This Aggeus being a yong man, came from Babylon to Ierusalem, and prophesied very plainly of the returne of the people: and as touching the temple, he saw with his eyes the building of it againe. He died and was buried nigh the sepulchers of the priests, with the accustomed honour done at the buriall of priests.

Zacharias.

Math. 26.

The spirit of God came vpon Zacharie, that he prophesied of the comming of Christ. For he sayth: Reioyce thou greatly O daughter Sion, be glad O daughter Ierusalem, for lo, thy King commeth vnto thee, euen the righteous and Sauour, lowly and simple is he, riding vpon an Asse, and vpon the foale of an Asse. Literally he spake this prophesy of Zorobabel, but the truth of it in the end took place in the Lord Iesus Christ. Again he writeth: And I will say vnto him, how came these wounds in thine hands? he shall answer, thus was I wounded in the house of mine owne friends. And a little after: I will smite the shepheard, and the sheep will be scattered abroad. The Lord himselfe was mindfull of this propheticke about the time of his passion, alledging it, and applying it to himselfe when he should be betrayed. This Zacharie being very aged came out of Chaldaea, and there prophesied vnto the people of many things, and for confirmation thereof wrought strange things: he executed also at Ierusalem the priestly function: he blessed Salathiel and his sonne, and called him Zorobabel. He gaue by his prayer and seruice which he made at Ierusalem vnto the Persians vnder Cyrus the victorie: he prophesied of him, and blessed him exceedingly. As touching his propheticall visions, he saw them at Ierusalem. He entreated of the end of the Gentiles, of the Temple, of idlenesse, of prophets and priests, and of a double iudgement. He died being a very old man, and was buried nigh Eleutheropolis, forty furlongs off in the field Noeman. But in the time of Ephidius the Bishop, he was revealed to be that Zacharie the sonne of Barachie, whom Esay spake of. The land where he lieth is called Betharia, from Ierusalem an hundred and fiftie furlongs.

Mala-

Malachias.

Malachie, euen as the rest haue done, prophesied of our Lord Iesus Christ: for thus he sayth: From the rising of the Sunne vnto the going downe of the same, my name is great among the Gentiles, and in euery place Incense shall be offered to my name, and a pure offering: for my name is great among the very heathen, saith the Lord of hostes. And againe he sayth: Behold, I will send my messenger, and he shall prepare the way before thee. *John Baptist* and our Sauiour also applied this prophecy vnto themselves. Againe sayth the same Prophet: Vnto you that feare my name, shall the Sonne of righteousness arise, and health shall be vnder his wings, and ye shall go forth like fat calves. Ye shall tread downe the vngodly, for they shall be dust vnder the soles of your feete in that day that I shall do this, saith the Lord of hostes. And behold, I will send you *Elias*, euen the Thesbite, before the comming of the great and glorious day of the Lord. Euen as the Lord spake of *John* vnto the Iewes: And if ye will receiue it, this is *Elias* which was for to come. This *Malachie* was borne in Supha, after the returne of the people out of Bablylon. Being a very yong man, he toke wonderfull strange and diuine food to nourish him, he led a godly life. And because all the people reuerenced him as an holy man and Saint of God, they called him *Malachias*, which is by interpretation an Angell. He was a well sauozed and beautifull yong man. Whatsoeuer he prophesied of, the Angell of the Lord was sene then to instruct him. Euen as it came to passe in the daies of old, when there was no Prince, as it is written in the booke of Judges. He died in the prime of his flourishing yeares, and was layed with his fathers in his owne field.

Malachie was before the incarnation of Christ about 412. years. Malach 1. Malach 3. Math. 11. Luke 7. Malach 4. Math. 12.

John Baptist out of Epiphanius.

John Baptist, the sonne of *Zacharie* and *Elizabeth*, was of the tribe of *Leui*. This is he that shewed vs the Lambe of God, the Sonne of the Father which taketh away the sinnes of the world, by pointing at him with the finger. This is he that shewed mortall men the way, and set the doores of the kingdome of heauen wide open. There was neuer any that was borne of a woman greater then *John* the Baptist. He died, being beheaded by *Herod* the tyrant, for *Herodias* the wife of his brother *Philip*.

The censure which Dorotheus giueth of the Prophets and their workes.

Among these Prophets some wrote, and some haue not writtē. There are twelue of them called the lesse, *Osee, Amos, Micheas, Ioel, Abdias, Ionas, Naum, Abacucke, Sophonias, Aggeus, Zacharias* and *Malachias*. There are also foure called the great Prophets, *Esay, Ieremie, Ezechiel* and *Daniel*. All the Prophets prophesied vnto the Iewes, and admonished them of the promises of God made vnto the fathers; wherein he promised to blesse all nations in the seed of *Abraham*, through the saluation that was to come by our Lord Iesus Christ. Againe, how he with a mightie and outstretched arme brought them out of their bondage in *Egypt*, and gaue them the land of promise. Last of all, how they were led captiues into *Babylon* by *Nabuchodonosor*, and thence brought backe againe with honour. Moreover, how they were afflicted by *Antiochus*, and the nations round about them, yet for all that, by the prouidence of God, they proued conquerors in the end. And so that by the whole in few words, how he that was looked for and promised of the seed of *Abraham* to be the Sauiour of the world, should come according to the promises which went before him. And this was the common drift of all the Prophets. Of which number, some wrote bookes, namely *David*, who composed the booke of *Psalmes*: and *Daniel*, who was commaunded in the time of captiuitie to write such things as were reuealed vnto him by visions, with certaine others also. As for the rest, they wrote not their owne prophecies; but the Scribes which were in the Temple wrote euery Prophets sayings, as it were, with a supputation of the daies. And whensoever any Prophet was sent of God to intreate either of the captiuitie of *Ierusalem*, or of *Samaria*, or of other places, either of their returne, or of *Antiochus*, or of the bordering nations, or else of Christ himselfe, loke what he prophesied euery day, the same was written senerally as the prophet vttered it. But he prophesied of something certain: and again, whē as at another time

The booke of Psalmes. Daniel. The Scribes, as Baruch and such others, wrote the bookes of the Prophets.

A note for
the reading
of the Pro-
phets, foure
bookes of
the Kings,
Pentateuchus.
Iosuah,
Iudges,
Ruth,
Prouerbes.
Canticles.
Ecclesiastes.
*An error,
reade the
Preface to
Dorotheus.

he prophesied of another thing, it was againe written. And such things as were spoken, fol-
lowed after the chapters that went befoze, and had their titles laid downe in the beginning:
and thus the whole and perfect booke was made of the diuers and sundry sermons of that Pro-
phet. By this meanes it commeth to passe that we find in the booke of the Prophets the chap-
ter noted and applied either vnto the captiuitie in Babylon, or else vnto the returne thence,
and anone againe another chapter either touching *Christ*, or concerning some other matter,
immediatly againe of another thing, and by and by afterwards of the former matter: and so
speake the whole in one word, vnlesse a man wil reade them with good aduise-ment and graue
iudgement, he will thinke them confusedly placed, and out of order. They wrote not onely
the Prophets workes in this order by peces in the temple, but also the booke of the Kings:
namely such things in the dayes of *Saul* as were done vntill his raigne: & in the time of *Dauid*,
what happened vnder *Saul* vntill the raigne of *Dauid*. And thus they wrote the seuerall acts
of euery King at seuerall times, euen as the *Chronicles* are layd downe in the raigne of the
Kings, and so of the contrary. *Moses* wrote five booke called *Pentateuchus*, to wit, the history
of the things that were done befoze his time from the beginning of the world, what hapned
in his time, and what should come to passe after his dayes. *Iesus Naue* wrote his owne booke.
The booke of the Iudges were written in the Temple, that is to say, in the tabernacle. E-
uen so was *Ruth*. *Salomon* himselfe wrote his owne *Prouerbes*, the *Canticle of Canticles*,
and the booke of the Preacher called *Ecclesiastes*. For when he had receiued of God the gift
of wisdom, he exhorted all men to liue wisely in this world. *He had not the gift of prophecy.
We haue rehearsed befoze such as were inspired from aboue to prophesie of *Christ*.

Of the twelue Apostles and Euangelists, and the order
of the Euangelists in laying downe the names
of the twelue Apostles.

Math. 10.	Marke 3.	Luke 6.	Acts 1.
1. Simon called Peter.	1. Simon Peter.	1. Simon Peter.	1. Peter.
2. Andrew.	2. Iames Zebedeus.	2. Andrew.	2. Iames.
3. Iames the son of Zebedeus.	3. Iohn.	3. Iames.	3. Iohn.
4. Iohn the brother of Iames.	4. Andrew.	4. Iohn.	4. Andrew.
5. Philip.	5. Philip.	5. Philip.	5. Philip.
6. Bartholomew.	6. Bartholomew.	6. Bartholomew.	6. Thomas.
7. Thomas.	7. Mathew.	7. Mathew.	7. Bartholomew.
8. Mathew the Publican.	8. Thomas.	8. Thomas.	8. Mathew.
9. Iames the sonne of Alphaeus.	9. Iames Alphaeus.	9. Iames Alphaeus.	9. Iames Alphaeus.
10. Lebbaeus whose surname was Thaddaeus.	10. Thaddaeus.	10. Simon Zelotes.	10. Simon Zelotes.
11. Simon the Cananite.	11. Simon the Cana- nite.	11. Iude the brother of Iames.	11. Iudas the brother of Iames.
12. Iudas Iscariot.	12. Iudas Iscariot.	12. Iudas Iscariot.	12. Matthias.

THE TRANSLATOR.

Let no man imagine a disagreement or contrarietie to be among the Euangelists, though
they seeme to varie here and there in the names of the Apostles: For we are to vnderstand,
that among the Apostles diuers of them were called after diuers names. Where Mathew cal-
leth the tenth Apostle Lebbaeus, adding thereunto that his surname was Thaddaeus, Marke
calleth him onely Thaddaeus, and Luke in two places calleth him Iude the brother of Iames,
euen he it is that wrote the Catholike Epistle that beareth his name. The eleuenth Apostle
is called of Mathew and Marke, Simon the Cananite, but of Luke in two places Simon Zelotes.
Thus may the Reader easily reconcile the Euangelists, and behold how diuers writers haue bin
herein fowly deceiued, mistaking their names, and laying downe one for another.

1. Simon Peter.

The first is Simon Peter the chiefe of the Apostles. He, as we are giuen to vnderstand by his Epistles, preached the Gospell of our Lord Iesus Christ in Pontus, Galatia, Cappadocia, Bithynia; and in the end preached at Rome, where afterwards he was crucified the third Calends of Iuly vnder Nero the Emperour with his head downewards (for that was his desire) & there also buried.

Of Peter read Math. 4. 8. 10. 14. 16. 17. 18. 26. Mar. 1. 3. Luc. 4. 5. 6. & c. Ioh. 1. 21. & c. Act. 1. 3. 4. 5. 8. 9. 10. 11.

2. Andrew.

Andrew the brother of Simon Peter, as our elders haue deliuered vnto vs, preached the Gospell of our Lord Iesus Christ vnto the Scythians, Sogdians, Sacians, and in the middle Scythopolis inhabited of wild Ethiopians. He was crucified by Ageas king of the Edessians, and buried at Parris a city in Achaia.

12. 15. Gal. 2. Euseb. lib. 2. cap. 1. 14. 15. 25. lib. 3. cap. 1. Of Andrew read Math. 4.

3. James the sonne of Zebedeus.

James the sonne of Zebede a fisherman preached the Gospell of our Lord Iesus Christ vnto the twelue dispersed tribes. He was slaine with the sword by Herod the Tetrarch of the Iewes in Iudaea, where he was also buried.

10. Marc. 1. 3. 13. Luc. 6. Ioh. 6. 12. Euseb. lib. 3. cap. 1. Of James read Math. 4.

The Translator.

OEcumen. in Act. saith, he resteth in the city Marmarica beheaded by Herode Agrippa, his corps was afterwards translated to Compestella in Spaine saith Pet. de natal. lib. 5. cap. 133.

10. 17. 20. 26. Marc. 10. Act. 12.

4. Iohn.

Iohn the brother of James who was also an Euangelist, whom the Lord loued, preached the Gospell of our Lord Iesus Christ in Asia. The Emperour Traian exiled him into the Isle Patmos for the word of God, where he wrote also his Gospell the which afterwards he published at Ephesus by Gaius his host and Deacon, of whom Paul the Apostle writing to the Romans hath testified saying: Gaius mine host and of the whole Church saluteth you. After the death of Traian he returned out of the Isle Patmos, and remained at Ephesus vntill he had liued a hundred and twenty yeares. Which being expired, he liuing as yet (the Lord would so haue it) buried him selfe. There are some which write that he was not banished into the Isle Patmos vnder Traian, but in the time of Domitian the sonne of Vespasian.

Of Iohn read Math. 4. 10. 17. 20. 26. Ioh. 13. 19. 21. Act. 3. 4. 8. Galat. 3. Euseb. lib. 3. cap. 1. 16. 18. 20. 21. 25. 27.

The Translator.

Of this Iohn, Ierome alledgeth out of Tertullian, that in the time of Nero (though others say in the raigne of Domitian) he was throwne at Rome into a tunne of hote boyling oyle, and thereby he tooke no harme, but came forth after this triall purer, then he went in. Augustine calleth him a Martyr by will: Polycrates Bishop of Ephesus (as Eusebius alledgeth) sticketh not to call him a Priest, a Martyr and a Doctor. But that which Augustine writeth of his end is strangest of all, and let the credit thereof rest in the choise of the reader. How Iohn caused at Ephesus his graue to be made, and in the presence of diuerse went in alieue, and being no sooner in, and to their seeming dead, they couered him. Which kinde of rest (sayth he) was rather be to termed a sleepe then death. For that the earth of the graue bubleth or boyleth up after the manner of a well by reason of Iohn resting therein and breathing: a signe of his slumbering therein.

Ierom. lib. 1. aduers. Iouinian. & in Math. cap. 20. August. in Ioh. tract. 124. Euseb. lib. 3. cap. 28. August. in Ioh. tract. 124.

5. Philip.

Philip of the city Bethsaida preached the Gospell in Phrygia, he was honozably buried at Hierapolis with his daughters.

Of Philip read Ioh. 1. 6. 12. 14. Math. 10. Marc. 3. Luc. 6. Act. 1. Euseb. lib. 3. cap. 28.

The Translator.

Anton. Cron. tit. 6. cap. 11. and Peter de natal. de sanctis. lib. 4. cap. 107. do write, that the panims laide hands vpon him and crucified him at Hierapolis: he had 2. daughters prophetesses, the one lieth buried on his right hand, the other on his left.

6. Bartholomew.

Bartholomew preached the Gospell of our Lord Iesus Christ vnto the Indians, and deliuered vnto them the Gospell of Mathew. He rested, and was buried in Albania a city of Armenia the great.

The Translator.

This Apostle saith Pet. de Natalibus lib. 7. cap. 103. was nephew to the king of Syria, Anton. Cron. tit. 6. cap. 12. writeth, how some deliuered, that he was beaten with cudgils to death: some, that he was crucified with his head downewards: that he was sleine alieue: and some that he was beheaded at

the commendement of Polemius king of India. But Peter, de natal, together with Abdias Bishop of Babylon reconcile the whole in this manner. How that the first day the Apostle was beaten with cudgils: the second day crucified and sleine aline as he was fastened to the crosse: last of all when breath remained: haue bene beheaded.

7. Thomas.

Ioh. 14. 21.

Thomas, as it hath bene deliuered vnto vs, preached the Gospell of our Saviour Christ Iesus vnto the Parthians, Medes, and Persians. He preached also vnto the Caramans, Hircans, Bactrians, and Magicians. He rested at Calamina a citie in India being slaine with a dart, which they call a speare or ianeline where he was also honozably buried.

The Translator.

Anton. Chron. saith that an idoll-priest ranne him through. Abdias B. of Babylon Apost. hist. lib. 9. saith, that at the heathen kings commendement 4. souldiers ranne at him with darts, and dispatched him.

8. Mathew.

Marc. 1. Math.
9. Luc. 5.

Matthew the Euangelist wrote the Gospell of our Lord Iesus Christ in the Hebrewe tongue and deliuered it vnto James the brother of the Lord according to the flesh, who was Bishop of Ierusalem. He died at Hierapolis in Parthia where he was also honozably buried.

The Translator.

Matthew preached the Gospell in Ethiopia now called the kingdome of Presbyter Iohn, there he was entertained by the Eunuch Chamberlaine to Queene Candace, whereof there is mention in the Acts. He preuaileth somuch that Aglippus the king of Ethiopia and his people came to Baptisme. But there raigned after him one Hyrtacus which hated the Apostle, and commaunded he should be runne through with a sword, so was he martyred. Abdias hist. Apost. lib. 7. Anton. Cronie.

9. Simon Zelotes.

* It is doubtful where this Brettania should be Dorotheus saith that Aristobulus one of the 72 disciples was b. of Brettania: Volateran calleth it Betania: Demochares & Pet. de Nat. say it was Bethania & there Simon being b. of Ierusalem might be crucified.

Simon Zelotes preached Christ throughout Mauritania and Aphrik the lesse. At length he was crucified at Brettania, slaine and buried.

The Translator.

Simon, brother of James and Iude the Apostles, preached in Egypt and Persia, returned thence and succeeded James in the Bishopricke of Ierusalem, being one hundred and twelue yeares old. He was crucified vnder Traian so writeth Euseb. lib. 3. cap. 11. 39. Ierom. Catalog. Eccles. script. Oecumen. prefat. in Act. Apost.

10. Iudas the brother of James.

Iudas the brother of James called also Thaddaeus and Lebbaeus preached vnto the Edessians and throughout all Mesopotamia. He was slaine at Berytus in the time of Agbarus king of Edessa and buried very honozably. Euseb. lib. 1. cap. 14.

11. James the sonne of Alphaus.

The Translator.

Here mine author was fowlie deceined, and laid downe he knew not what himselfe, placing for the eleuenth Apostle one Simon Iudas a successor of James in Ierusalem. But the Apostle was called James the sonne Alphaus, and by the Apostles placed Bishop of Ierusalem. He was by the Iewes set vpon a pinnacle of the temple, and as Abdias writeth by Saule afterwarde called Paule thrown downe and hauing breath after his fall, one came with a fullers club, knocked him vpon the head, and brayned him. Euseb. writeth the same at large lib. 2. cap. 23. Abd. hist. Apost.

12. Matthias.

Matthias being one of the seuentie Disciples was afterwards numbred with the eleven Apostles in the Rome of Iudas the traitor. He preached the Gospell in Ethiopia about the hauen called Hylus and the riuer Phasis vnto barbarous nations and ranenours of flesh. He died at Sebastopolis where he was also buried nigh the temple of Sol.

The Translator.

So writeth Ierom. catalog. Eccles. script. and Oecumen. prefat. in Act. But Pet. de Natal. lib. 3. cap. 149. saith, that he preached first in Macedonia, and as Abdias Apost. hist. and Anton. Cronie. lib. 6. cap. 15. doe write he came afterwarde into Iudza, where the Iewes stoned him, and last of all beheaded him with an axe after the Romaine manner.

Pauls

Paule.

Paul being called of the Lord *Iesus Christ* himselfe after his assumption, and numbred in the Catalogue of the Apostles, began to preach the Gospell from Ierusalem, and went on still vnto Illyricum, Italy, and Spaine. His Epistles are extant at this day full of all heavenly wisdom. He was beheaded at Rome vnder Nero the third calends of Iuly, so died a Martyr and lieth there buried with *Peter* the Apostle.

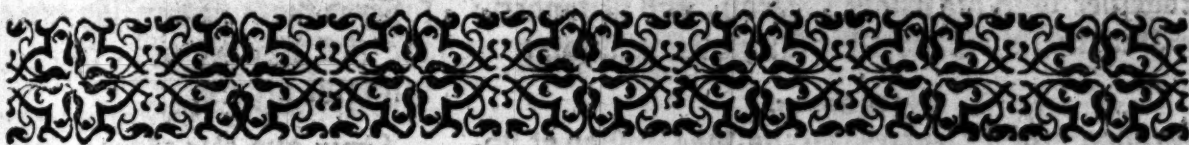
Marke the Euangelist.

Marke the Euangelist and the first Bishop of Alexandria, preached the Gospell vnto the people of Alexandria and all the bordering regions from Egypt vnto Pentapolis. In the time of *Traian* he had a cable rope tied about his necke at Alexandria, by the which he was drawen from the place called Bucolus, vnto the place called Angels, where he was burned to ashes by the furious Idolaters in the moneth of Aprill, and buried at Bucolus.

Luke.

Luke the Euangelist of the citie of Antioch, by profession a Physician, wrote the Gospell as he heard *Peter* the Apostle preach, and the Actes of the Apostles as *Paul* deliuered vnto him. He accompanied the Apostles in their peregrination, but specially *Paul*. *S. Paul* made mention of him writing in a certaine place: Deare *Lucas* the Physician saluteth you: He died at Ephesus, where he was also buried, and after many yeares together with *Andrew*, and *Timothie*, he was translated to Constantinople in the time of *Constantinus* the sonne of *Constantinus Magnus*.

Coloss. 4.



OF THE SEVENTIE DISCIPLES.

Touching these seuentie Disciples, I would haue thee understand, Christian reader, that as *Peter de Natalibus* writeth, there were found at Rome two old copies, both written by *Dorotheus* as he learned; the one in Greeke, the other in Latine: his meaning was to make both Romaines and Grecians partakers of the fruites of his trauell, and as the drift of them was one, so the order diuerse, for they varie very much. The editions came to my handes; and as I found them so I minde to publishe them, placing the translation out of the Greeke on the left hand, and out of the Latine on the right hand.

After the Greeke edition.

After the Latine edition.

1. Iames.

Iames the brother of the Lord after the flesh, called also *Iustus*, was the first Bishop of Ierusalem: the Iewes stoned him there to death, and buried him in the temple nigh the altar.

2. Timothie.

Timothie was by *Saint Paul* placed Bishop of Ephesus. He preached the Gospel of our Lord *Iesus Christ* from Ephesus vnto Illyricum, and throughout Hellas in Achaia, where he died and was honorably buried.

3. Titus.

Titus was bishop of Crete: he preached the Gospell of Christ there, and in all the countrey about. In the end he died there, and was reverently buried.

Titus was Bishop in Crete, there he preached, and there he lieth buried.

4. Barnabas.

Barnabas was a minister of the word together with *Paul*.

Barnabas

Act. 16.

Act. 13.

After the Greeke edition.

After the Latine edition.

He preached Christ first at Rome, afterwards he was made Bishop of Millaine.

5. *Ananias.*

Act. 9. 22.

Ananias which baptized *Paule* in the Actes of the Apostles, was made bishop of Damascus.

Ananias who baptized *Paule*, was after that Bishop of Damascus.

6. *Stenen.*

Act. 6. 7.

Stenen the first martyr, and one of the seven Deacons, was stoned by the Iewes at Ierusalem, as *Luke* testifieth in the Actes of the Apostles, and so died.

Stenen was the first martyr, and the first of the seven Deacons.

7. *Philip.*

Act. 8.

Philip who was also one of the seven Deacons, baptized *Simon Magus* and the Eunuch, and was made Bishop of Tralleis in Asia.

Philip one of the 7. Deacons, who baptized *Simō* & the Eunuch, was Bishop in Thracia, afterwards in Scythia.

8. *Prochorus.*

Act. 6.

Prochorus one of the seven Deacons, was Bishop of Nicomedia a citie in Bithynia.

Prochorus one of the 7. Deacons was Bishop of Nicomedia in Bithynia.

9. *Nicanor.*

Act. 6.

Nicanor one of the seven Deacons was martyzed in one day together with his fellow Deacon, and first martyr *Stenen*, with two thousand other faithfull Christians.

Nicanor one of the 7. Deacons suffered the same day that *Stenen* the first martyr did, together with two others.

10. *Simon.*

Act. 6.

Simon one also of the seven Deacons, was Bishop of Bosra in Arabia, and there, by the heathen, burned to ashes.

Simon one also of the 7. Deacons was Bishop of Tyre & Sidon.

11. *Nicolas.*

Apocalyp. 2.

Nicolas was one of the seven Deacons, and being made Bishop of Sapria, he followed after strange doctrine, and fell together with *Simon* from the faith.

Nicolas one of 7. deacons was b. of Samaria, but he fell & became an heretick. Of him spak the sed of the Nicolaites, whom *Iohn* reprehended in the Revelation.

12. *Parmenas.*

Act. 6.

Parmenas was one of the Deacons, as he ministered in the home of a Deacon, he died in the presence of the Apostles.

Parmenas one of the 7. dyed at Nisibis.

13. *Cleopas.*

Luc. 24.
Euseb. Eccle.
hist lib. 3. cap.
11. 19. 29.

Cleopas called also *Simon*, was the Lords cousingermane. As he accompanied *Luke*, he saw the Lord after his resurrection from the dead, & spake with him, as we reade in the Gospel. At length he was the second Bishop of Ierusalem.

Cleopas.

14. *Silas.*

Act. 15. 16. 17

Silas was a minister of the word with *Paul*. He was made Bishop of Corinth.

Silas was bishop of Corinth.

15. *Silvanus.*

2. Cor. 1.
1. Thel. 1.
2. Thel. 1.
1. Pet. 5.

Silvanus was also a minister of the word together with *Paul*. He was chosen Bishop of Thessalonica.

Silvanus preached together with *Paul*, he was Bishop of Thessalonica.

16. *Crescens.*

2. Tim. 4.

Crescens whom *Saint Paul* remembred in his second Epistle unto *Timothy*, was bishop of Chalcedona in France. He preached the Gospel of Christ, and was there martyred in the time of Traian, and buried.

Chryscus was Bishop of Chalcedonia.

17. *Epenetus.*

Rom. 16.

Epenetus, of whom *S. Paul* made mention in his Epistle to the Romanes, was Bishop of Carthage.

Epenetus was Bishop of Carthage.

After

Apostles and seuentie Disciples.

337

After the Greeke edition.

After the Latine edition.

18. Andronicus.

Andronicus whom S. Paul remembred in his Epistle to the Romanes, was Bishop of Pannonia.

Andronicus Bishop of Pannonia. Rom. 16.

19. Amplias.

Amplias whom Paul saluted in his Epistle to the Romanes, was Bishop of Odissa.

Amplias Bishop of Edissa. Rom. 16.

20. Urbanus.

Urbanus mentioned by Paul writing to the Romanes was Bishop of Macedonia.

Urbanus Bishop of Macedonia. Rom. 16.

21. Stachys.

Stachys remembred of Paul writing to the Romanes, the first Bishop of Byzantium, was by Andrew the Apostle made Bishop of Argypolis in Thracia.

Stachys (Stachys) was of Andrew Rom. 16. the Apostle made Bishop in Argypolis of Thracia.

22. Apelles.

Apelles mentioned of Paul in his Epistle to the Romanes, was Bishop of Smyrna before blessed Polycarpus.

Apelles was Bishop of Eradia. Rom. 16. Ampleius Bishop of Smyrna before Polycarpus.

23. Aristobulus.

Aristobulus whom Paul saluted writing to the Romanes was Bishop of Brettania.

Aristobulus was Bishop of Be- Rom. 16. thania.

24. Narcissus.

Narcissus of whom Paul spake in his Epistle to the Romanes, was Bishop of Patra in Achaia.

Tarcissus (Narcissus) was Bishop Rom. 16. of Athens.

25. Herodion.

Herodion named also by S. Paul in his Epistle to the Romanes, was also Bishop of Patra.

Eradius (Herodio) was Bishop Rom. 16. of Patra.

26. Rufus.

Rufus one that is reckoned by the Apostle among others in the aforesaid Epistle, was Bishop of Thebe.

Rufus otherwise called Rufinus, Rom. 16. was Bishop of Thebe.

27. Asyncritus.

Asyncritus rehearsed by the Apostle in his Epistle to the Romanes, was Bishop of Hircania.

Asyncritus Bishop of Hircania. Rom. 16.

28. Plegon.

Plegon whom Paul remembred when he wrote to the Romanes, was made Bishop of Marathon.

Phlegomitus (Phlegon) was Bishop Rom. 16. of Marathon.

29. Hermes.

Hermes of whom mention is made in the Epistle to the Romanes, was Bishop of Dalmatia.

Hermes was Bishop of Philipolis. Rom. 16. Euseb. lib. 3. cap. 3.

30. Hermas.

Hermas whom Paul saluted in his Epistle to the Romanes, was Bishop of Philippos.

Rom. 16.

31. Patrobas.

Patrobas, of whom Paul made mention, was Bishop of Nepoliolis.

Patrobas was Bishop of the na- Rom. 16. tion Peli.

32. Agabus.

Agabus, of whom mention is made in the Acts of the Apostles, was endued with the gift of prophesie.

Agabus, who had the gift of pro- Act. 11. 28. phesie, was also one of the seuentie Disciples.

33. Linus.

Linus is remembred of Paul: he was the first Bishop of Rome after Peter the chiefs of the Apostles.

Linus was Bishop of Rome after 2. Tim. 4. Peter.

34. Gains.

S. Paul made mention of Gains, he was Bishop of Ephesus after Timothie.

Gains was Bishop of Ephesus. Rom. 16. Act. 19. 26. 1. Cor. 1.

After the Greeke edition.

After the Latine edition.

35. *Philologus.*Iohn epist. 3.
Rom. 16.The Apostle made mention of *Philologus*. Andrew the Apostle made him Bishop of Sinopa.*Philologus* was by Andrew made Bishop of Sinopis.36. *Olympas.*

Rom. 16.

Paul in a certaine place hath remembred *Olympas*: he was beheaded at Rome together with Peter the chiefe of the Apostles, and so died a Martyr.*Lippasius* was bound at Rome with Paul, and beheaded after his martyredome.37. *Rodion.*S. Paul somewhere made mention of this *Rodion*: he was also beheaded at Rome together with Peter.38. *Iason.*Act. 17.
Rom. 16.*Iason* is remembred in the woakes of the Apostle: he was Bishop of Tarsus.*Iason* was Bishop of Tharsus.39. *Sosipater.*

Rom. 16.

Sosipater is remembred of the Apostle: he was Bishop of Iconium.*Sosipater*, as saith Dorotheus, was bishop of Iconiū: but Origen in the first Glossa sayth, he was Bishop of Thessalonica.40. *Lucius.*Act. 13.
Rom. 16.*Lucius* is also remembred of Paul: he was Bishop of Laodicea in Syria.*Lucius* was Bishop of Laodicea in Syria.41. *Tertius.*

Rom. 16.

This *Tertius* wrote the Epistle of S. Paul to the Romans: he was the second Bishop of Iconium.*Tertius* who wrote the Epistle to the Romanes as Paul indited it, was Bishop of Meiadum.42. *Erastus.*Act. 19.
Rom. 16.
2. Timoth. 4.S. Paul made mention of *Erastus* in his Epistle to the Romanes. First he was steward of the Church of Ierusalem, afterwards he was made Bishop of Panceas.43. *Phigellus.*

1. Tim. 1. 2.

S. Paul remembred this *Phigellus*, as if he had taught false doctrine, and followed after Simon: he was Bishop of Ephesus.*Philetus* or *Phigellus* was Bishop of Ephesus.44. *Hermogenes.*

2. Tim. 1.

The Apostle made mention of this *Hermogenes* as one that brought into the Church of God false doctrine: he was Bishop of Megara.*Hermogenes* was bishop of Megara.45. *Demas.*

Coloss. 4.

Paul wrote of this *Demas* that he fell from the faith. For of these three which went next before, he remembred in his second Epistle to Timothie, that *Phigellus* and *Hermogenes* by sowing of strange doctrine resisted his preaching: that *Demas* for love of the present world forsake the truth of the Gospel. This *Demas* became afterwards an idle priest of Thessalonica. Of these things also wrote Iohn the Apostle. They went (saith he) out from vs, but they were not of vs.*Demas* became an Apostata.

1. Iohn 2.

46. *Quartus.*

Rom. 16.

There is mention made of this *Quartus* in the Epistle to the Romanes: he was Bishop of Berytus.*Quartus* was bishop of Berythus.47. *Apollos.*1. Corin. 1. 3.
4. 16.
Act. 18. 19.
Tit. 3.S. Paul made mention of *Apollos* in his first Epistle to the Corinthians: he was Bishop of Cæsarea.*Apollo* was bishop of Connia.48. *Cephas.*

It was Peter the Apostle, and not Ce-

This was he whom Paul reprehended at Antioch, of one name with Peter. He was Bishop of Cannia.

After the Greeke edition.

After the Latine edition.

49. *Sosthenes.*

S. Paule remembred this *Sosthenes*. He was Bishop of Colophon. *Corinth. 1. Act. 18.*

Sosthenes was Bishop of Colophon.

phas, as we reade in the Epistle to the Galathians that was rebuked. It appeareth this copie was corrupted, for in the other copie there is no such thing

50. *Epaphroditus.*

There is mention made in the woorkes of S. Paule of *Epaphroditus*. He was Bishop of Adriana.

Epaphroditus was Bishop of Adriana.

51. *Cesar.*

Cesar also is remembred of Paule. He was Bishop of Dyrhachium.

Cesar was Bishop of Dyrhachium.

52. *Marcus.*

S. Paule made mention of this *Marcus*. He was a Cousingermaine of Barnabas, and Bishop of Apollonias.

Marcus y Cousingermaine of Barnabas, so called because they came both of two sisters, as the Glossa saith. He was bishop of Apollonias.

Philip. 2.4. Philip. 4. Coloss. 4.

53. *Ioseph.*

Ioseph who also is called *Iustus*, and *Barsabas*, of whom Luke wrote in the Acts of the Apostles, that he was in election with *Matthias*, was Bishop of Eleutheropolis.

Ioseph called also *Iesus*, was Bishop of Eleutheropolis.

Act. 1. 18. Coloss. 4.

54. *Artemas.*

Artemas whom Paule also remembred, was Bishop of Lystra.

Artemas was Bishop of Lystra.

Titus 3.

55. *Clemens.*

Clemens of whom S. Paule said: with *Clemens* and the rest of my fellow labourers, was the first of the Gentiles and Grekes that beleued in Christ. He was made Bishop of Sardice now called Triaditza.

Clemens the first that beleued of the Gentiles, was first Bishop of Sardice, afterwards of Rome.

Philip. 4.

56. *Onesiphorus.*

S. Paule remembred *Onesiphorus*. He was Bishop of Coronia.

Onesimus, or *Onesiphorus* was Bishop of Coronia.

2. Tim. 1. 4. Coloss. 4. Epist. ad Philemon.

57. *Tychicus.*

There is mention made by S. Paule of this *Tychicus*. He was the first Bishop of Chalcedon in Bithynia.

Tychicus (*Tychicus*) was Bishop of Colophon.

Act. 20. Ephes. 6. Coloss. 4.

58. *Carpus.*

S. Paule made mention of this *Carpus*. He was Bishop of Berrheea a citie in Thracia.

Carpus was Bishop of Berronia in Thracia.

2. Tim. 4. Tit. 3. 2. Tim. 4.

59. *Enodius.*

Enodius is remembred of Paule. He was the first Bishop of Antioch after Peter the Apostle.

Enodius was Bishop of Antioch after Peter.

Philip. 4.

60. *Philemon.*

S. Paule wrote an Epistle unto this *Philemon*. He was Bishop of Gaza.

Philemon unto whom Paule wrote a peculiar Epistle, was Bishop of Gaza.

Epist. ad Philemon.

61. *Zenas.*

Zenas the Lawyer, of whom Paule made mention, was Bishop of Diospolis.

Zenas was Bishop of Diospolis.

Tit. 3.

62. *Aquila.*

The Apostle hath made mention of this *Aquila*. He was Bishop of Heraclea.

Act. 18. 1. Cor. 16. 2. Tim. 4.

63. *Priscas. Priscilla.*

S. Paule remembred this *Priscas*. He was Bishop of Colophonia.

Priscus.

2. Tim. 4.

64. *Iunias.*

The Apostle remembred also this *Iunias*. He was Bishop of Apamia in Syria.

Aristarchus Bishop of Apamia.

Rom. 16.

After the Greeke edition.

After the Latine edition.

65. *Marcus.*Act. 13. 15.
2. Tim. 4.*Marke* who was also called *Iohn*, of whom *Luke* wrote in the *Actes* of the *Apostles*, was bishop of *Biblus*.*Marke* called also *Iohn*, was bishop of *Biblus*.66. *Aristarchus.*Act. 19. 20. 27
Coloss. 4.
Epist. ad Phil.
lemonem.
2. Tim. 4.
Act. 20. 21.
2. Tim. 4.*Saint Paule* hath made often mention of this *Aristarchus*.A second *Aristarchus* mentioned in the *Epistle* to *Philemon*.67. *Pudas. Pudens.*The *Apostle* remembred *Pudas* also.*Pudens*.68. *Trophinus. Trophimus.**S. Paule* likewise made mention of this *Trophimus*. These three last were partakers with *Paule* in all his afflictions, and his dayly companions. Last of all they were beheaded together with him at *Rome* under *Nero*, and crowned martyrs.*Trophimus*. These three were partakers of the *Apostles* persecutions, and beheaded at *Rome* after him.69. *Marke the Euangelist.*70. *Luke the Euangelist.*These two also are numbred in the catalogue of the *seventie Disciples*.*Marke* the *Euangelist*, who received at the mouth of *Peter* the *Gospel* as he preached at *Rome*.71. *The Eunuch.*The *Eunuch* likewise of *Candace* *Queene* of the *Ethiopians* preached the *Gospel* of our *Lord Iesus Christ* in *Arabia felix*, the *Ile* of *Taprobana*, and throughout all *Erythra*. It is reported also that he was there gloriously martyred and buried: and that his tombe is an invincible bulwarke for the faithful, discomfiting the wicked barbarians, and curing diseases unto this day.The *Eunuch*.72. *Lazarus.**Lazarus* Bishop of *Maſilla*.**H**e that will be better acquainted with the 72. *Disciples*, their number, their names and varying order, let him read the *Preface* to *Dorotheus*.

The end of DOROTHEVS.





A CHRONOGRAPHIE, WITH A SVPPVTATION OF THE

YEARES FROM THE BEGINNING OF THE WORLD
vnto the birth of Christ, and continued from the birth of Christ (where *Eusebius*
chiefly, *Socrates*, *Euagrius* and *Dorotheus* after him do write) vnto the twelfth yeare
of the raigne of *Mauricius* the Emperour, being the full time of sixe hundred, wan-
ting onely five yeares after Christ, and the purest age: containing the acts of Christ:
the yeares of the incarnation: the famous men, with the martyrs and fauourers of
the truth in all those times: the raigne of the Emperours: the Kings of Iudæa: the
succession of highpriests in Ierusalem as long as they lasted: after them, the succession
of Bishops, especially in the most famous Churches, as Ierusalem, Antioch,
Rome, Alexandria, with others: the Councels within this time
summoned, and the heretikes condemned.

*All which are faithfully collected, chiefly out of Eusebius, Socrates and
Euagrius, and where they are silent out of other
ancient writers: by
M. H.*



L O N D O N,
Imprinted by Richard Field dwelling in the
Blacke Friers. 1607.



THE PREFACE OF THE AUTHOR TO THE READER touching his Chronographie.

Seeing that hitherto (gentle Reader) in the translation of these ancient Historiographers, to wit, *Eusebius, Socrates, Euagrius*, and *Dorotheus*, I haue employed great labour and industrie, referring the paines to mine owne person, and the profit to the furtherance of thy studie and knowledge: I haue determined yet once againe to gratifie thy louing minde with this Chronographie following: a worke which with more ease thou mayest runne ouer and peruse, and the sooner commit to memorie then the former, though my paines herein were nothing aslaked, but æquiuallent with the other trauaile, I hope the Treatise will be acceptable, in so much as the English tongue hath not at this day extant anie Ecclesiasticall Chronographie continued from so long a time. Well we may haue catalogues of Kings, recitall of Bishops, pedegrees of our gentries, with other priuate and particular summaries seuerally handled by fundrie men: but the generall Antiquitie, the ioynt contriuing, the relation to the fountaine, the searching of the originall out of farre and foreine countreyes (seeing the Gospell was not first preached here in England) I find not extant in our mother-tongue. Therefore orderly to proceed, as the aforesaid learned Writers haue layed downe their example, I will beginne with the birth of Christ, penning in the first colume such worthie actes as the Euangelistes haue recorded of him during his abode here on earth, afterwarde the yeares of his incarnation. The next roome is an abridgement of the raigne of the Emperours. *Luke* the Euangelist thought good euen in the verie entrance of his discourse Luke 1.3. to lay downe the birth of Christ in the raigne of *Augustus* the Emperour, and the preaching of *Iohn* the Baptist to haue begunne in the fifteenth yeare of *Tiberius Cesar*. *Socrates* in the fifth booke of his Ecclesiasticall historie tooke the catalogue of the Emperours to be one of his principall drifts: his reason was, because the Ecclesiasticall affaires seemed alwayes to depend very much of the Emperours and Princes. Socrat. Ecclesiast. lib. 5. proem. The third place containeth the famous men, with the fauourers of the truth, the Martyrs and Saints of God. The gladsome tidings of the glorious Gospell was not first reuealed vnto Princes and Presidents, vnto the mightie and wise of this world (for God needed not their aide and power) but vnto the weake, simple, ignorant, foolish and contemptible in the sight of men: such as shepheards, fisher-men, tole-gatherers, and tent-makers. The fourth riglet continueth the raigne of the Kings of Iudæa. *Matthew* and *Luke* began their Gospels with the raigne of *Herod*. But they lasted not verie long. In the dayes of *Herod* Christ was borne in the flesh, after him came *Archelaus*, the third was *Herod* the Tetrarch which beheaded *Iohn* the Baptist, the fourth was *Herod Agrippa*, which beheaded *Iames* the brother of *Iohn* with the sword, and died miserably himselfe.

Ioseph. Anti.
lib. 8. cap. 11.

Ioseph. Antiq.
lib. 20. ca. vlt.

Socrat. lib. 5.
Ecclef. hist.
Proem.

Euseb. Ecclef.
hist. li. 2. ca. 1.

Act. 11.
Anton. Cron.
part. 1. tit. 6.
cap. 4. sect. 1.
Euseb. Ecclef.
hist. li. 3. c. 1. 4.
Ierom Cata-
log eccl. scrip.
Euseb. Ecclef.
hist. lib. 2. cap.
14. 16.

Genes. 1. 5.

The Septua-
gints herein
erred, saying:
that Adam
was 230. yere
old when he
begate Seth.
Adon. Cron.
Marian. Scot.

The last was *Agrippa minor*, before whom *Paul* pleaded in the *Actes* of the *Apostles*, in whose dayes *Ierusalem* was destroyed. Anno Domini 73. *Iosephus* writeth that within the compasse of one hundred yeares all the progenie of *Herod* was rooted out. The first order is of High-priests; neither haue I omitted them, seeing both the *Euangelists* and the *Historiographers* mentioned such as were in the time of *Christ*. They end likewise with the *Kings* of *Iudæa* and the destruction of *Ierusalem*. I remember *Iosephus* writeth, that from *Aaron* which was the first high-priest, vnto the last at the ouerthrowe and burning of the Temple vnder *Titus*, there were highpriests to the number of foure score and three. The sixth diuision is of *Councils*, sometimes of the wicked, as of the *Pharises* and heretikes: some other times of the godly, as of the *Apostles* and *Apostolike* men. Where it appeareth manifestly vnto the whole world that the *Bishop* of *Rome* had as little to do therein as other *Bishops*: for *Emperours*, *Princes*, and sometimes the *Bishops* of some prouince or other within themselves, haue summoned *Councils*, called *Bishops* together, and decided such matters as were called into controuersie, without the aduice of the *Bishop* of *Rome*. For (saith *Socrates*) the chiefeest *Councils* were summoned, and are vnto this day called together, by the commandement and consent of the *Emperours*. Besides all the aforesaid, I haue layd downe the succession of *Bishops* in the foure most famous Churches, as *Ierusalem*, *Antioch*, *Rome*, *Alexandria*. Though other writers addict themselves wholly vnto the Catalogue of the Church of *Rome*, omitting no not one, *Ioane* the she-Pope onely excepted, some will maruell why I preferre *Ierusalem* and *Antioch* before the Sea of *Rome*: the reason is, because those Churches had their *Bishops* before the Church of *Rome*. *Clemens Alexandrinus* writeth, that *Iames* called the brother of *Christ*, was immediatly after the assumption of our Sauour, chosen *Bishop* of *Ierusalem* by *Peter*, *Iames* and *Iohn* the *Apostles*. Againe, as *Luke* reporteth, the *Antiochians* were first called *Christians*: *Paule* and *Barnabas* preached there one whole yeare; and if same faile vs not of the truth, *Peter* the *Apostle* was *Bishop* there seven yeares, and spent seuen other about *Ierusalem* and the Easterne countries before his comming to *Rome*. He came to *Rome* the second yeare of *Claudius* the *Emperour*, Anno Dom. 44. a great while after the Sea of *Ierusalem* and the *Bishopricke* of *Antioch* were settled. Let no man muse why I lay downe these foure Seas otherwise then all *Chronographers* in what language soeuer vnto this day extant haue done: I do it not of anie singularitie; for these ancient *Historiographers* *Eusebius*, *Socrates* and *Euagrius* haue followed the same order, though other *Cronologers* and *Chronographers* haue not imitated them. Last of all I haue placed the heretikes by themselves, so that the Reader may easily see when they liued, who they were, what they haue taught, by whom they were condemned, and the end of most of them, so farre forth as the lines might be contriued within the colume and the long tediousnesse auoided. Now, drawing toward the birth of *Christ* where the *Chronographie* beginneth, I thinke best by way of Preface, not as my principall drift, briefly to runne ouer the yeares of the world, that therby we may the sooner learne when our Sauour *Christ* *Iesus* appeared in the flesh: and first we haue to begin from *Adam*.

The succession from Adam to Noah.

The
yeares
of the
world.

130.

Adam was the first man, and of the mould of the earth, being an hundred and thirtie yeares old he begate *Seth*: he liued in all nine hundred and thirtie yeares, *Genes. 5*. He was alieue vntill the sixe and fiftieth yeare of *Lamech* the father of *Noah*, and departed this life 126. yeares before *Noah* was borne.

Seth

The succession from Adam to Noah.

The years of the world.	
130.	Seth was an hundred and five yeares old when he begate Enos : he liued in all nine hundred and twelue yeares, <i>Genes. 5.</i> He departed this life in the yeare of the world one thousand fortie and two, after the death of Adam one hundred & twelue yeares, before Noah was borne 14. yeares.
235.	Enos was fourescore and ten yeares old when he begate Kenan : he liued in all nine hundred and five yeares, <i>Genes. 5.</i> he departed this life in the yeare of the world 1140. He liued together with Noah fourescore and foure yeares.
335.	Kenan liued threescore and ten yeares and begate Mahalaleel : he liued in all nine hundred and ten yeares, <i>Genes. 5.</i> he departed this life in the yeare of the world 1235.
395.	Mahalaleel liued threescore & five yeares and begate Iered : he liued in all eight hundred ninetie and five yeares, <i>Genes. 5.</i> he departed this life 366. yeares before the deluge, after Noah was borne 234. yeares.
460.	Iered liued an hundred threescore and two yeares & begate Henoch , he liued in all nine hundred threescore and two yeares, <i>Gen. 5.</i> he departed this life in the yeare of the world 1422. he liued with Noah three hundred threescore and fixe yeares.
622.	Henoch liued threescore and five yeares and begate Methuselah : he liued in all three hundred threescore and five yeares, and was translated, <i>Gen. 5.</i> He was taken vp into heauen seven and fiftie yeares after the death of Adam .
687.	Methuselah liued an hundred fourescore and seven yeares and begate Lamech : he liued in all nine hundred sixtie and nine yeares, and died in the yeare of the deluge, <i>Genes. 5.</i>
874.	Lamech liued an hundred fourescore and two yeares, and begate Noah : he liued in all 777. yeares, and died five yeares before the deluge, <i>Genes. 5.</i>
1056.	Noah was borne in the yeare of the world one thousand fiftie and fixe, in the 182. yeare of his father Lamech , after the death of Adam 126. after the death of Seth , 14. yeares: being five hundred yeares old, he begate Sem , and liued in all nine hundred and fiftie yeares, <i>Genes. 9.</i>
1556.	He liued with Enos 84. yeares, with Kenan 179. with Iered 366. with Methuselah 600. with Lamech 595. with Sem his sonne 448.
1656.	<i>Anno mundi. 1656.</i>

The first
age of the
world frō
Adam to
Noah hath
1650.
yeares.
*Auentin.
Annal.
lib. 2.*

Noah hath
had manie
names giuen
him of old, to
wit: Noachus;
Nochus, Ia-
nus bifrons,
quadrifrons,
Ogytes, Deu-
calion, Pro-
teus, Vertum-
nus, Gallus,
Pater homi-
num, summi
ingenij spiri-
tus, mentis
Dens, Deorū
genitor, O-
lympus seu
Holamaba,
Ariah, Caelū,
Sol, Chaos,
semē mundi,
anima mun-
di, Saturnus,
Sages, Oeno-
trius, Guil-
Postel, de E-
trur. orig.

* *Augustine.*
Adon. Archi-
episc. Vien-
nens. Cron.
Auentin. Ari-
stot. Boiorum
Marian. Scot.
Chron. Fune.
Cronolog.
Philo de tem-
poribus

The deluge drowned the whole world in the sixe hundredth yeare of **Noah**, *Gen. 7. 8.* It was in the yeare of the world one thousand, sixe hundred, fiftie and fixe: for so doth * *Augustine* write, de Ciuitate Dei, lib. 15. cap. 20. finding fault with the error of the Sep-
tuagints, whom *Eusebius* in his Cronicon, and *Bede* haue followed: for they numbred 2262. yeares, which cannot be. Againe, *Augustine* de Ciuitate Dei, lib. 15. cap. 12. and 14. misliketh verie much with such as doubted whether the yeares of old were as long as we find them of late: he proueth that there were so many houres in the day, so manie dayes in the weeke, so many weekes in the moneth, and so many moneths in the yeare, alike from the beginning of the world.

Polidor. Ang-
glic. hist. lib. 1.
layeth, that
Brittaine now
called Englad
was inhabited
immediatly
after the de-
luge. Ioh. Bale
out of Ann.
Viterb. vpon
Berosus, wri-
teth that Sa-
mothés Gi-
gas the sonne
of Iaphet
whom Moses
(Gen. 10.) cal-
leth Mefech,
peopled this
land, gouver-
ned them, and
gaue them
lawes.

About this
time the
world was
deuided a-
mong the sons
& nephewes
of Noah. Gen.
10. 11.

Nimrod the
sonne of Cuff.
the nephew
of Cham the
son of Noah,
was the first
that began to
raigne, and to
use tyrannie
vpon earth.
He raigned
ouer the As-
syrians in Ba-
bylon, after
the deluge
131. yeares.
Gen. 10. Func.
Cronolog.
This Nimrod
had Belus, and
Belus had Ni-
nus to his son,
which buil-
ded Ninie.
Sodome,
Gomorra, A-
dama, Sebo-
im and Segor
were destroy-

ed, and the lake Asphaltis in Palestina is a monument thereof, Genes. 19. Func. Cronolog.

Iob liued in the dayes of Isaac, he married with Dinah the only daughter of Iacob, and had by her 14. sonnes and 6. daughters: seven sonnes and three daughters before the Lord tried him, and the other seven sonnes and three daughters after his restoring to health. Philo Iudæus. Func. Cronolog. Flor. histor.

The
yeares
of the
world.
1658.

The succession from Noah to Abraham.

Sem being an hundred years old begat Arphaxad the second year after the flood: he liued in all fixe hundred yeares, Genes. 11. he was borne 99. yeares before the deluge: he departed this life in the yeare of the world 2158.

Arphaxad being borne the second year after the deluge, liued thirtie and fiue yeares and begat Selah: he liued in all 438. yeares, Gen. 11. he liued with Noah 348. yeares, with Selah his sonne 403. with his nephew Heber 373. with Peleg, Ren, Serug, Terah, vntill the 148. yeare of Abraham, the 48. of Isaac. He died after Isaac was borne 48. yeares, 12. yeares before Iacob was borne.

1693. Selah liued thirtie yeares and begat Heber: he liued in all 433. yeares, Genes. 11. he liued after the death of Abraham three yeares, with Isaac 78. yeares, and with Iacob 18.

1723. Heber of whom the Hebrewes are called, liued foure and thirtie yeares and begat Peleg: he liued in all 464. yeares, the longest of all the fathers that liued after the flood, Gen. 11. He liued after the de-
cease of Abraham 64. with Isaac 110. with Iacob 80.

1757. Peleg liued thirtie yeares and begate Ren: he liued in all 239. yeares, Genes. 11.

1787. Ren liued two and thirtie yeares and begate Serug: he liued in all 239. yeares, Genes. 11.

1819. Serug liued thirtie yeares and begate Nachor: he liued in all 230. yeares, Genes. 11.

1849. Nachor liued nine and twentie yeares and begate Terah: he liued in all 148. yeares, Genes. 11.

1878. Terah liued seuentie yeares and begat Abraham: he liued in all 205. yeares. Genes. 11.

Anno mundi 1948.

From the flood vnto the birth of Abraham 292. yeares. From Adam and the creation of the world vnto Abraham 1948.

The succession from Abraham to David.

1948. Abraham being an hundred years old begat Isaac: he liued in all an hundred seuentie and fiue yeares. Genes. 21. 25.

2048. Isaac being threescore yeares old begate Iacob: he liued in all an hundred and fourescore yeares. Gen. 25. 35.

2108. Iacob afterwards called Israel, was an hundred and thirtie yeares old when he went to Ægypt and presented himself before Pharaoh: he liued in all 147. yeares. Gen. 47.

Anno mundi when Israel with the 12. Patriarkes (Ruben, Simeon, Leui, Iuda, Zabulon, Issachar, Dan, Gad, Aser, Nephtali, Ioseph, Benjamin) went into Ægypt 2238. Func. Cron.

2238. Ioseph died being an hundred and ten yeares old, Genes. 50. it was the foure and fiftieth yeare after the decease of his father Iacob.

The se-
condage
of the
world frō
Noah to
Abraham
hath 292.
yeares:
Auentin.
Annal. li.
2. Marian.
Scot. lib. 1.
Philo de
tempor.

The
years
of the
world.

From A-
braham to
Moses 425
yeares.
Philo Iud:
de temp:

*The high-
priests.*

*The Pro-
phets.*

Aaron was the first high priest, *Exod.* 28.29.

Eleazer.

Phinees.

Abin.

Bocci.

Ozi:

The third
age of the
world frō
Abraham
to *Dauid*,
hath 942.
years.
Auentin.
Annal. li.
2. Marian.
Scot. cron.
cap. 16.

The sieg of Troie was when Abdon iudged Israel. Flor. hiflor. atat. 3. Brutus came to Albiõ now called Englād and began to Build Troie nouant, now called Londõ, when Heli the highpriest iudged Israel. Flor. hiflor. In the time of Dauid Ebrank raigned in Brittain, who builded York. Flor. hiflor. In the daies of Solomõ king Leyl builded Kaerleyl, and his sonne Rudibras built Canterburie and Wincheſter. Flor. hifl.

In the time of
Helias king
Bladud build-
ed Bath, and
his son Leyr
builded Ley-
cester. Flor.
hist.

Rome was
built by Ro-
mulus & Re-
mus, in the
time of Eze-
chias. Func.
Cronolog.
Flor. histor.

The raigne of the Kings of Israel and Iuda.

The yeares of the world.	Ghost in the Scriptures (3. Reg. 6.) to lay downe the number of the yeares from the departure of the childre of Israel out of Egypt vnto the 4. yeare of king So- lomon's raigne: to wit, foure hundred and fourescore yeares, for then he began to build the Temple.	The high- priests.	The Prophets.	The 4. age of the world frō David vnto the captiuitie in Babylō hath 473. yeares. Auentin. Annal. li. 2. Marian. Scot. lib. 1. cap. 19. Cronic. Philo. de tempor.
3066.	Roboam raigned ouer Iuda 17. yeares 3. Reg. 14.	ding of the tēple vnder Solomon, there were 12. high- priests, as Iosephus writeth Anti. li. 20. cap. 18.	Gad in the daies of Solomon.	
3069.	Abia raigned ouer Iuda 3. yeares. 3. Reg. 15.	Iohanan.	Abias in the daies of Roboam 3. Reg. 14.	
3109.	Afa raigned in Ierusalem 41. yeares. 3. Reg. 15.	Azarias was high- priest at the buil- ding of the Temple, 1. Paral. 6. Meraioth. Amaria. Ahitob. Sadoch. Sellum.	Addo in the dayes of Abia. Iehu in the daies of Afa.	
3134.	Iosaphat raigned in Ierusalem 25. yeares. 3. Reg. 22.	otherwise Iehoida, who liued 130. yeares. Axiora. Phadass.	Helias in the daies of Iosaphat Helizeus in the daies of Ioram:	
3142.	Ioram raigned ouer Iuda 8. yeares. 4. Reg. 8. 2. Paralip. 21. Some learned wri- ters do thinke that he raigned 20. yeares more, and that the holy Ghost because of the kings wickednesse concealed it in his sonne Ochozias his age, saying (4. Reg. 8.) that he was 22. yeares old when he began to raigne: but in 2. Paralip. 22. that he was 42. yeares old, &c.	Sadeus. Iculus. Ioatham.		
3143.	Ochozias his sonne raigned one yeare 4. Reg. 8.	Vrias.	Abdias in the daies of Ochozia Amos in the daies of Ioas.	
3150.	Athalia his mother raigned 7. yeares. 4. Reg. 11.	Neri. Ioas. Selam.	Jonas in the daies of Amasia. Esay in the daies of Azarias or Ozias.	
3190.	Ioas raigned forty yeares in Ierusalem 4. Reg. 12.	Helchias. Sareas.	Ozee in the daies of Ioathan.	
3219.	Amasias was king of Iuda 29. yeares. 4. Reg. 14.		Ioel in the time of Achaz.	
3270.	Azarias raigned ouer Iuda 52. yeares. 4. Reg. 15.		Michaas in the time of Ezechia Sophonias in the time of Manaf- ses.	
3286.	Ioathan was king in Ierusalē fixteene yeares. 4. Reg. 15.		Jeremie in the daies of Amon.	
3302.	Achaz raigned 16. yeares ouer Iuda. 4. Reg. 16.		Ezechiel in the daies of Iosia.	
3330.	Ezechias raigned 29. yeares in Ieru- salem. 4. Reg. 18.			
3385.	Manasses raigned in Ierusalem fīue and fiftie yeares. 4. Reg. 21.			
3387.	Amon raigned two yeares. 4. Reg. 21.			
3418.	Iosias was king of Iuda 31. yeares. 4. Reg. 22.			
	Ioachas was king 3. moneths. 4. Reg. 23.			

The raigne of the Kings.

The yeares of the world.			
	The highpriests	The Prophets.	
3429.	<i>Ioacim</i> otherwise called <i>Eliacim</i> , raigned ouer Iuda eleuen yeares. 4. <i>Reg.</i> 23.	<i>Daniel</i> in the daies of <i>Ioachas</i> .	
3440.	<i>Ioacim</i> otherwise called <i>Iechonias</i> raigned three moneths. 4. <i>Reg.</i> 24. <i>Sedechias</i> raigned in Ierusalem eleuen yeares, 4. <i>Reg.</i> 24. vnder whom the captiuitie befell, both Citie and Temple were destroyed, & the peo- ple led into Babylon. <i>Eusebius</i> Chronic. saith, that from the first building of the Temple in the fourth yeare of <i>Solomon</i> , vnto the captiuitie vnder <i>Nabuchodonozor</i> , there are foure hundred fortie and two yeares, the which I find to be true, if we attribute twentie and eight yeares to king <i>Iorams</i> raigne.	From the building of the tē- ple vnder <i>Solomon</i> , vnto the captiuitie vnder <i>Nabuchodonozor</i> in the time of <i>Sedechias</i> ther were 18. highpriests as <i>Iosephus</i> writeth <i>Antiq. lib.</i> 20. cap. 18.	<i>Abacuk</i> in the daies of <i>Ioacim</i> . <i>Nabū</i> in the time of <i>Iechonias</i> . <i>Vrias</i> in the daies of <i>Sedechias</i> . <i>Ier.</i> 26. I wold not haue the times of these Prophets so precisely takē but that they were also at o- ther times.
The Captiuitie of Israel, and the Monarchie of the Chaldeans.			
3510.	The Captiuitie continued 70. yeares, <i>Zacharie</i> 1. <i>Ieremie</i> 25. 29. <i>Euseb.</i> Chronic. <i>Clemens Alexandrinus</i> . But some (as <i>Euseb.</i> saith) begin to tell the yeares from the 3. of <i>Ioacim</i> vnto the 20. of <i>Cyrus</i> : some from the 13. of <i>Iosias</i> vnto the first yeare of <i>Cyrus</i> .		
	<i>Nabuchodonozor</i> raigned sixe and twentie yeares after he led the peo- ple captiue. The eleuenth yeare of <i>Sedechias</i> was the nineteenth of <i>Nabuchodonozor</i> . <i>Ierem.</i> 32. <i>Euilmerodach</i> his sonne raigned thirtie yeares. <i>Regasar</i> three yeares. <i>Labarsadach</i> sixe yeares. <i>Baltassar</i> fiue yeares.	The highpriests <i>Iosedech</i> with others.	The Prophets. <i>Daniel</i> . <i>Sidrach</i> . <i>Misach</i> . <i>Abednago</i> . <i>Zacharie</i> . <i>Malachias</i> . <i>Nehemias</i> . <i>Aggeus</i> in <i>Zoro-</i> <i>babels</i> dayes.
The 70. yeares of the Captiuitie.			
The Monarchie of the Persians.			
3510.	King <i>Cyrus</i> released the captiuitie, & gaue the licence to build againe their Tem- ple in Ierusalem: but they were hindred, so that they could not begin afore the 2. yeare of <i>Darius</i> . The Temple was finished the 6. yeare of the raigne of <i>Darius</i> . 1. <i>Esd.</i> 6. the Tēple & the wals were a finishing vntil the 32. yeare of <i>Darius</i> . 2. <i>Esd.</i> 5		
	<i>Darius</i> raigned 36. yeares. <i>Euseb.</i> Chronic. <i>Darius Hystaspis</i> , called both <i>Xerxes</i> and <i>Artaxerxes Assuerus</i> raigned 20. yeares. <i>Euseb.</i>	The Highpriests. <i>Iesus</i> the sonne of <i>Iosedech</i> was priest 56. yeares.	Captaines of the Iewes.

The
years
of the
world.

The Monarchie of the Persians.

Artabanus was king 7. moneths. *Euseb.*

Darius Artaxerxes called *Ma-
nebchus*, or *Longimanus*, reigned
40. yeares. *Euseb.*

Xerxes the second was king
two moneths.

Sogdianus 8. moneths. *Euseb.*

Darius Nothus reigned 19.
yeares. *Euseb.*

Artaxerxes Memnon reigned
40. yeares. *Euseb.*

Artaxerxes otherwise called
Darius Ochus reigned 26. yeares
Euseb.

Arses otherwise called *Arsa-
nes* the sonne of *Ochus* reigned
4. yeares. *Euseb.*

Darius the last Monarch of
Persia in the 6. yere of his raigne
was flaine by *Alexander Mag-
nus*. *Euseb.*

The highpriests.

Ioachim (in whose
time was *Esdra*)
was priest 8. yeares.
Eliasib was priest 21
yeares.

Ioachas was priest
48. yeares : in his
time were *Hester* &
Mardocheus.

Iehoiada 24. yeares.

Ioathan 24. yeares.

Iaddaus 10. yeares.

*Captaines of the
Iewes.*

Zorobabel was
ouer the He-
brewes 58. yeares.

Resa 66. yeares.

Ioanna 53. yeres.

Iudas 14. yeares.

In his time the
Persian Monar-
chie ended.

The Persian Monarchie lasted 191. yeares.

The monarchie of the Macedonians, and confused raigne of the Syrians.

Alexander Magnus was
Monarch five yeares : he
had gouerned 7. yeares
before.

3724. The space of 12. yeares
after Syria was tossed.

3755. *Seleucus Nicanor* was
the first king of Syria and
Babylon : he reigned 32.
yeares. *Euseb.*

3774. *Antiochus Soter* was
king in Syria 19. yeares.
Euseb. Chronic.

3789. *Antiochus Theos* raig-
ned 15. yeares.

3809. *Seleucus Gallinicus* was
king of Syria 20. yeares.
Euseb.

Seleucus Ceraunius rai-
gned 3. yeares.

The highpriests.

Onias was high-
priest 27. yeares.
Philo Iud.

Simon highpriest
23. 1. *Machab.* 13.
14. *Philo Iud.*

Eleazar highpriest
twentie yeares : he
was enemy to *Ant-
iochus Theos* : in
his time at the re-
quest of *Ptolomeus*
the *Septuagints*
translated the old
Testament out of
Hebrew into the
Greeke. *Philo Iud.*

The rulers ouer the Iewes

Iosephus became Ruler
ouer the Iewes the first
yere of *Alexander mag-
nus*, and continued 7.
yeares : in whose time
Alexander did great re-
uerence both vnto the
Temple & to the high-
priest. *Philo Iud.*

Abner Semei 11. yeares :
in his time *Ptolomeus*
ransacked Ierusalem.
Philo Iud.

Mattathias Eli 12. yeares.
Aser Maath 9. yeares.
Nagid Arphaxat tenne
yeares, in the time of *E-
leazar* the highpriest &
the *Septuagints*.

Agar Heli 8. yeares.

About the
yeare 3577.
Brénus took
Rome, and
made it tri-
butarie. *Func.
Cronolog.
Flor. histor.*

The end of
the monar-
chie of Per-
sia.

3700.

The monarchie of the Macedonians and confuse raigne of the Syrians.

The yeares of the world.	Antiochus magnus rai- gned in Syria 36.years. Euseb.	The highpriests.	Rulers over the Iewes.	
3848.	Seleucus Philopator raigned 12.years.	Manasses highpriest 27.years. He was a great friend of Se- lencus Gallinicus.	Maslot Naum 7.years. Amo Syrach 14.years. Mattathias Siroa 10. yeares. Philo Iud.	The fifth age of the world fro the capti- uity of Ba- bylon vn- to Christ, hath 596. yeares. Auentin: Annal. li. 21.
3868.	Antiochus Epiphanes raigned 11.years. Euseb. Antiochus Eupator was king in Syria 2.years.	Simon Iustus high- priest 28.years. He was honored of An- tiochus magnus.	Ioseph Arses 60.years: he was honoured of Ptolomeus and Antio- chus magnus. Phil. Iud.	
3878.	Demetrius Soter rai- gned 10.years. Alexander raigned 5. yeares.	Onias highpriest 39 yeares: he was spoy- led of Seleucus. Philo Iud.	Iannaus Hircanus 16. yeares. Philo Iud. Fro Antiochus Epipha- nes vnto Christ, the Captains of the Iewes became both kings & highpriests. Phil. Iud.	
	Demetrius Nicanor 2.years. Antiochus Sedetes 3. yeares.	Iason. Onias in whose time Antiochus Epi- phanes plagued the Iewes. Nicephor.	Iudas Machabeus go- uerned the Iewes five yeares. He tooke armes against Antiochus Epi- phanes, Antiochus Eu- pator and Demetrius. Philo Iud.	
	Triphon 3.years. Antiochus pius twelue yeares. Demetrius Nicanor 4.years. Alexander 2.years.	Alcimus. Onias the sonne of Onias.	Antiochus Gryphus raigned 29.years. Seleucus Gryphus to- gether with others, stroue 10.years for the kingdome.	
3907.	Antiochus Gryphus raigned 29.years. Seleucus Gryphus to- gether with others, stroue 10.years for the kingdome.	Ionathas his brother was both Priest and Prince 19.years. Philo Iud. Simon Ionathas 8.years. Ioannes Hircanus the sonne of Simon 34. yeares.	Aristobulus his sonne one yeare. Alexander was Prince and priest 27.years. Hircanus the Alexandria his wifegouerned the Iewes 9. years after her husbands death.	The Syrians seeing that the Princes contended among themselues for the crowne, tooke it in ill part, and chose Tigranus king of Armenia to gouerne them, who ruled 18.years. Pompeius the Romaine Captaine conquered Syria, ouercame Tigranus,
			Alexandria was high- priest nine yeares. Hircanus after the decease of his mother was both Priest and Prince. Aristobulus his brother depo- sed him both of his Priest- hood and Princely power.	

The years of the world.	The monarchie of the Romaines.	The Kings of the Iewes.
	brought all subiect vnto the Empire of Rome, led <i>Aristobulus</i> king of the Iewes captiue to Rome, made <i>Hircanus</i> high-priest, whom the other had deposed, and appointed <i>Antipater</i> Lieutenant of Iudæa.	But <i>Pompey</i> ouertooke this <i>Aristobulus</i> , and brought him captiue to Rome. <i>Antigonus</i> , <i>Aristobulus</i> and <i>Hircanus</i> raigned 34. yeares by turnes.
3970:	<p data-bbox="546 552 982 592"><i>The monarchie of the Romaines.</i></p> <p data-bbox="470 618 1066 750"><i>Caius Iulius Cesar</i> (17. yeares after) was Emperour of Rome, and raigned 5. yeares.</p> <p data-bbox="470 750 1066 908"><i>Augustus</i> was Emperour 56. yeares: in the two & fortieth yeare of his raigne our Sauour Christ Iesus was borne into the world.</p>	<p data-bbox="1075 552 1503 908"><i>Herod</i> an alien in the tenth yeare of <i>Augustus</i> the Emperour was made King of Iudæa. In the 34. yeare of his raigne Christ Iesus was borne into the world.</p>

Kimbelinus
raigned in
Brittaine whe
Christ was
borne. Flor.
hist.

Eusebius.
Ierome.
Epiphanius.
Nicephorus.
Rabbins.
Ludouicus
Caretus.
Carion.
Phrigio.
Theodorus
Zuinger.
Citreus.
Luther.
Eliot.
Ecclef. Tigur.
Demochares.
Pantaleon.

Touching the yeare of the world when Christ was borne, diuerse men be of diuerse opinions. *Eusebius* in his Chronicon, layd downe 5199. contrarie to the supputation of the Hebrewes, as *Ierome* noteth, reckning two thousand for one thousand, *Ierome* 3965. *Epiphanius* aduers. hæres. lib. 2. tom. 2. 5480. *Nicephorus* ecclef. hist. lib. 1. cap. 10. 5505. The old Rabbins 3759. *Ludouicus Caretus* a Iewe 3760. *Carion* 3944. *Phrigio* 3962. *Theodorus Zuinger* 3964. *Citraus* 3962. *Luther* 3960. *Eliot* 3962. The ministers of Tigrine 3974. *Demochares* 3959. but saith he, there be some which count 3969. As I herein can gather by supputation of the yeares from *Adam* to Christ there are 3970. Neither do I herein preiudice all the rest, neither arrogate singularitie vnto my self. *Pantaleon* a learned Chronographer of this our age is of mine opinion, and me thinkes it standeth with good reason. If ye referre the age of *Iohn*, who began to preach when he was thirtie yeares old, vnto the later number, to wit, 3970, it will rise iust to 4000. And so gathereth *Marianus Scotus* Chronic. lib. 2. The receiued opinion, namely of *Augustine*, *Iustinus Martyr* quæst. 71. *Irenæus* lib. 5. *Munster*, *Ludouicus Caretus*, with other is, that the world shall last sixe thousand yeares: two thousand before the Law, two thousand vnder the Law, and two thousand vnder Messias that is Christ. Againe, I reade that our Sauour said in the Gospell, the Law and the Prophets to haue ended in *Iohn*. And if the common opinion be true, then were the foure thousand yeares expired. From thence let vs begin with Christ, as it is in the Chronographic following.

A CHRONOGRAPHIE.



He *Hebrewes*, the *Israelites*, the *Iewes*, were gouerned first by captains, beginning at *Moses* and his successor *Iosua*: next by Iudges, as *Othomel* and *Aod*: afterwards by Kings, beginning at *Saul*, whom *Dauid* succeeded: last of all by Priests, who were also their Princes, vntill that *Pompey* the Romane captaine besieged Ierusalem, and tooke captiue *Aristobulus* the Prince & Priest of the Iewes (which vnto that time had continued the succession of Kings from his progenitors) together with his sons to Rome, committing the office of Highpriesthood to his brother *Hyrcanus*. From that time forth the Iewes became tributaries vnto the Romanes. Not long after when *Hyrcanus* was taken of the Parthians, *Herod* (34. yeares after their siege vnder *Pompey*, *Euseb. Chronic.*) by father an Idumæan, by mother an Arabian, tooke of the Romane Senate, and *Augustus Caesar*, the gouernement of the Iewish nation. Then the prophetic of *Iacob* written by *Moses* (*Genes. 49.*) was to take place, and to be fulfilled, which said: The Scepter shall not depart from Iuda, neither a law-giuer faile of his loines, vntill the Messias come. Then (I say) at that time was the Scepter taken from Iuda, that is, from the Iewish tribe, and giuen to *Herod* a stranger. Then was the Messias borne into the world, to wit, our Sauior Christ Iesu. *Euseb. Eccl. hist. li. i. ca. 7.*

THE acts of Christ, and the yeares of the incarnation.	THE raigne of the Emperours	THE famous men and fauourers of the truth.	THE Kings of Iudea.	THE High-priests of the Iewes in Ierusalem.	SECTS and hereticks as well among the Iewes, as afterwards among the Christians.
The promised MESSIAS, the anointed of God, our Sauour Christ Iesus was conceived in Nazareth, and borne in Bethlehem, from the beginning of the worlde, the 3970. yeare, in the 42. of the raigne of <i>Augustus Caesar</i> . <i>Euseb. lib. i. cap. 6. Cytireus in Gen Epiph. lib. i. tom. i</i>	<i>AUGUSTVS CAESAR</i> was in the 42. year of his raigne when Christ was borne. <i>Euseb. lib. i. cap. 6. Epiph. lib. i. tom. i.</i> <i>Augustus</i> raigned 57 yeares. <i>Euseb. lib. i. cap. 10</i> Although others do write that hee raigned but 56. yeares.	The shepherds had the first tidings that Christ was borne. <i>Luc. 2.</i> The wise men commonly called the KINGS of COLEN, saw his starre the same night in the East, <i>Matth. 2. John Huss.</i> <i>ZACHARIE</i> the Priest, the father of <i>John Baptist</i> , no Highpriest, but an inferior, one of the 24. orders mentioned in 1. Paral. 24. of the eight lot, called Abia. <i>Lyra in Luc.</i> <i>Zacharie</i> at the birth of his sonne <i>John Baptist</i> , sung <i>Benedictus</i> . <i>Luc. 1.</i> <i>Zacharias</i> was slaine betwene the temple & the altar, as <i>Basilius & Origen.</i> in <i>Matth. hom. 26.</i> do write The cause was (as they sayde) in the defence of the virginie of <i>Marie</i> . The virgines had a seuerall	<i>HEROD</i> was King of the Iewes, and went on the 34. yeare of his raigne when Christ was borne. <i>Eusebius in Chronic.</i> <i>Herod</i> burned the Genealogies of the Hebrews to make him selfe a gentleman. <i>Eusebius lib. i. cap. 8.</i> <i>Herod</i> slue his wife, his children, his nearest kin-folkes and most familiar friends <i>Euseb. lib. i. cap. 9.</i>	<i>SIMON</i> the sonne of <i>Boethus</i> , the father in lawe of king <i>Herod</i> , was High-priest of the Iewes when Christ was borne, whom <i>Herod</i> the last yere of his raigne deposed, suspecting him to be of the conspiracie and treason, practised for the poisoning of the King. <i>Ioseph. Antiq. lib. 17. cap. 5.</i> <i>MATHIAS</i> the sonne of <i>Theophilus</i> is by <i>Herod</i> appointed to succeed <i>Simon</i> . <i>Ioseph. Antiq. lib. 17. cap. 5.</i> <i>IOSEPHVS</i> the sonne of <i>Ellimus</i> , in the time of this <i>Mathias</i> , executed the office of Highpriesthood for one day and no more. The cause was that <i>Mathias</i> the Highpriest dreamed the night before, that hee had the companie	By that which <i>Saint Paul</i> wrote vnto the <i>Colossians</i> cap. 3. (that in Christ Iesu there was neither Iew, neither Gentile, neither Scythian, neither Barbarian) we gather, that the nations of old were distinguished and noted one from another, and that for sundrie considerations. Sometime in the good part, as of <i>Heber</i> the Hebrewes were called: of <i>Israel</i> the Israelites: of the tribe of <i>Iuda</i> the Iewes: of <i>Leui</i> the Leuites: of <i>Christ</i> the Christians: so againe in the ill part and worse sense, diuers haue had their appellation, and were called Heretickes, after their names whose steppes they followed, and whose opinion they maintained. The which <i>Epiphanius</i> noteth very well, lib. de heresibus. Among the Iewes there were sundrie sects, which continued also the time of Christ. <i>Eusebius Ecclesiast. hist. lib. 4. cap. 31</i> alleageth out of <i>Egesippus</i> , that in the time of the Circumcision there were sundry sects among the children of <i>Israell</i> , varying in opinions, and set opposite against the tribe of <i>Iuda</i> , and Christ, namely these, the <i>Essæans</i> , the <i>Galileans</i> , <i>Hemero-baptists</i> , <i>Masbotheans</i> , <i>Samaritans</i> , <i>Sadduces</i> , and <i>Pharises</i> : <i>Epiphanius</i> besides these num-breth others, to wit, the <i>Gorthæans</i> , <i>Sibæans</i> , <i>Dositheans</i> , <i>Scribes</i> , <i>Osæans</i> , <i>Nazareans</i> , <i>Herodians</i> . The <i>Essæans</i> celebrate festiuall dayes not after the Iewes, but seuerally at seuerall times. They thinke themselues purer then other people. <i>Epiphanius de heresibus</i> . The <i>Essæans</i> (sayth <i>Iosephus</i> , <i>Antiquit. lib. 15. cap. 13.</i>) exercise the like trade of life as <i>Pythagoras</i> deliuered among the Grecians. Againe, (<i>lib. 13. cap. 8.</i>) they affirme all things to be gouerned by destinie. They marrie no wiues

The actes of Christ, and the yeares of the incarnation.	The raigne of the Emperours.	The famous men and fauourers of the truth.	The Kings of Iudea.	The High priests of the Iewes in Ierusalem.	The counsels, sometimes of the wicked, as of the Pharises and hereticks: sometimes of the godly, as of the Apostles and Apostolike men.	Sects and hereticks, as well among the Iewes, as afterwarde among the Christians.
	<p><i>Augustus Caesar</i> during his raigne after the birth of Christ, sent these many Presidents to Iudæa.</p> <ol style="list-style-type: none"> 1. <i>Cyrenius.</i> 2. <i>Copinius.</i> 3. <i>Marcus.</i> 4. <i>Annius.</i> <p><i>Ruffus. Ioseph. Antiq. lib. 18. cap. 3. 4.</i></p>	<p>place in the Temple to pray. <i>Marie</i> after shee was deliuered, and knowne to haue had a sonne, resorted thither neuertheless. The Pharises withstood her.</p> <p><i>Zacharie</i> affirmed shee was a virgine, therefore was he slaine. <i>Ioseph. Bell. Iud. lib. 5. cap. 1.</i> writeth, that there was one <i>Zacharias</i> the sonne of <i>Baris</i>, wrongfully slaine in the Temple by <i>Zelote</i>: it is like it was he whom Christ did meane.</p> <p>ELIZABETH the wife of <i>Zacharie</i>, the mother of <i>John Baptist</i>, vttered a peece of the Hayle <i>Marie</i>, the Angell <i>Gabriel</i> the rest.</p> <p>IOSEPH a carpenter, to whome <i>Marie</i> was betrothed. <i>Luc. 1.</i></p> <p>MARIE the mother of Christ the author of Magnificat.</p> <p>THE WISE MEN came twelue dayes after, and offered their giftes. <i>John Huff. Anton. part. 1. tit. 5. cap. 1. paragr. 3. Epiphan. lib. 1. tom. 1. lib. 2. tom. 1. hazel. 51.</i> sayeth that it was the second yeare after Christ his birth when the wise men came. The which I see not how it can stand.</p> <p>SIMEON a man that feared God, tooke the babe Iesus in his armes when hee came to the Temple to be presented, and sung <i>Nunc dimittis. Luc. 2.</i></p>		<p>of a woman; therefore the daye following he could not play the Highpriest. <i>Ioseph. antiq. lib. 17. cap. 8.</i></p> <p>IOAZARVS the sonne of <i>Boetius</i>, is chosen Highpriest by <i>Herod</i>, after that the said <i>Herod</i> had deposed also <i>Matbias</i> for suspicion of conspiracy. <i>Ioseph. antiq. lib. 17. cap. 8.</i></p>	<p>sometimes of the godly, as of the Apostles and Apostolike men.</p>	<p>they think (<i>bel. Iud. lib. 2. cap. 7.</i>) that no woman will keepe her selfe to one man: they haue nothing proper, but all cōmon. They are in number aboute 4 thousand. <i>Antiq. lib. 18. cap. 2.</i></p> <p>There is a second sort of <i>Essaens</i>, sayth <i>Iosephus</i> (<i>bell. Iud. lib. 2. cap. 7.</i>) which agree with the other in all things, mariage only excepted: They commend mariage for the maintenance of succession: their manner is for three yeares space to behold the health & behauiour of maidens; then if they see them healthie and fit for procreation, they marry them.</p> <p>The <i>Galileans</i>, as I suppose, were they of whom certaine had shewed vnto Christ (<i>Luc. 13.</i>) that <i>Pilat</i> had mingled their blood with their owne sacrifices. Whereupon <i>Ambrosius</i> in <i>Luc.</i> noteth their sacrifice to haue bene abominable. <i>Euseb. Eccles. hist. lib. 1. cap. 6.</i> mentioneth the heresie of the <i>Galileans</i> out of <i>Iosephus</i>, to haue sprong vp of one <i>Iudas Galileus</i> in the time of <i>Augustus</i>, when <i>Cyrenius</i> was President of Iudæa, and vnder the sayde Emperour, of another called <i>Simon Galileus</i> vnder <i>Copinius</i> the President. They exhorted the Iewes to a lawlesse and carnall libertie, affirming that taxe and tribute was nothing else but slavish seruitude. They misliked morouer with the Iewes, that they suffered mortall men vnder God to raigne ouer them. Of the same opinion were the <i>Galileans</i> in the time of <i>Pilat</i>, vnder the Emperour <i>Tiberius</i>. Wherefore <i>Iudas</i> (as <i>Iosephus</i> writeth) was hanged together with his complices, <i>Simon</i> came to naught, and <i>Pilat</i> rewarded them vnder him as rebels deserued. <i>Antiquit. lib. 20. cap. 5. Bell. Iud. lib. 2. cap. 7. Luc. 13.</i></p> <p>The <i>Hemerobaptists</i> were Iewes in all points: they affirmed that it was vnpossible for any man to attaine vnto euerglasting life, vnlesse he were euery day purified & baptized. <i>Epiph. Præfat. lib. 1. de hazel.</i></p> <p>The <i>Samaritans</i>, as <i>Iosephus</i> <i>Antiq. lib. 11. cap. vii.</i> deny the Iewes</p>
<p>Die 8.</p> <p>Christ was the 8. day after his birth circumcised. <i>Luc. 2.</i></p>						
<p>Die 13.</p> <p>Christ was presented in the Temple 33 dayes after, that is, the 40 day after his birth; for that was the time of his mothers purifying. <i>Leuit. 12. Luc. 2. Anton. chron. part. 1.</i></p>					<p>A COUNCELL of the chiefe Priests & Scribes was gathered together by <i>Herod</i> to sift out of the law and Prophets where Christ</p>	

The Ages of Christ, and the years of the incarnation.	The raigne of the Em- perours.	The famous men and fa- uourers of the truth.	The kings of Iudea.	The high- priests of the Iewes in Ieru- salem.	The councelles sometimes of the vicked, as of the Pharises and heretickes, sometimes of the goodly, as of the Apostles and Apostolike men.	Sectes and heretickes as well among the Iewes, as afterwards among the Chri- stians.
Anno 3. Christ was caried into Egypt the 3 years after his birth. Epiphani. co- trahat. lib. 2. tom. 1. ha- ref. 51. Christ taried in Egypt 2. years. Epip. lib. 1. tom. 1.	Anno 44. of the rai- gne of Au- gustus. Eu- seb. chron.	ANNA a prophe- tesse being a widowe of manie years, co- tinually gi- uen to fa- sting and praying in the Tem- ple, at that instant praised God and spake of Iesus. Luc. 2.	Herod comman- deth the infants to be slaine, lib. 2. cap. 9. anno Chri- sti 3. Herod when hee had raigned 37. years ouer the Iewes, dieth mis- erably. Euseb. lib. 1. cap. 9. Ioseph. An- tiq. lib. 17. cap. 10. Euseb. chronic.	ELIAZAR was appoin- ted high- priest by Ar- chelaus, after that this Ar- chelaus had deposed Josa- phat for suspi- tion of con- spiracie. Jo- seph. Antiq. lib. 17. cap. 19. LEVS the sonne of Sea succeedeth Eleazar. Jo- seph. Antiq. lib. 17. cap. 19.	should be borne, which made answer that hee should be borne in Bethlem Iuda. Mat. 2.	Iewes in aduersitie, in prosperitie they call the cousins, deriuing their pedegrees from Ioseph, Ephraim, Manasses, &c. they onely receiue the five bookes of Moses, de- nying all the prophe- cies after him. They re- tayne all the Iewish ce- remonies, except the ab- horring of the Gen- tiles. They denie more- ouer the resurrection of the dead. Epiphani. pre- fat lib. 1. de heret.
Anno 6. Christ the 6. years after his byrth came out of Egypt. Ioseph hearing that Archelaus did raigne in his stead, feared to go to Isra- ell, and went to Galilee. Mat. 2.	Anno 47. Augusti. Euseb. chro- nic.		Archelaus suc- ceeded his fa- ther Herod, Euseb. lib. 1. cap. 10. Euseb. chronic. Archelaus after- wards is deposed by Augustus Caesar, & appointed ru- ler ouer certaine prouinces, as Idu- mea, Iudaea, and Samaria. Euseb. lib. 1. cap. 10. Ioseph. Antiquit. lib. 17. cap. 17.	ANANVS o- therwise cal- led Annas, was appoin- ted high- priest by Cy- renius that was sent by Augustus in- to Iudaea af- ter the exile of Archelaus. This Cyrenius first deposed Eleazar and substituted Annas. Jo- seph. Antiq. lib. 18. cap. 3. Belike Ele- azar was af- terwards ad- mitted and the 2. tyme deposed.	There was a councell of priests gathered together at Ierusalem, a litle before Christ reuealed him selfe, to chuse a Priest in the roome of one that was deceased. Look how ma- ny letters there are in the Hebrew tongue, so many priestres there were in the temple: to wit 22. The ma- ner was to register in a certaine book reserved in the temple, the day of the election, the name of the elected, the name of his father, of his mother, & of his tribe, whilest that they thought some on one mā, some on an other, there stepped forth a priest one of the companie, & said, My will is that LEVS the sonne of Ioseph the carpē- ter be elected priest, who though he be yōg in yers, yet excelleth he in vte- rance, wisdom, and ma- ners. I thinke truly there was neuer seen in Ierusalem such a one, both for elo- quence, life, and maners, the which I am sure all that inhabit Ierusalem do	The Saducees calling them selues after the ety- mologie of their name, iust men, affirmed (as Iosephus writeth, lib. 2 bell. Iud. cap. 7.) that man had free will, that it lay in man to do good or bad. Matth. 23. and Luc. Act. 23. say, that they denied the resurre- ction, affirming there was neither Angell, nor spirit.
Anno 12. Christ being 12. years old went vp with his parents to Ierusalem at the feast of the Passe- ouer, & was found dispu- ting among the Doctors. Luc. 2.	Anno 56. Augusti. Eu- seb. chron.	TIBERI- VS succee- ded Augu- stus Caesar in the em- pire of Rome.	Archelaus last of all is banished by Augustus (as Euseb. in chron. saith, the 9. year of his rai- gne, but as Ioseph. Antiq. lib. 17. cap. 19. writeth, the 10. year.) into Vienna a city of Fraunce	ISMAEL the sonne of Baphus is pla- ced high- priest, and Annas depo- sed by Vale- rius Gratus, who was sent from Caesar into Iudaea. Euseb. lib. 1. cap. 11.		The Pharises accor- ding vnto the etymo- logie of their name, were a sect deuied from the rest of the people. Theophilus. in Luc. cap. 11. likeneth them to the Monkes of his time. Ioseph. (Antiq. lib. 18. cap. 2.) saith they main- tayned fatall destinie. Our Sauour telleth vs in the Gospell, Luc. 11. that they were whollie set vpon outward clea- sing, they washed the vuer side of the cuppe, they bragged of their almes, they fasted twise a weeke, they washed their handes when they came from the market before meate. They ty- thed minte and rewe. Their attyre was super- stitious, they wore phy- lacteries. Luc. 11. Marc. 7. Epiphani. prelat. lib. 1. de heret.
Anno Christi 15.	Anno 59. Augusti. Eu- seb. chron.	VALERI- VS GRA- TIVS was sent from Tiberius into Iudaea there to be president. And after him Pilat. Ioseph. Anti- q. lib. 18. ca. 4. Euseb. lib. 1. cap. 10.	Herod the Te- trarch king of the Iewes succeedeth Archelaus. Herod heard of the fame of Iesu, yet belie- ued he not in him Matth. 14. Herod married He- rodiade the wife of his brother Phil- lip, his brother being aliue. Iohn Baptist reprehē- ded him for it, which cost him his head. Matth. 15.			The Scribes were the Doctors of the Lawe, foolish and superstiti- ous. A 2 a iij

The aftes of Christ, and the yeares of the incarnation.	The raig: of the Em- perours.	The famous men and fa- uourers of the truth.	The Kings of Iudea.	The High prieſtes of the Iewes at Jeru- ſalem.	The Councelles ſometimes of the wicked, as of the Pharifees and he- reticks, ſometimes of the godly, as of the Apoſtles and Apoſtolike men.	Seſtes and hereticks as well among the Iewes, as afterwardes among the Chriſtians.
Anno Do. 30 Chriſt was baptized the 30. yeare of his age, the 15. of Tibe- rius the Em- perour, the 4. of the pro- curatorſhip of Pontius Pilate, Herod being Te- trarch of Ga- lilee, Philip Tetrarch of Ituræa, Lyſa- nias Tetrarch of Abilene. Luc. 3. Euseb. lib. 1. cap. 11.	Anno 15. Tiberij. VITEL- LIVS the procura- tor of Sy- ria, is ſent from Tibe- rius to ayd Herode a- gainſt Aretas. Ioseph. Antiq. lib. 19. cap. 7. 8.	About this time Iohn the Baptiſt preached in the wil- derneſſe of Iudæa, he pointed at Chriſt with the finger, he baptiſed Chriſt in Iordan, he reprehen- ded Herod for mary- ing his bro- thers wiſe: he is be- headed in prison by the com- mandemēt of Herode. Math. 3. Iohn. 1. Math. 14. Iosephus giueth of him a no- table re- port. Eu- ſeb. lib. 1. cap. 12.	Herod had to wiſe the daughter of Aretas king of A- rabia, the which he diſmiſſed and married Herodias: for which cauſe Herod and Aretas warred one a- gainſt the other, in the which bat- tell Herods hoſt was vtterly foiled as it was thought for a plague, for beheading Iohn Baptiſt. Euseb. lib. 1. cap. 12. out of Iosephus.	ELEAZAR the ſonne of Annas not long after was placed by the ſame Gratus, and Iſmael remo- ued. Euseb. lib. 1. cap. 11. SIMON the ſonne of Ca- mithus the yeare after was placed, and Eleazar depoſed by the ſame Gra- tus. Euseb. lib. 1. cap. 11.	knowe as well as I. The which was no ſoner ſpo- ken, but was allowed of. and the partie, I meane Ie- ſus, choſen to be a prieſt. They doubt of his tribe, a- gaine they were therein reſolved. They call for his parentes to regiſter their names. The prieſt that fa- uored Ieſus made answer, that Ioseph his father was dead, yet Marie his mo- ther was aliue. She was brought before them, ſhe affirmed that ſhe was his mother, and that Ieſus was her ſonne: but ſhe ſaid moreouer, that he had no father on earth, that ſhe was a virgine, and that the holie Ghoſt had ouerſha- dowed her. They ſent for the midwiues, and alſo for ſuch as had bin preſent at the birth. She was found to be a virgine: in the end they concluded with one voice, that he ſhould be re- giſtred, Ieſus the ſonne of God, and of Marie the vir- gine. We remēber moreo- uer Iosephus to haue ſaid, that Ieſus ſacrificed in the temple together with the Prieſts. Hereupon alſo it fel out, that as Ieſus entred into the ſynagogue of the Iewes, the booke was de- liuered vnto him where he read of the Prophet E- ſay: whereby we gather, that if Ieſus had not bene prieſt amōg the Iewes, the booke woulde not haue bene deliuered vnto him. Neither is it permitted a- mongeſt vs Chriſtians for anie to reade holie Scrip- ture in the open aſſembly, vnleſſe he be of the clear- gie. So farre Suidas as he learned of a Iewe,	ous gloſſiers, maintai- ners of blind cuſtomes contrary to the truth. Epiph. de heret. The Gorthians were ſects celebrating their feſtiuall dayes at other times then the Iewes did. Epiph. præfat. lib. 1. de heret. lib. The Sebæans were in their ceremonies cō- trary to the Iewes and to the Gorthians. Epip. The Doſithæans were ſuch as in diuers cere- monies ſeuered them- ſelues from the Iewes: ſome of them woulde marry, yet liue & con- tinue virgins, they fa- ſted frō all liuing crea- tures: they began of Doſithæus, who ſhew- ing his folowers an ex- ample of faſting, fami- ſhed him ſelf to death, & thereby proued him ſelfe a ſoole. Epiph. lib. 1. tom. 1. heret. 13. The Oſſeans after the Etymologie of their name, ſignifie impudēt perſons: they vſed other ſcriptures beſides the lawe, they reiected the greater part of the la- ter Prophets. Epiph. præfat. lib. de heret. The Nazareans were ſuch as vſed no liuing creatures, they abhor- red the eating of fleſh, they allowed of Moſes and of the law written by him, but they deni- ed that the 5. bookes vnder his name were written by him, affir- ming them ſelues to haue found other bookes Epiph. lib. 1. tom. 1. heret. 18. The Herodians were thoſe Iewes which thought that Herod was Chriſt, and ap- plied vnto him the pro- phcy of Iacob (Gen. 49.) the ſcepter ſhall not depart from Iuda, &c. which is verified in none other but in Chriſt.

Chriſt being baptized in the firſt yeare of his preaching, was led into the wildernes, & hauing faſted 40. dayes and 40. nights (Mat. 4.) was ſcene of Iohn, who pointed at him with the finger and ſaid: behold the Lambe of God, the which when Andrew heard he followed him. Ioh. 1. The next day the Lord found Philip and ſaid: follow me. Ioh. 1. The third day there was a marriage in Cana of Galilee, there Chriſt wrought his firſt miracle. Ioh. 2. The Iewes Paſſeouer was at hand: then Ieſus went vp to Ieruſalem & threw the buyers and ſellers out of the temple. Ioh. 2. He came thence into Iudæa. Ioh. 3. He walked about the ſea of Galilee. Luc. 5. He choſe 12. Diſciples, whom he called Apoſtles. Math. 10. He appointed alſo other 70. Luc. 10. Chriſt went about the countrey, preached manie Sermons, wrought many miracles. About this time Iohn Baptiſt is imprifoned. Hac & alia Anno ſue prædicationis primo. Iohn Huſſ.

Chriſt in the 2. yeare of his preaching came to his owne countrey. Math. 12. Herod was deſirous to ſee him. This Herod beheaded Iohn Baptiſt in priſon, Mat. 14. Ieſus went thence into the wilderneſſe: he alſo and his diſciples went into the land of Genezareth through Bethſaida, Mat. 14.

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learned of a Iewe,

The actes of Christ, and the yeares of the incarnation.

The counsell sometimes of the wicked, as of the Pharises and hereticks, sometimes of the goodly, as of the Apostles and Apostolike men.

Scribes and hereticks, as well among the Iewes, as afterward among the Christians.

He passed through the coastes of Tyre and Sydon. *Matthew 15.* This being done, he went vp to Ierusalem at the feast of Pentecost *Iohn 5.* Iesus went away thence, and came neare vnto the sea of Galilee, from thence he tooke ship and came to the partes of Magdala, *Math. 15.* Afterwards into Cæsarea Philippi. *Luc. 9.* After 6. dayes. *Math. 17.* after 8. dayes, he transfigured him selfe in mount Thabor. *Luc. 9.* Thence he went to Capernaum. *Math. 17.* After these things he came from Galilee into Iudæa. *Math. 19.* Againe he went to Galilee. *Ioh. 7.* They bid him go out of Galilee, for Herod sought to slay him. *Luc. 13.* He went vp to the feast of Tabernacles although he told his brethren he would not. *Ioh. 7.* He preached many sermons, he wrought many miracles, &c. *Hæc anno predicationis sue 2. Iohn Huss.*

Christ in the 3. yeare of his preaching went vp to Ierusalem to the feast of Dedication: it was winter, & he walked in the temple in Solomons porch. *Ioh. 10.* Thence he went beyõd Iordan: afterwards he came to Bethania, where he raised Lazarus. *Ioh. 10. Iohn Huss.*

In the beginning of the 4002. yeare of the world, the 10. day of the moneth March Christ came ouer Iordan into Bethabara. *Ioh. 10.* The 11. day hearing of the disease of Lazarus, he continued there 2. dayes. *Ioh. 11.* The 13. day Lazarus died, and Christ tooke his journey to go and raise him. *Ioh. 11.* The 14. day he entred into Iericho, and healeth the sonne of Timæus. *Marc. 10.* The 15. day he spendeth by the way. The 16. day he commeth to Bethania, where he raised Lazarus nowe 4. dayes dead. *Ioh. 11.* The 17. day he goeth neare the desert into the citie of Ephraim. *Iohn. 11.* The 18. day he continueth in the desert. The 19. day being 6. dayes before the Passouer, he returneth to Bethania, and suppeth with Lazarus. *Ioh. 12.* The 20. day was Palme sunday, so called because the multitude tooke branches of Palme trees, and went to meete Iesus comming to Ierusalem. *Ioh. 12.* That euening he returned to Bethania. *Math. 21.* The 21. day comming out of Bethania, he cursed the Figge tree. *Math. 21.* In the euening he goeth out of the citie. *Marc. 11.* The 22. day in the morning he passeth by the withered figge tree. *Marc. 11.* That night Christ supped in Bethania in the house of Simon the leper, & 2. dayes after was the feast of Passouer. *Math. 26. Marc. 14.* The 23. day Iudas couenanted to betray him. *Luc. 22.* The 24. day in the euening Christ celebrated the Iewes Passouer. Afterwards his owne called the Lords supper. He washeth the disciples feete: he goeth out into Mount Oliuet: he prayeth, he sweateth bloud: he is taken: he is brought to Cai-phas: Peter denieth him. *Math. 26. Marc. 14. Luc. 22. Iohn. 18. Cyrranus in the 21. cap. Math. Iohn Huss.*

The Scribes and the Pharises gathered a counsell at Ierusalem, and sent from them Scribes, Pharises, and Leuits, vnto Iohn Baptist, to knowe who, and what he was. *Ioh. 1.*

The highpriests and Pharises gathered a counsell in the hall of the high priest, to aduise them what was best to be done touching the doinges of Christ: if they let him alone, then feared they the Romaines would come and take their place and nation: they decreed therein, that whosoever knew the place of his abode, he should informe them thereof: they decreed also, that whosoever cõfessed Christ should be excommunicated. They consulted howe they might put Lazarus to death, and how they might take Iesus by subtiltie, & kill him. Then Iudas went in to them, and said: What will ye giue me, and I will deliuer him into your hands? and they appointed him thirtie peeces of silver. *Ioh. 11. 12. Math. 26.*

Christ. *Epiphani lib. 1. tom. 1. hæref. 10.*

Iudas Gaulonites, and Sadoctus a Pharise, maintained the heresie of the Galileans. *Ioseph. Antiq. lib. 18. cap. 1.*

Simõ Galileus taught the heresie of the Galileans aboue mentioned *Euseb. eccles. hist. lib. 1. cap. 6. Ioseph. bel. Iud. lib. 2. cap. 7.*

The Ages of Christ and the yeares of the incarnation.	The raigne of the Emperours.	The famous men and fauourers of the truth.	The kings of Iudæa.	The Highpriests of the Iewes at Ierusalem.	The Countells some- times of the wicked, as of the Pharises and hereticks, sometimes of the godly, as of the Apostles and Aposto- like men.	Scribes and here- ticks as well a- mong the Iewes, as afterwards a- mong the Chri- stians.
Our sauiour Christ Jesus, when he had liued heere on earth 33. yeares full and somewhat more, suffered death for the sal- uation of man- kind the 25. day of March, the 18. yere of the raigne of Tiberius, Pon- tius Pilate being President of Iudæa, Herod the Tetrarch king of the Iewes, Caiphaz highpriest, Cyrenus in 21. cap. Matth. Euseb. Chronic. Cæsar. Chronic. Euseb. eccles. hist. lib. 1. cap. 11.	Anno 18. Tiberij Euseb. Chronic. PILATE certifi- eth the Emperour Tiberius of the do- ings of Christ, his passion and resur- rection. Euseb. eccl. hist. lib. 2. cap. 2. TIBERIUS would haue had Christ to be canonized by the senate of Rome in the catalogue of the Gods: the Se- nate would not. Eu- seb. lib. 2. cap. 2. MARCELLVS is sent into Iudæa in the roome of Pi- late (Ioseph Antiqu. lib. 18. ca. 7. by Vi- tellius President of Syria.	When Christ was on the crosse, ther stood by, his mo- ther, & Mary Cleo- pas his mothers sister, and Marie Magdalen, and the disciple whome Christ loued. Iohn. 19. IOSEPH of Ari- mathia, who was a disciple of Iesus, but secretly for feare of the Iewes, came to Pilate & begged the bodie of Iesus. Iohn. 19. NICODEMVS also came (who at the first came to Christ by night. Io. 3.) & brought pre- cious ointments. Ioh. 19. The names of the 12. Apostles. Mat. 10. Marc. 3. Luc. 6. Act. 1. 1. Peter called both Simon and Cephas. 2. Andrewe Peter his brother. 3. Iames the sonne of Zebedeus the brother of Iohn the Euangelist. 4. Iohn the Euan- gelist the brother of Iames. 5. Philip of Beth- saida. 6. Bartholomeus. 7. Matth. vv the sonne of Alphaeus. Marc. 3. called Le- ui & a Publicane. 8. Thomas called Didymus. 9. James the sonne of Alphaeus called Iustus and Oblias, and the brother of the Lord, tou- ching whome looke Euseb. lib. 1. cap. 23. & the cen- sure following. 10. Iude the bro- ther of James cal-	Herod the tetrarch whe he had moc- ked Christ (whome Pi- lat sent vn- to him) sent him back to Pilate againe. Luc. 23.	CAIPHAS, other wise called Ioseph, was high priest when Christ suf- fred, next after Si- mon, placed by Gra- tus, Euseb. lib. 1. cap. 11. Ioseph. An- tiq. lib. 18. cap. 4. The holy Eua- gelistes do re- corde Annas & Caiphaz to haue bene High- priestes in the cōpassie of our Sauiours prea- ching and pas- sion, so they might very wel be both placed and displaced, and placed a- gain within that time: these 5. Annas, Ismael Eleazar, Simon, and Caiphaz are said to haue bene within 4. yeares. The cause of so great a change of priestes was the often alte- ration of Pre- sidents sent fro the Emperour into Iudæa. Euseb. lib. 1. cap. 11.	The Scribes, Pha- rises and Elders hea- ring that Christ was risen from the dead, gathered a coun- cell for to suppress the rumor thereof, and concluded that a peece of money should be giuen to the souldiers for saying that his dis- ciples stole him away by night. Matth. 28.	Iudas Iscariot being one of the 12. was the first Apostata that fell fro the truth in Christ, he sold his ma- ster for 30. pee- ces of silver. Matth. 26.
Christ rose fro the dead the 3. day, being the 27. day of March; the same day he shewed himselfe diuersly: 1. to Marie Mag- dalen: 2. to other women: 3. to the disciples as they went to Emaus. 4. to Iames: 5. to Pe- ter. 6. to all the A- postles when the dores were shut. 7. to mo then 500. brethren. Matth. 28. Marc. 16. Luc. 24. Iohn. 20. 1. Cor. 15. eight dayes after, that is, the 3. of A- prill, he appeared vnto Thomas, after- wards he shewed himselfe at the sea of Tiberias. Iohn. 20. 21. Cyrenus in 21. cap. Matth.				IONATHAS the sonne of Anna suc- ceedeth Caiphaz by the comman- dement of Vitel- lius President of Syria, who depo- sed Caiphaz for his lewdnesse. Ioseph. Antiq. lib. 18. cap. 8.		
Forty dayes after, that is, the fift of May, he ascended into the heauens Act. 1. Matth. 28. Marc. 16. Luc. 24. Cyrenus in 21. cap. Matth.				THEOPHILVS brother to Iona- thas is placed high priest, & Ionathas remoued by the same Vitellius. Zuinger Theat. hu. vit.		

The Actes of Christ and the yeares of the in- carnation.	The raigne of the Em- perours.	The Fathers of the Church.	The kings of Iudga.	The high- priests of the Iewes in Ierusa- lem.	The Coun- cells.	The Bishops of Ierusalem.	The Bishops of Antioch.	The Bi- shops of Rome.	The Bishops of Alexan- dria.	The here- ticks.
		led Lebbeus and Thadde- us. 11. Simon the brother of Iames & Iude, called the Cananite and Zelotes. 12. Judas Is- cariot, who sue his fa- ther, married with his mo- ther, and be- trayed his maister, in the end he hanged him- selfe. <i>Chronic.</i> <i>Albon. Anton.</i> <i>chron. tit. 6.</i> <i>cap. 15. Flor.</i> <i>hisor. ad an.</i> 31. Mathias is added to the eleuen in the roome of Iu- das the tray- tor. <i>Act. 1.</i> Besides these 12. Christ ap- pointed o- ther 72. disci- ples, their names are found in this volume be- fore this Chronogra- phic written by Dorotheus. <i>Luc. 10.</i> Seuen Dea- cons are cho- sen by the Apostles, <i>Ste-</i> <i>uen, Philip,</i> <i>Prochorus,</i> <i>Nicanor, Ti-</i> <i>mon, Parme-</i> <i>nas, Nicolas.</i> <i>Act. 6.</i> Steuens was stoned to death. <i>Act.</i> 7.		The Apo- stles im- mediatly after the ascensio of our Sau- our retur- ned from mount O- liuet to Ie- rusalem, & there assē- bled toge- ther for the electio of one to succeed in the roome of Iudas the traitor, wherethey chose Ma- thias. <i>Act. 1.</i> A council is summo- ned of the Apostles & disciples of Christ at Ierusalē for the re- mouing of the tumult risen be- tween the Grecians & the He- brewes a- bout the contēning of their widowes, wherē they chose 7. deacons <i>Act. 6.</i>	JAMES cal- led the bro- ther of Christ, as Clemēs wri- teth, was im- mediatly af- ter the assum- ption of our Saviour cho- sen Bishop of Ierusalem, by Peter, Iames and Iohn the Apostles. <i>Eu-</i> <i>seb lib. 2. ca. 1.</i> he continued Bishop of that sea 30. yeares. <i>Anto.</i> <i>chron. part. 1.</i> <i>tit. 6. cap. 8.</i> <i>paragr. 1.</i> He was martired an. Dom. 63. <i>Euseb. chron.</i> The Iewes, but especial- ly Ananias the highpriest set him vp to preach vnto the people. Whē he had done, they threw him downe head- long, & brained him with a Fullers club. <i>Euseb.</i> <i>lib. 2. cap. 23.</i> <i>Iosephus</i> thought that the destru- ction of Ieru- salem was partly be- cause of the martyrdome of this Iames.	The Anti- ochians as Luke repor- teth, were first called Christians. Paul and Barnabas preached there one whole yeare. <i>Act.</i> 11. <i>Euseb.</i> <i>eccl. hist.</i> <i>lib. 2. cap. 3.</i> PETER the Apo- stle was the first Bishop of Antioch. He conti- nued there 7. yeares, & 7. other yeares a- bout Ieru- salem and the Ea- sternē re- gions. <i>Anto.</i> <i>chron.</i> <i>part. 1. tit.</i> <i>6. cap. 4.</i> <i>paragr. 1.</i> <i>Euseb. eccl.</i> <i>hist. lib. 3.</i> <i>cap. 14.</i> EVDIVS one of the 70. disci- ples whom St. Paul re- membred in his epi- stles, was Bishop of Antioch after Peter. <i>Euseb. eccl.</i> <i>hist. lib. 3.</i> <i>cap. 19.</i>		Ananias together with Sa- phira his wife, fell from the faith into hypocrisie & dissimu- lation: they conspired together for to de- lude the holy Ghost in retay- ning back some part of the sold possession. Peter espi- eth them, and after examina- tion had of them, they both fell stone dead downe at his feet. <i>Act. 5.</i> MARKE the Enan- gelist be- ing the di- sciple & in- terpreter		

The 15.
day of
May he
sent the
holy ghost
vpon the
Apostles,
on the day
of Pente-
cost. *Act. 2.*
Cytrens in
21. cap.
Math.

Anno Tibe-
rij 19. *Euseb. in Chro-
nic.*

Anno Chri-
sti 34. *Euseb. Chronic.*

The 15.
day of
May he
sent the
holy ghost
vpon the
Apostles,
on the day
of Pente-
cost. *Act. 2.*
Cyrenus in
21. cap.
Mash.

Anno Chri-
sti 34. *Euse-*
Chronic.

Anno Tibe-
rij 19. *Eu-*
seb. in Chro-
nic.

The Actes of Christ, and the yeares of the incarna- tion.	The raigne of the Em- perours.	The Fathers of the church	The Kings of Iudea.	The High- priests of the Iewes in Je- rusalem.	The Councils	The Bi- shops of Ierusa- lem.	The Bishops of Antioch.	The Bi- shops of Rome.	The Bishops of Alexan- dria.	The Her- eticks.
Jesus from heauen cri- ed vnto Saul as hee went a per- secuting : Saul, Saul, why perse- cutest thou me? Act. 9.	When Ti- berius had raigned 23 yeares hee died.	Paulis con- uerted to the faith. The Eu- nuch con- uerted by Philip, prea- ched the Gospell to the Ethi- opians his countrimen. Act. 8. Euse- bius lib. 2. cap. 18.							of Peter, was the first bishop of Alexan- dria, being at Rome hee was in- treated of the bre- thren to write a go- spell : the which whē Peter heard of, he allo- wed & com- mitted the sayde Gos- pell with his autho- ritie to be read in the Chnrch. Marke was not alwaies resiant at Alexadria, for he prea- ched also in the coun- tries about	
Anno Christi 39.										
Anno Christi 41. Euseb. Chronic.	Caius Cali- gula succee- deth Tibe- rius. Pilate, which gaue the sentēce vpon Christ, fell into such mise- rie, being accused for his cruelty, that he slue himselfe in the time of Caius. Euse- bius lib. 2. cap. 7.	Philo Iude- us flouri- shed about this time, hee is sent in embas- sie vnto Caius from the Iewes in Alexan- dria. Euseb. lib. 2. cap. 5. he came first to Rome vnder Caius, the second time vnder Claudius. Euseb lib. 2. cap. 18.	HEROD the Tetrarch when he had bene King of the Iewes 24 yeares, is ba- nished by Caius the Emperour, together with his harlot He- rodias. Euse- bius lib. 2. cap. 4. into Lions a citie in France Euseb. Antiq. lib. 18. cap. 34.							
	Caius Cali- gula called himselfe God. Euse- bius lib. 2. cap. 6.									
	Caius when he had rai- gned three yeares and ten mo- neths is slaine of his Gard in his pallace. Euseb lib. 2. cap 8. Euse- bius in chro- nic.	Philo wrot a notable booke of the Christi- ans at that time in Æ- gypt, called worshipers Euseb lib. 2. cap. 16. 17. his owne are to be seene Euse- bius lib. 2. cap. 18.	AGRIPPA the sonne of Aristobulus, nephew to Herod the great, brother to He- rodias, by the commaundment of Caius Caligula suc- ceedeth He- rod the Te- trarch King of the Iewes. Eusebius lib. 2 cap. 4. Joseph. Antiq. lib. 18. ca 11. 14. bell. Iud. lib. 1. cap. 10. 11.	SIMON otherwise called Can- thara, is by the com- maundment of king Agrip- pa placed highpriest, & Jonathan deprived. Joseph An- tiq. lib. 19. cap. 5.						
Anno Christi 42. Euseb Chro.										
Anno Do. 44	CLAVDIUS succeedeth Caius Cali- gula. Anno Clau- dij 2. There was	Philo Iude- us talked at Rome with Peter the Apo- stle in the time of	AGRIPPA be- headed Iames the brother of John. Act. 12.	IONA- THAS the sonne of Anna is now the						

Anno Domini.	The reigns of the Emperours.	The Fathers of the church.	The Kings of Judea.	The High-priests of the Jewes in Ierusalem.	The Councelles.	The Bishops of Ierusalem.	The Bishops of Antioch.	The Bishops of Rome.	The Bishops of Alexandria.	The Heretikes.
										Certaine Pharises after they beleueed
Anno Christi 46.	a great famine anno 4. Claudij. Claudius came to Brittain, and warred with K. Arminagus; peace being concluded, Arminagus married his daughter, and in remembrance of Claudius and that solemnitie, he builded the city of Kaerlowi, but now called Glocester. Flor. hist. ad an. 44.	Claudius. Euseb. lib. 2. cap. 16.		2. time placed, and Simon Canthara removed by Agrippa. This Ionathas requested that his brother Matthias (being the worthier and holier man) might enjoy his place. Agrippa was intreated, and admitted Matthias. Ioseph. Antiqu. lib. 19. cap. 6.	The Apostles, Elders & brethren gathered a Councell at Ierusalem (an. 4. Claudij) to determine what was to be done touching the doctrine followed by certaine brethren of the Pharisees which came from Iudea: affirming that circumcision was necessarie and the obseruation of the law. This newes Paul, Barnabas & Titus brought vnto them, Galat. 2. where they decreed that the faithfull should abstaine from things offered to Idols, from blood, from fornication: the which they published by their letters vnto the Churches of Antioch, Syria and Cilicia, with Silas and Iudas, which accompanied Paul and			PETER the Apostle (anno Dom. 44. and the second yeare of Claudius came to Rome, & as they say continued there Bish. 25. yeares, twelue vnder Claudius; and 13. vnder Nero. Ierom. catalog. eccles. scri. Euseb. eccles. hist. lib. 2. cap. 14. 16. He foyled Simon Magus in the citie of Rome, and in the presence of Nero. He was crucified at Rome the last yere of Nero, with his head downwards, which kind of death he himselfe desired, not presuming to haue his head vppwards, because his maister Christ was so handled. Euseb. hist. Eccles. lib. 2. cap. 25. lib. 3. cap. 1. & in chron.	The Christians vnder him at Alexandria (as Philo Iudeus writeth) vsed the like trade with them of whom Luk reported. Act. 4. they had all things common, Euseb. eccles. hist. lib. 2. cap. 15. 16. 24. Ierom. cata. Eccles. scrip. Dorotheus Bish. of Tirus saith that in the time of Traian he had a cable rope tied about his necke at Alexandria, by the which hee was drawn from the place called Bucolus vnto the place called Angels; where he was buried to a colus. But Philo saith it was the first yeare of Nero. Ierom. saith it was the 8. yeare of Nero. Anton. chron. part 1. tit. 6. ca. 16. saith it was An. Dom. 57. the second of Nero.	in Christ, taught that Circumcision was necessary, and the obseruation of the law. Act. 15. Gal. 2. 3. 4. 5. Simon Magus the forcerer being a Samaritan, of the village Gitton, was baptized by Philip the Deacon in Samaria. He would haue bought of Peter the gift of the holy Ghost. Of him role the word Simonie. Act. 8. Euseb. lib. 2. cap. 1. He came to Rome in the time of Claudius, he called himselfe a god, he was honored there with a picture, hauing this superscription, Simon Deo sancto. he had to his yoke-mate one Helen, whom Irenaeus calleth Selen, a witch and a common harlot, whom he called the principall vnderstanding. Euseb. lib. 2. cap. 12. 13. 14. He said vnto the Samaritans that he was the father, vnto the Jewes that he was the son descended from beauen, vnto the Gentiles that hee was the holy ghost. Irenaeus lib. 1. cap. 20. Epiphanius lib. 1. tom. 2. heres. 21. Peter foyled him in Samaria, where for shame he fled, and leaving Samaria & Iudaea, he sailed frō East to West, thinking to liue at his harts ease, & came to Rome vnder Claudius, where Peter also being sent no doubt by the holy Ghost, met him. Euseb. eccles. hist.
Anno Dom. 47.	Fulvia a noble matron to beleue in their ceremonies. Ioseph. Antiqu. lib. 18. cap. 7. Claudius after the death of Agrippa maior lendeth Cuspius Fadus Lieutenant into Iudaea. Ioseph. Antiqu. lib. 19. cap. vii.	It may verie well be that Peter came to Rome; but that he staid there the full space of twentie yeares (as it is reported) I take it for a fable. I reade (Act. 18.) that Claudius gaue commaundement that all Iewes should depart Rome: Peter being a Iew, he must needs giue place, or abide the danger thereof. Trouble I finde hee suffered none; his absence stood him in stead: no doubt hee went	Agrippa the son of Agrippa maior called minor, by the appointment of Claudius succeedeth his father in the kingdome ouer the Iewes, being of the age of 17. when his father died. Euseb. lib. 2. cap. 19. Iosephus Antiqu. lib. 19. cap. 8.	ELIONEVS the sonne of Githanus by Agrippa is placed, and Matthias deposed. Zuinger. Theat. hu. vit. Simon Canthara again is placed. Zuinger. Ioseph the sonne of Caius is made Highpriest, and Simon Canthara deposed by the commaundement of Herod King of Chalcis, brother to Agrippa maior, who receiued authoritie of Claudius						
	Tiberius Alexander succedeth Fadus, and Cumanius succedeth Tiberius Alexander. Anno 9. Claudij. Ioseph Antiquit. lib. 20. cap. 9. Felix is sent by Claudius into Iudaea after Cumanius. Antiq. lib. 20. cap. 9.									

Anno Do- mini.	The raigne of the Em- perours.	The Fathers of the Church	The Kings of Iu- dea.	The High- priests of the Jewes in Je- rusalem.	The Coun- cels.	The Bi- shops of Ierusa- lem.	The Bi- shops of Anti- och.	The Bi- shops of Rome.	The Bi- shops of Alex- andria.	The Hereticks.
	<p>away, when as also the Jewes, name- ly <i>Priscilla</i> and <i>Aquila</i> departed Rome, and met <i>Paul</i> at <i>Corin-</i> <i>thus</i>. <i>Act</i>. 18. Againe <i>Euse-</i> <i>bius</i> writeth that hee suf- fered martyri- dome at Rome to- gether with <i>Paul</i>, vnder the Empe- rour <i>Nero</i>. So it may very well be, at his second re- turne vnto Rome, so that the reader may count so many yerres, that is 35, from his first com- ming vnder <i>Claudius</i>, vnto the end of his passion or martyrdome vnder <i>Nero</i>. And thus it were better to recon- cile writers, then flatlie to denie all, or to say he was neuer at Rome.</p> <p>This <i>Felix</i> trembled at the prea- ching of <i>Paul</i>, <i>Act</i>. 24. <i>Claudius</i> when hee had bene Emperour 13. yeres, eight mo- neths and 20. dayes died. <i>Euseb</i>. <i>lib</i>. 2. ca. 19. <i>Ioseph</i>. <i>Antiq</i>. <i>lib</i>. 20. cap. 10. <i>Nero</i> succe- deth <i>Claudius</i> in the Empire of Rome. <i>Euseb</i>. <i>lib</i>. 2. cap. 19.</p> <p>About the beginning of the raigne of <i>Nero</i>, it is thought that <i>Ioseph</i> of <i>Arimathæa</i> came to Brittaine, and conuer- ted many of the Brit- taines to the faith in the time of King <i>Ar-</i> <i>minius</i> which married the Emperour <i>Claudius</i> daughter. <i>Fune</i>, <i>Cro-</i> <i>nolog</i>.</p> <p><i>Marie</i> the mother of Christ (as it was re- uealed vnto some, sayth <i>Eusebius</i> in <i>Chronic</i>.) about this time depar- ted this life,</p>	<p>(during the nonage of yong <i>Agrip- pa</i>) to conse- crate priests. <i>Ioseph</i>. <i>Antiq</i>. <i>lib</i>. 20. cap. 1. <i>Ananias</i> the sonne of <i>Nebedeus</i> (before whom <i>Paul</i> pleaded in the <i>Acts</i>) is by the sayd <i>Herod</i> plac- ed High- priest, and <i>Ioseph</i> re- moued. This <i>Ana-</i> <i>nias</i> is sent to Rome together with <i>Cuma-</i> <i>nus</i> the Pre- sident to ren- der before <i>Claudius</i> an account of his doings. <i>Ioseph</i>. <i>Antiq</i>. <i>lib</i>. 20. ca. 1. 5. bell. <i>Jud</i>. <i>lib</i>. 2. cap. 11. <i>Jonathas</i> (whom I suppose now the third time to haue bin placed) be- ing High- priest, and freely repre- hending, according vnto his du- tie, is by the com- mandement of <i>Felix</i> cru- ellie and spightfullie put to death <i>Antiqu</i>. <i>lib</i>. 20. cap. 11. <i>Eusebius</i> <i>lib</i>. 2. cap. 20.</p>	<p><i>Barnabas</i>. <i>Act</i>. 15. <i>Be-</i> <i>da</i>. <i>Lyra</i>. <i>Iames</i> Bi. of Jerusalem, <i>Paul</i> & the Elders sum- moned a councell at Jerusalem for the re- mouing of the slaun- der bruted by the Jewes of <i>Paul</i>, that he was no obseruer of the law, and that he spake a- gainst <i>Mo-</i> <i>ses</i>: where- fore for the remouing of this sus- pition, and for the win- ning of the brethren, the Coun- cel decreed that <i>Paul</i> should cleer and purifie himselfe according vnto the law, yeel- ding a litle for a time vnto the ceremo- nies of the law. <i>Act</i>. 21.</p>							<p><i>lib</i>. 2. cap. 1. 4. 15. <i>Peter</i> had much to do with him in the presence of <i>Nero</i>. As <i>Anton</i>. chron. writeth, he had three conflicts with him: in the end <i>Simon</i> see- ing himselfe foiled, and his witchcraft preuailling not at all, told them he would leane their city, and fly vp into the heauens whence he came. Wherefore vpon a certaine day appointed he climbed vp into the high Capitoll, whence he tooke his flight, by the meanes of his witchcraft and the spirits which bare him in the aire. The peo- ple at the sight hereof were amazed. But <i>Peter</i> fel downe and prayd vnto God that his witchcraft might be reuealed vnto the world. He had no soo- ner prayed, but downe cometh <i>Simon Magnus</i>, and bruseth himselfe in peeces, so that thereby he dyed miserably. <i>Abdias</i> <i>Babil</i>. 6. <i>Apost</i>. <i>hist</i>. <i>lib</i>. 1. <i>Euseb</i>. <i>lib</i>. 3. cap. 2. <i>Epiphani</i>. <i>lib</i>. rom. 2. heres. 21. <i>Anton</i>. chron. part. 1. tit. 6. cap. 4. <i>Theudas</i> a forcerer, cal- led himselfe a Prophet, he made the Jewes beleue the riuier <i>Jordan</i> would deuide it selfe at his com- mandement: he seduced many of them, and drew many after him. But <i>Fadus</i> Lieutenant of <i>Judea</i>, met him vnawares with great power, slue many of his company, tooke many a- liue, <i>Theudas</i> himselfe he beheaded, & brought his head to <i>Jerusalem</i>. <i>Act</i>. 5. <i>Euseb</i>. <i>lib</i>. 2. cap. 11. <i>Ioseph</i>. <i>Antiq</i>. <i>lib</i>. 20. cap. 4. <i>Ananias</i> the highpriest was a <i>Saducie</i>. <i>Euseb</i>. <i>lib</i>. 2. cap. 23. An <i>Egyptian</i> forcerer who called himselfe a Pro- phet, drew after him vnto mount <i>Oliuet</i> (as <i>Iosephus</i> saith) thirtie thousand, as <i>Luke</i> writeth, foure thou- sand <i>Jewes</i>. <i>Felix</i> met him with power which over-</p>

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uiragus which married
the Emperour *Claudius*
daughter. *Fune*, *Cro-*
nolog.

Marie the
mother of
Christ (as
it was re-
uealed vnto
some, sayth
Eusebius in
Chronic.)
about this
time depar-
ted this life,

Anno Domini.	The raigne of the Emperours.	The Fa-thers of the Church.	The Kings of Iu-dea.	The High-priests of the Jewes in Ieru-salem.	The Coun-cels.	The Bishops of Ieru-sa-lem.	The Bi-shops of Anti-och.	The Bi-shops of Rome.	The Bi-shops of Alexan-dria.	The Heretikes.
An. Chri- sti 58. Euseb. Chronic.	Nero sent Partius Fe- stus into Iu- dea to suc- ceed Felix two yeares after. <i>Act.</i> 25. <i>Antiq.</i> lib. 20. cap. 13. <i>Euseb.</i> lib. 2. cap. 22.	where tell who can. Paul. com- meth to Rome now the first time, being sent by Fe- stus: and cleareth himselfe, so that he es- caped the liostmouth, meaning Nero. <i>Act.</i> 25. 2. <i>Tim.</i> 4. <i>Euseb.</i> lib. 2. cap. 22.	ISMAEL the sonne of Siab is created highpriest by Agrippa mi- nor, & being sent as legate vnto Nero, he is stayed for a pledge. <i>Ioseph.</i> <i>Antiq.</i> lib. 20. cap. 13. and 15. IOSEPHVS called Gaddis is placed high priest in Is- maels roome by Agrippa minor <i>Antiq.</i> lib. 20. cap. 15.	After the death of James, the Apostles from euery where ga- thered the- scles to- gether at Ieru-salem for the ele- ction of a Bishop, and they chose Simon Cle- opas. <i>Euseb.</i> lib. 3. ca. 11.	SIMON CLEOPAS the Lords cousin-ger- mane, one of the 70. disciples, & which saw Christ with his eyes, was the se- cond Bi- shop of Ie- rusalem, being cho- sen of the Apostles themselves to succeed James. This Simon was crucified in the time of the Empe- ror Traian, Anno Dom. 110. being a hundred and twenty yeares old. <i>Euseb.</i> <i>Eccl.</i> hist. lib. 3, cap. 11. 19. 29. and in <i>Chron.</i> 20. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.	threw the seduced Jewes, tooke many aliue, but the Sorce- rer himselfe escaped away. <i>Act.</i> 21. <i>Euseb.</i> lib. 2. cap. 21. <i>Ioseph.</i> bel. Iud. lib. 2. ca. 12.	Elimas Barisus a Jew, being a false Prophet and a Sor- cerer, went about to peruert and turne from the faith Ser- gius Paulus the De- putie, Paul the A- postle reprehended him, so that the Sor- cerer was smitten with blindness, and the Deputie con- uerter, of whome Paul borrowed his name. <i>Act.</i> 13. <i>Beda.</i> <i>Chron.</i> 22. yeares. <i>Euseb.</i> lib. 3. ca. 13. & in <i>Chron.</i> 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.	threw the seduced Jewes, tooke many aliue, but the Sorce- rer himselfe escaped away. <i>Act.</i> 21. <i>Euseb.</i> lib. 2. cap. 21. <i>Ioseph.</i> bel. Iud. lib. 2. ca. 12.		
Anno Dom. 63. Euseb. Chronic.	Festus be- ing dead, & Albinus coming fro Rome, A- nanus the highpriest in the va- cancie of the Lieute- nantship martyreth James the brother of Christ, Bi- shop of Ie- rusale. <i>Euseb.</i> lib. 2. ca. 23. <i>Ioseph.</i> <i>Antiq.</i> lib. 16.	James the brother of Christ, cal- led the iust, whom the Apostles had placed ouersee of the faithfull at Ieru-sale, is at this time mar- tyred by the Jewes, especially by Ananus the high- priest, who being a Sa- ducie (as <i>Ioseph.</i> saith) was giuen to crueltie. <i>Euseb.</i> lib. 2. cap. 23. <i>Ioseph.</i> lib. 20. cap. 15. 16.	ANANVS the sonne of Ananus is by Agrippa pla- ced, and <i>Ioseph.</i> displaced. This Ananus stoned James the brother of Christ bi- shop of Ieru- salem: where- fore when he had bin priest 3. moneths, he is by the same Agrippa deprived. <i>Antiq.</i> lib. 20. ca. 15. 16. <i>Euseb.</i> lib. 2. cap. 23.	ISVS the sonne of Dan- nans is cho- sen highpriest <i>Antiq.</i> lib. 20. cap. 16. ISVS the sonne of Ga- maliel is pla- ced high priest by A- grippa, and Jesus Dan- nans depofed. <i>Antiq.</i> lib. 20. cap. 16.	MATTHIAS the sonne of Theophilus is					
An. Do. 66.	FLORVS succeedeth Albinus, a cruell lie- utenant vnto the Jewes. <i>Euseb.</i> lib. 2. cap. 26. <i>Ioseph.</i> <i>Antiq.</i> lib. 10. cap. 17.									
An. Do. 68.	Neronis an. 12. Flori Presidis 2. <i>Ioseph.</i> <i>Antiq.</i> lib. 20. cap. 18. the warres betweene the Ro- manes and the Jewes beganne.									

Anno Domini.	The raigne of the Emperours.	The Fathers of the church.	The Kings of Judea.	The High-priests of the Jewes at Ierusalem.	The Councils.	The Bishops of Ierusalem.	The Bishops of Antioch.	The Bishops of Rome.	The Bishops of Alexandria.	The Hereticks.
	Nero sent Vespasian and his son Titus into Iudea, who plagued the Jewes. Ioseph. bell. Iud. lib. 3. cap. 1.		Agrippa entertained Vespasian in the time of the warres at Tiberias. Ioseph. bell. Iud. lib. 3. cap. 16.	chosen, and Iesus the sonne of Gamaliel deposed by Agrippa: in the time of this Matthias the warres betweene the Romanes and the Jewes began. Ioseph. Antiq. li. 20. ca. 17.			IGNATIUS the disciple of Iohn, was the third Bishop of Antioch. He wrote, as they say, vnto Marie the mother of Christ, & Marie vnto him again. Hee wrote vnto Iohn the Euangelist, & to Polycarpus his disciple. Besides, he wrote sundrie other notable Epistles, which are extant both in Greeke and Latine. Last of all in the eleuenth yere of the Emperour Traian, anno Dom. 111. hee was brought to Rome, and torne in peeces of wild beasts. Euseb. Eccl. hist. lib. 3. cap. 19. 32. & in chron. Tritem.			
Ann. Dom. 70. Euseb. Chronic.	Nero when he had raigned 13. yeares & 8 dayes died. Euseb. lib. 3. cap. 5. Ioseph. bell. Iud. lib. 5. cap. 6.	Paul at his second coming to Rome was beheaded the last yere of Nero. Euseb. li. 2. cap. 25. lib. 3. cap. 1. Epiphanius saith 12. an. Neron.	Peter was crucified at Rome the last yere of Nero with his head downewards: which kind of death himself desired. Euseb. li. 2. cap. 25. li. 3. ca. 1. Euseb. Chron. Otho succeeded Galba.	Agrippa is sent to Rome by Vespasian to Galba the Emperour: he went also to Otho. Ioseph. bell. Iud. lib. 5. cap. 6.	The canons of the Apostles agreed vpon as they say by them in a certaine assembly, were published by Clemens afterwards Bishop of Rome: the perfect number of them is no wher found: some receiue the, & some other reiect them as inuented and forged by heretikes. Concil. tom. 1.		Linus one of the 70. disciples, of who Saint Paul made mention, succeeded Peter in the Bishoppes Seate of Rome, where hee continued Bishop 12. yeares. Euseb. Eccl. hist. lib. 3. cap. 2. 13. 19. & in Chronic.			Phygellus and Hermogenes tormented Paul, & made shipwrack of their faith. 2 Tim. 1. Abulus Eubolus saith, that Phileus and Hermogenes sayd, that Iesus was not the Sonne of God.
	Galba succeeded Nero. This Galba raigned but little months & 7. dayes, but he was beheaded at Rome. Euseb. lib. 3. cap. 5. Ioseph. bell. Iud. lib. 5. cap. 6. Euseb. Chron. Otho succeeded Galba. This Otho continued but 3. moneths, & he was slaine. Ioseph. bell. Iud. lib. 5. cap. 6. Euseb. Chronic. Vitellius succeeded Otho. This Vitellius was Emperour but 8. moneths, and he was dispatched. Ioseph. bell. Iud. lib. 5.	Peter was crucified at Rome the last yere of Nero with his head downewards: which kind of death himself desired. Euseb. li. 2. cap. 25. li. 3. ca. 1. Euseb. Chron. Otho succeeded Galba. About this time Ioseph a Iew flourished, one that first rebelled against the Romanes together with his countyme: he is taken by Vespasian and committed to Titus his sonne, with who he grew in great credit. Ioseph. bell. Iud.		PHANES the sonne of Samuel of the village Apatasis, of the tribe Eniachim, a countrey						Nicolas one of the 7. deacons is by S. Iohn abhorred Apocal. 2. He was accused of seculie ouer his wife, and to cleare himselfe of this crime, he brought forth his wife and bid marrie her who would. This fact of his is excused by Eusebius. His followers, by occasio hereof, do practise their wandering lust with out respect of wife or maid. Euseb. Eccl. hist. lib. 3. cap. 16.

Anno Domini.	The raigne of the Emperours.	The Fathers of the Church.	The Kings of Iudea.	The Highpriests of the Jewes in Ierusalem.
	cap.6. <i>Euseb. Chronic.</i>	lib.5. cap.12. he exhorted his owne countymen to yeeld vnto the Romanes with many orations. He gaue a notable testimony of <i>Iesus</i> , of <i>Iohn Baptist</i> . He attributed the cause of the destruction of Ierusalem to haue bene for the death of <i>James</i> . He was present in the warres. He wrote the warres; and came to Rome in the time of <i>Titus</i> and <i>Vespasian</i> , shewed them his bookes; they were commended of <i>Titus</i> , <i>Vespasian</i> and <i>Agrippa</i> ; they were chained in the library, and he himselfe honoured with a picture. <i>Euseb. lib.1. cap.12. lib.2. cap.23. lib.3. cap.9.10.</i>	<i>Agrippa</i> saw the bookes which <i>Iosephus</i> wrote of the warres of the Iewes, and commended them. <i>Euseb. lib.3. cap.10. Iosephus</i> sayth this <i>Agrippa</i> was a good man, he was learned, he wrote 62. epistles. <i>Euseb. lib.3. cap.10. Ioseph. bel. Iud. lib.2. cap.17.</i>	fellow is taken from the cart, and arrayed in priestly attire, as it were a stage player, and by lot chosen Highpriest, he knew nothing that belonged thereunto. The seditious persons called <i>Zelotes</i> (as though they were zealous for that which good was) chose him as an instrument for their practises in those troublesome times. <i>Ioseph. bell. Iud. lib.4. cap.5.</i> From <i>Aaron</i> which was the first Highpriest vnto the last at the ouerthrow and burning of the temple vnder <i>Titus</i> , there were 83. Highpriests. <i>Ioseph. Antiq. lib.20. cap.vlt.</i>
Anno Dom. 72. <i>Euseb. Chronic.</i>	VESPASIANVS (after the death of <i>Vitellius</i>) being generall Captaine against the Iewes, is proclaimed Emperour, he leaueth Iudea, committing the warres vnto his sonne <i>Titus</i> . <i>Euseb. lib.3. cap.5.</i>			
An. Do. 73. forty yeres iust after the passion of Christ. <i>Euseb. Chronic.</i>	Ierusalem was destroyed the second yeare of the raigne of the Emperour <i>Vespasian</i> , the 8. day of September, as <i>Iosephus</i> writeth, <i>bell. Iud. lib.7. cap.18.</i> and <i>Eusebius Eccles. histor. lib.3. cap.7</i> : wherby we gather, that although God winked a long time at their sin and iniquitie, yet at length he payed them home for the villanie they practised against his Sonne, in putting him to death, for persecuting, and stoning, and martyring, and murdering of his Apostles, Disciples, Saints, and such as serued him. Before his passion he beheld Ierusalem and wept ouer it, and sayd, that there should not one stone be left vpon another that should not be destroyed. The signes prognosticating the destruction thereof, thou mayst see (gentle Reader) in the Euangelists, and in <i>Eusebius Eccles. histor. lib.3. cap.7.8.</i> alledged partly out of the Gospell, and partly also out of <i>Iosephus</i> a Iew, who was present at the warres. All which signes were in number many, and in shew most terrible and dreadfull, yet the Iewes had not the grace to repent. Wherefore the lamentable ouerthrow, the vtter ruine, the ransacking of the Citie, the burning of the Temple, the prophaning of the sacred Scriptures, the slaughter of the Priests, the dissention of the people, the death of all, and the famine worse then death it selfe, thou mayest rew, and reade with wet cheekes and watrish eyes, layed downe at large by <i>Iosephus</i> and <i>Eusebius Eccles. histor. lib.3. cap.5,6,7,8,&c.</i> Now therefore the Temple being spoiled and ouerthrowne, their Highpriests ceased, the country also being subdued and ouerrunne, their Kings failed, as many Iewes as were left were disperfed. Their wickednesse no doubt hath deserued, that from the passion of Christ vnto this day, the name of a Iew is become very odious.			
	<i>Vespasian</i> the Emperour after the ouerthrow of Ierusalem, commaunded that all such as were of the line of <i>Dauid</i> , should diligently be sought out. He raigned ten yeares, and died of a laske in the 69. yeare of his age. <i>Euseb. lib.3. cap.12.13. Eutrop. lib.7. Euseb. Chronic.</i>	DIONYSIUS AREOPAGITA was by <i>S. Paul</i> placed Bishop of Athens. There are extant sundrie workes vnder his name, but suspected not to be his, and sundry epistles, of the which one to <i>Iohn</i> the Euangelist being in the Isle <i>Parthmos</i> , another vnto <i>Polycarpus</i> : he was martyred, as <i>Tritemius</i> writeth, Anno Domini 96. <i>Act. 17. Euseb. lib.3. cap.4. lib.4. cap.22.</i>	The Heretikes. <i>Cerinthus</i> or <i>Merinthus</i> being a Iew, taught throughout Asia wicked doctrine, he preached circumcision, he taught that the Prophets and the law was giuen by Angels, and that the world was made by them. <i>Cerinthus</i> moreover said, that <i>Iesus</i> was not borne of a virgine, which was impossible, but of <i>Marie</i> and <i>Ioseph</i> . That <i>Iesus</i> was not Christ, but that <i>Christ</i> came vpon him in the forme of a Dove. That <i>Iesus</i> suffered and rose again, but not <i>Christ</i> . For <i>Christ</i> (said he) did flie away from him before his passion. <i>Epiph. haer. 28. Irenaeus lib.1. cap.25.</i> Hee dreamed that the kingdome of <i>Christ</i> should become earthly: that after the resurrection <i>Christ</i> should raigne ouer vs here on earth one thousand yeares. He lusted after the satisfying of the belly, and	
Anno 75. the <i>Picts</i> came first into Brittain being a Scythian nation. But <i>Marinus</i> King of Brittaine slue <i>Roderike</i> their King, and of pittie gaue his people certaine wast countreyes in Albania (now called Scotland) to dwell. These <i>Picts</i> tooke Irish women to their wiues, and of a long time plagued the Brittaines. <i>Flor. hist.</i>				

Anno Domini.	The raigne of the Emperours.	The Fathers of the Church.	The Councils.	The Bishops of Ierusalem.	The Bishops of Antioch.	The Bishops of Rome.	The Bishops of Alexandria.	The Heretikes.
81.	Titus the son of Vespasian succeeded his father in the Empire; he reigned two yeares and 2. moneths, and died in the 42. yeare of his age, leaving his brother Domitian to succeed. <i>Euseb. lib. 3. cap. 13. & in chron. Eutrop. lib. 7.</i>	IOSEPH of Arimathea together with his companions came into England, and there preached. <i>Polydor. lib. 2.</i> IOHN the Evangelist preached in Asia, he was banished into the Isle Pathmos in the time of Domitian, where he wrote his Reuelation. In the first yeare of Nerva he returned from Pathmos, and dwelt againe at Ephesus. He ruled the Churches of Asia after the death of Domitian. <i>Euseb. lib. 3. cap. 16. 18. Irenaeus lib. 2. cap. 39. lib. 3. cap. 3.</i> Of him is reported a notable historie in <i>Eusebius</i> , lib. 3. cap. 20. <i>Iohn</i> saw the three Gospels of the Euangelists published and allowed of them. Afterwards wrote his owne to the confutation of Cerinthus, Menander and Ebion the heretikes. <i>Euseb. lib. 3. cap. 21. Abdias</i> sayeth, he was throwne into a tunne of hot scalding oile, yet tooke no harme. <i>Ferome</i> sayeth, he died in 68. yeare after the passion of Christ. Anno Domini 99. <i>Dorotheus</i> sayeth he went blind into his graue, and there dyed being 120. yeares old.				3. Anacletus was bish. of Rome after Linus in the 2. yeare of Titus the Emperour. Anno Dom. 81. he continued there twelue yeares. <i>Euseb. lib. 3. cap. 13. 14. 19.</i> and in <i>Chronic.</i> There be somewhich next vnto Linus doe place Clemens, and so Cletus, then Anacletus; some other before Clemens doe place Cletus: but we following the auncient writers next vnto the Apostles, to wit, <i>Irenaeus</i> , <i>Eusebius</i> , <i>Epiphanius</i> , doe place them thus: Peter. Linus. Anacletus. Clemens. Yet <i>Epiphanius</i> calleth this Anacletus, Cletus. Clemens was Bishoppe of Rome after Anacletus in the twelfth yeare of Domitian, Anno Domini 93. He wrote from Rome a worthy epistle vnto the Corinthians, the which was vied to		the things vnder the belly, with meate, drinke, marriage. <i>Iohn</i> the Apostle is sayd to haue abhorred the presence of Cerinthus. <i>Euseb. lib. 3. cap. 25. lib. 4. cap. 14. lib. 7. cap. 24. Epiphanius</i> herel. 51. saith, that certaine heretikes called Alogi, affirmed Cerinthus to haue bin the author of the Reuelation. <i>Menander</i> a forcerer and the disciple of <i>Simon Magus</i> , a Samaritane, laid, that hee was the great power of God come downe from heauen; that the world was made by Angels: he called himselfe a Saviour; he sayd saluation was to be purchased by his baptism; and that such as were therewith baptised should neuer die, no not in this world. <i>Euseb. lib. 3. cap. 23. Irenaeus</i> lib. 1. cap. 21. <i>Epiphanius</i> herel. 22. <i>Saturninus</i> of Antioch, called also <i>Saturninus</i> , budged out of <i>Menander</i> , and preached throughout Syria in manner the like doctrine as <i>Menander</i> did before him. He sayd moreover that marriage and procreation was of the diuell. <i>Irenaeus</i> lib. 1. cap. 22. <i>Euseb. lib. 4. cap. 6.</i> <i>Basilides</i> , whereof <i>Basilidiani</i> , agree in diuers points with <i>Simon</i> , <i>Menander</i> , and <i>Saturninus</i> , he blased throughout Egypt that there were 365 heauens: he said that <i>Simon</i> of Cyren suffered in stead of Christ, and not Christ himselfe; that Christ taking the forme of <i>Simon</i> , laughed them to scorne. <i>Irenaeus</i> lib. 1. cap. 23. <i>Epiphanius</i> herel. 24. <i>Basilides</i> the heretike wrote 24. books vpon the Gospell. He fained vnto himselfe Prophets, who he called <i>Barcabus</i> & <i>Barcoph</i> . He taught that things offered to Idols might indifferently be eaten: that in the time of persecution faith with periuie may be
83.	Domitian the sonne of Vespasian succeeded Titus. He was the second after Nero which persecuted the Christians: he exiled many noble personages: in the end he was slaine in his pallace, and after his death ignominiously vfed, when that he had raigned 15. yeares. <i>Euseb. lib. 3. cap. 13. 15. 16. 17. 18. Eutrop. lib. 7.</i>						<i>Abilius</i> was Bishop of Alexandria after <i>Anianus</i> , in the fourth yere of Domitian. <i>Euseb. lib. 3. cap. 13.</i>	
93.		AGRIFFA CASTOR confuted <i>Basilides</i> the heretike. <i>Euseb. lib. 4. cap. 7.</i>						<i>Basilides</i> the heretike wrote 24. books vpon the Gospell. He fained vnto himselfe Prophets, who he called <i>Barcabus</i> & <i>Barcoph</i> . He taught that things offered to Idols might indifferently be eaten: that in the time of persecution faith with periuie may be

Anno Domini.	The raigne of the Emperors.	The Fathers of the Church.	The Councils.	The Bishops of Ierusalem.	The Bishops of Antioch.	The Bishops of Rome.	The Bishops of Alexandria.	The Heretikes.
		Certaine kinsmen of <i>Christ</i> according vnto the flesh, rendered an account of their faith before <i>Domitian</i> the Emperour; he despised them because they were simple. They depart thence and afterwards gouerne Churches, & became Martyrs. <i>Euseb. lib. 3. cap. 17.</i> FLAVIA DOMICILLA, a noble gentlewoman, was banished into the Isle Pontia, in the fifteenth yeare of <i>Domitian</i> , for that she was a Christian. <i>Euseb. lib. 3. cap. 17.</i>				be read in the church. He was thought to haue translated the Epistle vnto the Hebrewes from Hebrew into the Greeke tongue. There is fathered vpon him another epistle, with certaine dialogues touching <i>Peter</i> and <i>Apion</i> . Hee gouerned the church 9. yeares. <i>Euseb. lib. 3. cap. 14. 19. 31. 33.</i>		renounced. He commaunded silence vnto his scholars for the space of five yeares, after the maner of <i>Pythagoras</i> . <i>Euseb. lib. 4. cap. 7.</i> <i>Carpocrates</i> , as <i>Irenaeus</i> (<i>lib. 1. cap. 24.</i>) writeth, liued in the time of <i>Saturninus</i> & <i>Basilides</i> . He gloried of charmed louedrinks, of diuellish dreames, of associate spirits. <i>Euseb. lib. 4. cap. 7.</i> <i>Carpocrates</i> patched his opinion out of <i>Simon</i> , <i>Menander</i> , <i>Nicolas</i> , <i>Saturninus</i> , <i>Basilides</i> . besides the wicked doctrine of these heretikes which he maintained: he worshipped (as <i>Epiphanius</i> saith) the images of <i>Iesus</i> , of <i>Paul</i> , <i>Pythagoras</i> , <i>Plato</i> , <i>Aristotle</i> , &c. He denied that the body should be saued. <i>Epiph. haeref. 27. Aug. lib. de heres.</i>
99.	<i>Nerva</i> succeeded <i>Domitian</i> in the Empire. In whose time the Roman Senate decreed that the honours exhibited vnto <i>Domitian</i> should cease. That such as were exiled should returne vnto their native soyle, and receiue their substance. He raigned one yeare and 4. moneths, and died in the 73. yeare of his age. <i>Euseb. lib. 3. cap. 18. Eutrop. lib. 8.</i>	<i>POLYCARPVS</i> Bishop of Smyrna, was placed there by such as saw the Lord. He was the disciple of <i>S. John</i> . He saw <i>Cerinthus</i> & <i>Marcion</i> the heretikes. He came to Rome in the time of <i>Anicetus</i> , and questioned with him touching the feast of Easter. This <i>Polycarpus</i> being old, was seene of <i>Irenaeus</i> being yong. In the end being 86. yeares old, he was burned to ashes in the seuenth yere of <i>Verus</i> the Emperour. Ann. Dom. 170. <i>Euseb. lib. 3. cap. 32. lib. 4. cap. 14. 15. lib. 5. cap. 23. and in Chronic.</i>	There were two Synods summoned in Asia for the reformation of the Churches, and consecration of Bishops, where <i>Iohn</i> the Euangelist being sent for was present. <i>Euseb. lib. 3. ca. 20.</i>			<i>Clemens</i> is sayd to haue sent into Fraunce, and the West cuntries worthy preachers, to wit, <i>Diognisus</i> , <i>Nicasius</i> , <i>Regulus</i> , <i>Taurinus</i> , <i>Trophimus</i> , <i>Paulus Saturninus</i> , <i>Astremonius</i> , <i>Martialis</i> , <i>Gratianus</i> , <i>Iulianus</i> , <i>Lucianus</i> , <i>Firminus</i> and <i>Photinus</i> . <i>Flor. hist. ad Ann. 94.</i>		<i>Ebion</i> , of whom the <i>Ebionites</i> are called, affirmed <i>Christ</i> to be but a bare man, borne of <i>Ioseph</i> and <i>Marie</i> : he thought that faith onely did not iustifie: he affirmed the corporall obseruation of the law to be necessary. He denied the Epistles of <i>Paul</i> , accusing him that he fell from the law. The Iewish Sabaoth and other ceremonies he obserued together with the Iewes, onely the Sunday he celebrated as we do in remembrance of the resurrection. <i>Euseb. lib. 3. cap. 24. Epiphanius</i> saith, haeref. 30. that <i>Iohn</i> the Euangelist hearing that <i>Ebion</i> was in the bath, refrained his company. <i>Abdias</i> Bish. of Babylon saith, that <i>Philip</i> the Apostle ouerthrew this heresie of <i>Ebion</i> at Hierapolis.
							<i>Cerdo</i> was Bishop of Alexandria after <i>Abilius</i> in the first yeare of <i>Traian</i> , where hee continued 13. yeares. <i>Euseb. lib. 3. cap. 18.</i>	<i>Simachus</i> a translator of the old Testament from the Hebrew into the Greeke, was an Ebionite. <i>Euseb. lib. 5. cap. 16.</i>
100.	<i>Traian</i> succeeded <i>Nerva</i> in the empire. Vnder him was the third persecution of the Primitive Church, yet at the report of <i>Plinius Secundus</i> he ceased fro	<i>PAPIAS</i> B. of Hierapolis, a man passing eloquent, and expert in the Scriptures. He was the auditor of <i>Iohn</i> the Apostle, the companion of <i>Polycarpus</i> . He wrote five bookes entituled the expositions of the Lords sermons.				<i>Euarestus</i> succeeded <i>Clemens</i> in the 3. yeare of <i>Traian</i> . Anno Dom. 101. He was B. of Rome 8. yeares. <i>Euseb. lib. 3. cap. 31. lib. 4. cap. 1.</i>		<i>Gnostics</i> were heretikes which with swelling pride that they knew all things, so termed themselves. Some call them <i>Barboriges</i> for their beastly life. Some write, that they budded out of the <i>Nicolaistes</i> : some other, that they sprong out of <i>Carpocrates</i> . <i>Epiphanius</i> saith, that the <i>Valentinians</i> called themselves <i>Gnostics</i> . All women among them are common. Their sacrifices were too too beastly, as <i>Epiph.</i>

Anno Domini.	The raigue of the Emperours.	The Fathers of the Church.	The Councils.	The Bishops of Ierusalem.	The Bishops of Antioch.	The Bishops of Rome.	The Bishops of Alexandria.	The Heretikes.
	persecuting of the Christians which proued them selues to be innocent: he raigned nineteene yeares and fixe months, then died of a lask being 63. yeares old. <i>Euseb. lib. 3. cap. 18. 29. 30. lib. 4. cap. 3.</i>	<i>Euseb. lib. 3. cap. 32. 35.</i>						<i>phanus writeth, they abhorred fasting, saying it was of the diuell. They said Christ was not born of Marie, but reuealed by Marie: that he tooke not flesh in deed, but according vnto appearance. Epiphanius hazel. 26.</i>
110.				Of the Church of Ierusalem, <i>Euseb. lib. 3. cap. 29.</i> writeth, that vnto this time she was called a pure and an vncorrupted virgine: for as yet being Anno Dom. 110. there was no false doctrine sowne there. <i>lib. 4. cap. 21.</i>				<i>Papins Bishop of Hierapolis was a Chiliast. Euseb. lib. 3. cap. 35.</i>
				<i>Iustus a Jew was B. of Ierusalem after Simeon. Euseb. lib. 3. cap. 32. Zacharias.</i>	<i>Heros was Bishop of Antioch after Ignatius, about the eleuenth yeare of Traian. Euseb. lib. 3. cap. 32.</i>	<i>ALEXANDER was b. of Rome after Euerestus, anno Dom. 111. where he continued ten yeares: & died the third yeare of Adrian the Emperour. Euseb. lib. 4. cap. 1. 4.</i>	<i>PRIMVS was Bish. of Alexandria about the 12. yeare of Traian, after Cerdo, where he continued 12. yeares. Euseb. lib. 4. cap. 1. 4.</i>	<i>Ophite were heretikes which worshipped the Serpent; and thought that the serpent which deceived Adam and Eue was Christ: they chested a liue serpent, which with opening of the chest and charming of the priest, came forth, licked the bread vpon the altar, wrapped it selfe about it. Their maner was to kisse the bread, and so to eate, beleeuing verily that the serpent had consecrated it. They defended themselves that the Nicolaites and Gnostics deliuered them this seruice. Epiphanius hazel 37. August. lib. de hazel.</i>
119.	<i>ÆLIUS ADRIANVS</i> succeeded <i>Traian</i> in the empire: he besieged and conquered Ierusalem in the 18 yeare of his raigue, so that after his name Ierusalem was called <i>Ælia</i> . He wrote vnto <i>Minutius Fundanus</i> Proconsull of <i>Asia</i> , at the request of <i>Sere-nus Granianus</i> in the behalfe of the Christians. He raigned	<i>Quadratus</i> one endwed with the gift of prophetic, wrote an Apologie in the defence of the Christian faith vnto <i>Adrian</i> the Emperour. <i>Euseb. lib. 3. cap. 33. lib. 4. cap. 3.</i>		<i>Tobias.</i> <i>Beniamin.</i> <i>John</i> in the 19. and last yeare of <i>Traian</i> . <i>Epiphanius hazel. 66.</i>		<i>Xystus</i> was b. of Rome after <i>Alexander</i> , about the third yeare of <i>Adrian</i> . Anno Dom. 121. He was Bishop ten yeares, and died the 12. yeare of the sayd Emperour. <i>Euseb. lib. 4. cap. 4. 5.</i>		<i>Nazarai</i> were Iewes which beleued in Christ, and so called themselves of Nazareth. They contraried the Iewes in that they confessed <i>Iesus Christ</i> to be the sonne of God. They erred in Christian religion, for that they added themselves wholly to the obseruation of the whole law. <i>Epiphanius hazel. 29.</i>
121.		<i>Aristides</i> an Athenian Philosopher, dedicated likewise an Apologie vnto the sayd Emperour. <i>Euseb. lib. 4. cap. 3. and in Chronic.</i>		<i>Mathias.</i> <i>Philip.</i> <i>Sennecas.</i> <i>Iustus. 2.</i> <i>Leui.</i> <i>Ephrem.</i> <i>Ioseph.</i> <i>Judas</i> continued vnto the eleuenth yeare of <i>Antoninus</i> . <i>Epiphanius hazel. 66.</i>	<i>Cornelius</i> was bishop of Antioch after <i>Heros</i> . <i>Euseb. lib. 4. cap. 19.</i> about the 12. yeare of <i>Adrian</i> .		<i>Justus</i> was Bi. of Alexandria after <i>Primus</i> , where he continued 11. yeares. <i>Euseb. lib. 4. cap. 45.</i>	

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	21. yeares, and then died, being about 60. yeares old. <i>Euseb. lib. 4. cap. 3. 6. 9. 10. and in Chronic.</i>	from the Apostles vnto his time. <i>Euseb. lib. 4. cap. 8.</i> There is a counterfeit volume of five books vnder his name, the translator whereof they say <i>S. Ambrose</i> was, nay it is liker that <i>Ambrose</i> himselfe was the author. <i>Egesippus</i> saith of himselfe, that he came to Rome in the time of <i>Anicetus</i> and continued there vnto the time of <i>Eleutherius</i> . <i>An. Domini. 197. Euseb. lib. 4. cap. 11.</i>						<i>Cayni</i> were heretikes which honoured <i>Cayn</i> , and tooke him for their father: they highly esteemed of <i>Esau</i> , <i>Chore</i> , <i>Dathan</i> , <i>Abyram</i> , with the Sodomites. They called <i>Iudas</i> the traitor their cosin, honoring him for betraying of Christ, affirming that hee foresaw how great a benefite it would become vnto mankind. They read a certaine gospell, written (as they said) by <i>Iudas</i> : they reuiled the law, and denied the resurrection. <i>Epiphanius</i> . <i>heres. 38. August. de heres.</i>
130.	<i>Anno 18. Adriani.</i>	<i>Justinus Martyr</i> liued vnder <i>Adrian</i> . He wrote an Apologie vnto <i>Adrian</i> and to <i>Antoninus Pius</i> Emperours. He wrote also against <i>Marcion</i> which lined at that time. He was martyred vnder <i>Vernus</i> the Emperor. <i>Euseb. lib. 4. cap. 8. 11. 12. 16.</i> but as <i>Epiphanius</i> . <i>heres. 46.</i> writeth, it was vnder <i>Adrian</i> .			<i>Telephorus</i> succeeded <i>Xystus</i> in the sea of Rome, <i>An. Dom. 130.</i> where he continued eleue yeares. <i>Euseb. lib. 4. cap. 5. 10.</i>		<i>Eumenius</i> was Bi. of Alexandria after <i>Iustus</i> , and continued there 13. yeares. <i>Euseb. lib. 4. cap. 5. 11.</i>	<i>Sethiani</i> were heretikes, deriuing their pedigree of <i>Seth</i> the sonne of <i>Adam</i> , whom they honored, and called <i>Christ</i> and <i>Iesus</i> , that in the beginning of the world he was called <i>Seth</i> , but in the latter dayes <i>Christ Iesus</i> . <i>Epiphanius</i> (<i>heres. 39.</i>) sayth, that he disputed with some of them in <i>Aegypt</i> , and that the last of them were in his time. <i>August. lib. de heres.</i>
140.	<i>Antoninus Pius</i> succeeded <i>Adrianus</i> in the empire. Hee wrote vnto the cōmons of Asia in the behalfe of the Christians. He raigned 22 yeares and odde moneths.	<i>Meliton</i> Bi. of Sardis florished about this time: he dedicated an Apologie vnto the Emperor <i>Vernus</i> in the behalf of the Christians. He wrote many notable tractes. <i>Euseb. eccl. hist. lib. 4. cap. 13. 25.</i>		From the passion of our Sauour vnto the eighteenth yeare of the Emperor <i>Adrian</i> , there were fifteene Bishops in the Church of Ierusalem, all Iewes. In the which yeare, after the vtter ouerthrow, the siege and conquering of the citie, vnder the said <i>Ælius Adrianus</i> , Ierusalem was called <i>Ælia</i> , after his name, and began to be inhabited of strange nations. <i>Euseb. lib. 4. cap. 5. 6.</i>				<i>Marcion</i> of Pontus increaled the doctrine of <i>Cerdon</i> , he liued in the time of <i>Justinus Martyr</i> , which wrote a booke against him. He met <i>Polycarpus</i> , and asked of him, Knowest thou vs? <i>Polycarpus</i> answered: I know thee for the first begotten of Satan. <i>Euseb. lib. 4. cap. 11. 14.</i> He said, the soule onely should be saued, and not the bodie. He thought that <i>Caine</i> with the Sodomites and <i>Aegyptians</i> , &c. were saued when Christ went downe to hell. <i>Irenæus</i> lib. 1. cap. 29. <i>Epiphanius</i> (<i>heres. 42.</i>) writes of him, that he was a Bishops sonne, who when he had deflowered a virgine, was by his owne father excommunicated the Church, and afterwards he fled to Rome: being there, because they admitted him not into the Church, he began to preach detestable doctrine: that there were three beginnings, good, iust, and euill: that the new Testament was contrary to the olde. He denied the resurrection of the bodie.
141.		<i>Philippus</i> b. of Gortina was famous, & wrote against <i>Marcion</i> the heretike. <i>Euseb. lib. 4. cap. 24.</i>	<i>Marcus</i> of the Gentils the first Bi. of Ierusalem. <i>Euseb. lib. 4. cap. 6. lib. 5. cap. 11.</i>		<i>Hyginus</i> was Bi. of Rome after <i>Telephorus</i> , in the first yeare of <i>Antoninus Pius</i> . <i>An. Dom. 141.</i> where he continued foure	<i>Marcus</i> was Bi. of Alexandria after <i>Eumenius</i> . He gouerned the church ten yeares. <i>Euseb. lib. 4. cap. 11.</i>		<i>Barchochebas</i> a captaine of the Iewes, alluding vnto his name, affirmed that he was the light, or a starre come downe from heauen to comfort the Iewes. He led them to rebellion, so that (as <i>Dion Cass.</i> in <i>Adriano</i> writeth) there were slaine of them about fiftie thousand. <i>Euseb. 4. cap. 6.</i>
			<i>Cassianus</i> .					<i>Cerdon</i> gat him from Syria to Rome when <i>Hyginus</i> was Bishop there, <i>Bbb 4</i>

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144.				Publius.		yearre. Euseb. lib. 4. cap. 10. 11.		and taught that God preached of the law and Prophets, was not the father of our Lord Iesus Christ. Moreouer he sayd that Christ was knowne, the father of Christ vnkowne. He denied the resurrection, and the old testament. Euseb. lib. 4. cap. 10. 11. Epiph. heres. 41.
				Maximus.		Pius was Bishop of Rome after Hyginus. Anno Dom. 144. and continued 15. yearres. Euseb. lib. 4. cap. 11.	Celadion was Bish. of Alexandria after Marcus, and continued 14. yearres. Euseb. lib. 4. cap. 11. 19.	Valentinus was openly knowne at Rome in the time of Hyginus, he liued vnder Pius, and continued vnto Anicetus. Euseb. lib. 4. cap. 10. 11. Irenaeus confuted this heresie at large. Epiphanius saith that Valentinus thought Christ to haue brought a bodie downe from heauen, and to haue passed thorough the virgine Marie as water through a conduite. heres. 31.
163.	Marcus Antoninus Verus was chosen Emperour after Pius. He persecuted the Church of God, and raigned 19 yearres. Euseb. lib. 4. cap. 14. 15. lib. 5. cap. 9.	Modestus wrote against Marcion. Euseb. lib. 4. cap. 24. Appollinaris wrote vnto Verus the Emperour, and against the heresie of Montanus, which then began to bud in Phrygia. Euseb. lib. 4. cap. 20. lib. 5. cap. 14. 15. Dionysius B. of Corinth, Pinytus B. of Creta were famous about this time. Euseb. lib. 4. cap. 20. Musanus then florished, and wrote against the Encratites which then newly sprang; the author of which heresie was Tatianus. Euseb. lib. 4. cap. 26. Germanicus martyred and torne in peeces of wilde beafts. Metrodorus and Pionius were burned for the faith. Euseb.	There was a Synode at Ancyra in Galatia gathered together of the faithfull, where the figments of Montanus were confuted by Apollinaris. Euseb. lib. 5. cap. 14.	Julianus continued vnto the 10. yeere of Antoninus Pius. Epiph. heres. 66. Caius whom Epiphanius (heres. 66.) doth call Gratianus.		Anicetus was bishop of Rome after Pius. Ann. Dom. 159. he had conference with Egesippus which came thither to him. He gouerned the church 11. yearres, & died the eight yeare of Verus. Euseb. lib. 4. cap. 11. 19.		Marcellina was of Carpocrates opinion, and liued at Rome in the time of Anicetus: she worshipped and offred incense vnto the images of Iesus and Paul, &c. August. lib. de heres. Epiph. heres. 27. Montanus, whereof the Montanists are called, taught in Phrygia; hereof is it that the heresie is called Phrygian. Epiphanius sayth it began about the 19. yeare of Antoninus Pius which succeeded Adrian. This Montanus was taken in Phrygia for the holy Ghost; Priscilla & Maximilla his women for prophetesses. He forbad mariage, and commanded abstinence from certain meates as vnlawful. In the end Montanus and Maximilla hanged themselves. Euseb. lib. 5. cap. 13. 14. 15. 16. 17. The Montanists (otherwise called Cataphrygians) pricked a boy with bodkins, drew bloud out of his bodie, soaked therein the bread, and made a sacrament thereof: if the boy died, he was counted a martyr if otherwise, a great priest. Epiph. heres. 48. August. lib. de heres.
167.				Caius the 2. continued vnto the 8. yeare of Verus. Epiph. heres. 66.	Theophilus was bishop of Antioch after Cornelius. Hee wrote of elementall institutions and dedicated them vnto Autolytus. Also against the heresie of Hermogenes and Marcion. Euseb. lib. 4. cap. 19. 23. about the 8. yeare of Marcus Antoninus.	Soter was B. of Rome after Anicetus, Anno Dom. 167. and continued eight yearres. Euseb. lib. 4. cap. 19. li. 5. in proem.	Agrippas was Bish. of Alexandria about the eight yeare of Verus, where he gouerned 12. yearres. Euseb. lib. 4. cap. 19. lib. 5. cap. 9.	Secundiani of Secundus, together with Epiphanius and Isidorus taught the like with Valentinus: in life they were beastly; all women among them were common: they denied the resurrection of the flesh. Epiph. heres. 32. Ptolomeus of whom Ptolomais are called, taught the heretical opinions of the Gnostici and of Valentinus, adding thereunto of his own, certain heathenish doctrine out of Homer: he wrote vnto Flora a woman of his faith, and endeoured to peruert her. Epiph. heres. 33.
				Julianus 2.				

Anno Domini.	The raigne of the Emperours.	The Fathers of the Church.	The Coun- cels.	The Bishops of Ierusa- lem.	The Bishops of Antioch.	The Bishops of Rome.	The Bi- shops of Alexan- dria.	The Heretikes.
179.	Anno 17. of Verus the Empe- rour.	<p>Carpus, Papy- lus, and Aga- thonica a wo- man were martyred, al- so Ptolomeus and Lucius. Euseb. lib. 4. cap. 14. 15. 16.</p> <p>Bardesanes of Mesopota- mia wrote in the Syrian tooing against Marcion. Eu- seb. lib. 4. cap. 28.</p> <p>Vegetius Epa- gabus marty- red. Sanctus a Deacon be- headed. Ma- turus behea- ded. Attalus fried to death. Blandina a woman after sundrie tor- ments be- headed. Biblis a woman pit- tiously hand- led. Potbinus Bish. of Lions dieth in pri- son. Alexan- der torne in peeces of wilde beasts. Ponticus of 15. yeares old martyred. Eu- seb. lib. 5. cap. 1.</p> <p>Ireneus was Bish. of Lions in Fraunce after the martyrdome of Potbinus. in his youth he saw Po- lycarpus the disciple of S Iohn. He was at Rome with Eleuther- ius: he ende- uored to con- fute Blastus and Florinus the schisma-</p>	<p>The bre- thren in France as- semble to- gether, and lay downe their cen- sure tou- ching the opinions of Montanus writing vn- to Eleuther- ius Bish. of Rome, that he would maintaine the peace of the Church a- gainst such heretikes. Euseb. lib. 5. cap. 3.</p> <p>There were held in Asia sun- drie Sy- nodes, in the which Montanus was excō- municated and his he- resie con- demned. Euseb. lib. 5. cap. 14.</p>	<p>Capito.</p> <p>Maximus continued vnto the 16. yeare of Verus. Epiphan. hazel. 66.</p> <p>Antoninus.</p> <p>Valens.</p> <p>Dolychia- nus conti- nued vnto the time of Comodus. Epiphan. hazel. 66.</p>	<p>Maximinus was Bishop of Antioch after Theo- phylus. Eu- seb. lib. 4. cap. 23.</p>	<p>Eleutherius was Bi- shop of Rome after Soter in the 17. yeare of Verus the Emperor, Anno Domini 178. where he continued thirteene yeares. Eu- seb. lib. 5. in proem. and cap. 20. This Eleutherius sent prea- chers into Brittain, so that Lucius the King and his people receiued the faith. Flor. histor. Func. Beda.</p> <p>Touching the pu- ritie of the Church of Rome, Egesippus reporting of himself sayeth thus; When I came to Rome, I stayed there vntill that Anicetus was chosē bishop, whose Deacon was Eleu- therius, whom Soter succeeded, and after him Eleutherius. In all their successions and in euery one of their cities, it is no otherwise then the law and the prophets and the Lord himself preached. Euseb. li. 4. cap. 21. Ireneus also hauing layd downe those 12. afore sayd Bishops of Rome, concludeth thus; now Eleutherius was the twelfth Bishop from the Apostles, after the same or- der, the same do- ctine and tradition of the Apostles truly taught in the church at this day continu- ed vnto our time. Euseb. lib. 5. cap. 6.</p>	<p>Marcus of whom Marconij, Co- lorbasus of whom Colorbasij, and Heracleon after whom the here- tikes are called Heracleonites, sacri- ficed with witchcraft, to amaze their auditors they pronounced Hebrew words: they said vnto the women, open your mouths & pro- phetic through the power which commeth from vs. Many women came to the Church, and vnder co- lour of prophetic confessed that they were abused of them. Marcus ran away with another mans wife: they poure oyle and water vpon the head of the departed, hoping so to redeeme them: they sayd that the life and generation of man consisted in seuen starres: that Christ suffered not in deed, but was so thought; and that there was no re- surrection of the flesh. Epiphanus hazel. 34. 35. 36. Ireneus. August. lib. de hazel.</p> <p>Alcibiades refrained the vse of Gods creatures. He is reformed by Attalus the Martyr. Euseb. lib. 5. cap. 3.</p> <p>Archontici were heretikes in Palastina, which referred the creation of all things vnto many powers. They said that the Sabba- oth was the God of the Iewes; and that the diuell was the sonne of the Sabbaoth. Epiphan. hazel. 40. Au- gust. lib. de hazel.</p> <p>Ireneus was a Chiliaist. Euseb. lib. 3. cap. 35.</p> <p>Encratites were heretikes after the etymologie of their name continent. The author of their he- resie was Tatianus of Mesopota- mia, the disciple of Iustinus Martyr. He abhorred mariage, he forbad the vse of liuing creatures, he of- fered water in stead of wine in the Sacrament. Hee denied that Adam was saued. The Encratites preuailed in Pisidia and Phrygia. Euseb. lib. 4. cap. 27. Epiphan hazel. 46. 47.</p> <p>Seuerus an Encratite, of whom Seueriani, maintained the opi- nions of Tatianus, adding there- unto of his owne, reuiling Paul, reiecting his Epistles, and deny- ing the Acts of the Apostles. He sayd that a woman was of the di- uell; and that man from the girdle vpwards was of God, and beneath of the diuell. Epiphan. hazel. 45 Euseb. lib. 4. cap. 27.</p>	

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182.	<i>Commodus</i> succeeded <i>Antoninus Verus</i> in the Empire: hee reigned 13 yeares, and was smothered to death, or as <i>Eutrop.</i> writeth, poisoned. <i>Euseb.</i> lib. 5. cap. 9. 24. & in chron.	rikes, and to appease the schisme raised at Rome, hee sharply reprehended <i>Victor</i> Bishop of Rome, for excommunicating the Churches of Asia. <i>Euseb.</i> lib. 5. cap. 4. 5. 18. 23. <i>Pantenus</i> Moderator of the schoole of Alexandria in the time of <i>Iulianus</i> Bishop there, was the master of <i>Clemens Alexandrinus</i> . Hee went about preaching as farre as India. <i>Euseb.</i> lib. 5. cap. 9. 10. <i>Rhodon</i> an Asian, the disciple of <i>Tatianus</i> wrote against the heretic of <i>Marcion</i> , he disputed with <i>Apelles</i> face to face. <i>Euseb.</i> lib. 5. cap. 12. <i>Miltiades</i> wrote against the Phrygian heresie of <i>Montanus</i> . <i>Euseb.</i> lib. 5. cap. 15. <i>Apollonius</i> a Phrygian wrote against the Montanists. <i>Euseb.</i> lib. 5. cap. 16. <i>Thraseas</i> a martyr. <i>ibid.</i>					<i>Iulianus</i> was Bishop of Alexandria after <i>Agrippas</i> in the first yeare of <i>Comodus</i> where he continued ten yeares. <i>Euseb.</i> lib. 5. cap. 9. 20.	<i>Apelles</i> was a Marcionite, he said that prophecies were of a contrary spirit: he was guided by one <i>Philumena</i> a woman. He thought it was not for men to reason of religion, but every one to continue as he beleueed. <i>Euseb.</i> lib. 5. cap. 12. <i>Pontinus, Basiliscus, Lycus, Synerus</i> , were Marcionites, whom <i>Rhodon</i> confuted, <i>Euseb.</i> lib. 5. cap. 12. <i>Pepuziani</i> were heretikes which came out of the village <i>Pepuza</i> , their abiding was in Galatia and Cappadocia; they were called <i>Quintilliani</i> & <i>Priscilliani</i> , because that <i>Christ</i> in the forme of a woman lay with <i>Quintilla</i> a maide (or as some say <i>Priscilla</i>) and reuealed vnto her diuine mysteries. Women are priests among them: their sacrifice is alike with the <i>Montanists</i> aboue. <i>Epiph.</i> hær. 4. 5. <i>Artotyrite</i> were heretikes which offered bread and cheefe in the sacrament. <i>Epiph.</i> hær. 4. 9. August. <i>Alogi</i> were heretikes which denied <i>Christ</i> to be the Word. They condemned the Gospell after <i>John</i> : they said that <i>Cerinthus</i> the heretike wrote the Revelation. <i>Epiph.</i> hær. 5. 1. August. <i>Adamites</i> were heretikes which deuised them a Church after an hot-house to keepe them from cold, for the space of an houre or seruice time: they were all naked men and women: the virgines preached vnto the rest. Their Church they called Paradise, and themselves <i>Adam</i> and <i>Eue</i> . <i>Epiph.</i> hær. 5. 2. <i>Theodorus</i> a Montanist through forcery tooke his flight towards heauen: but downe he fell and died miserably. <i>Euseb.</i> lib. 5. cap. 14. <i>Florinus</i> and <i>Blasius</i> fell from the church, and taught at Rome that God was the author of euil, whom <i>Irenæus</i> confuted. <i>Euseb.</i> lib. 5. cap. 13. 18.
193.	Anno 10. <i>Comodi.</i>		<i>Serapion</i> held a Synode at Antioch, where together with many other Bishops he condemned the <i>Montanists</i> . <i>Euseb.</i> lib. 5. cap. 17. There was a Synode held at Rome in the time of <i>Victor</i> touching the time of the celebration of the feast of Easter where he excommunicated all the Eastern Churches; for which cause he was reprehended of diuers, but sharply of <i>Irenæus</i> . <i>Euseb.</i> lib. 5. cap. 21. 22. 23.	<i>Narcissus</i> , of him are many things written: first that he turned water into oile for the lampes of the church. He was accused of a hainous crime, and although he was innocent, yet left he his church, and fled away into the wildernes, where he continued a long time. In the meane while his accusers were wonderfully plagued frō aboue, to the example of al periured persons. <i>Euseb.</i> lib. 5. cap. 1. lib. 6. cap. 7. 8.	<i>Serapion</i> succeeded <i>Maximinus</i> in the see of Antioch; he remembred the workes of <i>Apollinaris</i> against <i>Montanus</i> , whom he also together with many other Bishops condemned. <i>Euseb.</i> lib. 5. cap. 17. 20. about the tenth yeare of <i>Comodus</i> .	<i>Victor</i> was B. of Rome after <i>Elen-therius</i> in the tenth yeare of <i>Comodus</i> the Emperour, Anno Dom. 193. where he continued ten yeares. <i>Euseb.</i> lib. 5. cap. 20. 25.	<i>Demetrius</i> was Bishop of Alexandria after <i>Iulianus</i> . Hee gouerned the Church 43. yeares. <i>Euseb.</i> lib. 5. cap. 20. lib. 6. cap. 25.	

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205.	Anno 10. Seuri.	emulation between him & the Romane Clergie, he fell into the opinion of <i>Montanus</i> . <i>Ier. catalog.</i> Jude a famous writer, wrote vpon the 70. weekes of <i>Daniel</i> , ending the 10. yeare of <i>Seuerus</i> . <i>Euseb. lib. 6. cap. 5.</i> Leonides the father of <i>Origen</i> was beheaded the tenth yeare of <i>Seuerus</i> , leauing <i>Origen</i> verie yong of seuentene yeares old. <i>Euseb. lib. 6. cap. 1. 2.</i>	to chalēge authoritie ouer the Easterne Churches: <i>Irenaeus</i> bishoppe of Lions in France, reprehended him sharply for it. <i>Euseb. li. 5. cap. 23.</i>	<i>Germamon</i> was bishop of Ierusalem after <i>Dios</i> . <i>Euseb. li. 6. cap. 9.</i>					
213.	<i>Antoninus Caracalla</i> was Emperour after <i>Seuerus</i> , he raigned seuen yeares and six moneths. <i>Euseb. lib. 6. cap. 7. 20.</i>	<i>Origen</i> being a childe exhorted his father in prison to perseuere constant: being of the age of eightene, he catechised in the schoole of Alexandria; as he taught, so he liued, and as he liued, so he taught. For to embrace chastitie he gelded himselfe. He was made minister at Caesarea. He came to Rome in the time of <i>Zephyrinus</i> . Hee preached many sermons, he confuted many heretikes, he trauelled many countries. In the end hee fell from the faith, yet hee repented him, and died vnder <i>Gallus</i> and <i>Volusianus</i> , being 69. yeers old. <i>Euseb. lib. 6. cap. 2. 7. & c. lib. 7. cap. 1.</i> <i>Affricanus</i> a famous writer flourished about this time. <i>Euseb. li. 1. ca. 8. lib. 6. cap. 30.</i> <i>Plutarchus</i> was martyred. <i>Heracles</i> , <i>Heron</i> , <i>Serenus</i> , beheaded. <i>Serenus</i> burned together with <i>Rhais</i> a woman out of the schoole of <i>Origen</i> . <i>Euseb. li. 6. cap. 3.</i>	There was a Synode held at Bostra, where <i>Origen</i> confuted <i>Beryllus</i> . <i>Euseb. lib. 6. cap. 32.</i> <i>Origen</i> was sent for to Arabia, where the Arabians were cōdemned which denied the immortalitie of the soule. <i>Euseb. lib. 6. cap. 36.</i>	<i>Gordius</i> was bishop of Ierusalem after <i>Germamon</i> . <i>Euseb. lib. 6. cap. 9. vntil the raigne of Antoninus</i> . <i>Epiph. hazel. 66.</i>	<i>Asclepiades</i> was bishop of Antioch after <i>Serapion</i> . <i>Euseb. li. 6. cap. 11.</i> about the first yeare of <i>Antoninus Caracalla</i> .			<i>Ambrose</i> , not he that was Bishop of Millaine, was of the herchie of <i>Valentinus</i> , whom <i>Origen</i> converted. <i>Euseb. li. 6. cap. 17.</i> <i>Epiph.</i> hazel. 64. sayth he was partly a <i>Marcionist</i> , and partly a <i>Sabellian</i> . <i>Beryllus</i> Bishop of Bostra in Arabia, denied Christ to be the second person in the Trinitie before he was made man. <i>Origen</i> confuted him. <i>Euseb. li. 6. cap. 32.</i> The Arabians taught that the soule dyed with the bodie, and rose againe at the general resurrection. <i>Origen</i> converted them. <i>Euseb. lib. 6. cap. 36.</i> <i>Helicesaita</i> (called of <i>Epiphanius Sampsai</i> , the first author of them was <i>Elxais</i> a false prophet) they rejected part of the old Testament. They denied the Apostle. They counted it a thing indifferent in case of necessitie to denie with the mouth, so that thou belieue with the heart. <i>Origen</i> confuted them. <i>Euseb. li. 6. cap. 37.</i> <i>Celsus</i> the Philosopher an heretike was confuted by <i>Origen</i> in eight bookes. <i>Valerij</i> were heretikes, which had their originall of one <i>Valens</i> that liued in Bacathis, a country of Philadelphia: their maner was to geld themselves, and as many strangers as lodged among them: they abused the saying in the Gospell: If thy member offend thee, cut it off, &c. <i>Epiph. hazel. 58.</i>	
220.	<i>Macrinus</i> succeeded <i>Caracalla</i> , and died in the first yeare of his raigne. <i>Euseb. li. 6. cap. 20.</i>				<i>Philetus</i> was bishop of Antioch after <i>Asclepiades</i> . <i>Euseb. lib. 6. cap. 20.</i> about the first yeare of <i>Macrinus</i> .				

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		<i>Potamiana</i> a virgine to- gether with <i>Marcella</i> her mother bur- ned. <i>Basilides</i> beheaded. <i>Euseb.</i> lib. 6. cap. 4.		<i>Narcissus</i> cometh home a- gaine, & is intreated after <i>Gor- dius</i> to take his former roome, and because he was an hū- dred and sixteene yeares old they ioy- ned with him <i>Alexā- der</i> , who a- fore was b. of Cappa- docia. <i>Euseb.</i> lib. 6. ca. 7. 9. 10.		<i>Calistus</i> was b. of Rome after <i>Zephyri- nus</i> , in the first yeare of <i>Anto- nianus</i> <i>Helioga- balus</i> , anno Domini 221. and continued there 5. yer. <i>Euseb.</i> lib. 6. cap. 20.		
221.	<i>Antoninus Heliogabalus</i> raigned after <i>Macrinus</i> the space of foure yeares, and he died. <i>Euseb.</i> lib. 6. cap. 20.	<i>Gregorius Neocæsariensis</i> and <i>Atheno- dorus</i> heard <i>Origen</i> in Cæ- sarea y space of five yeares. Although they were both yong men, yet were they chosen bishops in <i>Pontus</i> . <i>Euseb.</i> lib. 6. cap. 29. <i>Socrat.</i> lib. 4. cap. 22.		<i>Alexander</i> who afore was b. of Ierusalem together with <i>Nar- cissus</i> , now after his death is there b. a- lone, and died in the persecutiō vnder <i>De- cius</i> . <i>Euseb.</i> lib. 6. ca. 38.	<i>Zebinus</i> was b. of Antioch af- ter <i>Phile- tus</i> . <i>Euseb.</i> lib. 6. ca. 21. about the 7. yeare of <i>Alexander</i> .	<i>Urbanus</i> was b. of Rothe in the 1. yeare of <i>Alexander</i> , Anno Dom. 226. and go- uerned the church eight yeares. <i>Euseb.</i> lib. 6. cap. 20. 21.	<i>Heracles</i> was first <i>Origens</i> Vsher in the schoole of Alexandria, afterwards b. of that sea about the 11. yeare of the Emperour <i>Alexander</i> : where he co- tinued sixteen yeares. <i>Euseb.</i> lib. 6. cap. 14. 25. 34.	<i>Nepos</i> a bish. of Æ- gipt was a Chiliaft, and wrote thereof a booke, the which <i>Dionysius</i> bishop of Alexandria confu- ted after his death. <i>Euseb.</i> lib. 7. cap. 22.
224.	<i>Alexander</i> was Emperor af- ter <i>Helioga- balus</i> , and raigned thir- teene yeares. <i>Euseb.</i> lib. 6. cap. 20. 27.					<i>Pontianus</i> was bishop of Rome after <i>Urbanus</i> An. Dom. 236. & continued there 6. yer. <i>Euseb.</i> lib. 6. 21. 27.		
237.	<i>Maximinus</i> was Empe- rour after <i>A- lexander</i> . He persecuted the Church of God, and raigned three yeares.					<i>Anterus</i> after <i>Pontianus</i> was Bishop of Rome the space of one moneth. <i>Euseb.</i> lib. 6. cap. 27. 28.		
249.	<i>Gordianus</i> was created Emperour af- ter <i>Maximi- nus</i> : he rai- gned 6. yer. <i>Euseb.</i> lib. 6. cap. 27. 33.				<i>Babylas</i> was b. of Antioch af- ter <i>Zebinus</i> , and died in prison in the perfe- cution vnder <i>Decius</i> . <i>Euseb.</i> lib. 6. cap. 28. 38.	<i>Fabianus</i> was b. of Rome after <i>Anterus</i> , Anno Dom. 241. being a countrey mi- nister he was miraculously chosen in the church by reason that a doue lighted vpo his head. He suffered martyrdothe vnder <i>Decius</i> . <i>Euseb.</i> lib. 6. cap. 38. 38.	<i>Dionysius</i> the disciple of <i>O- rigen</i> , was b of Alexandria after <i>Heracles</i> the third yere of <i>Philip</i> the Emperour. He reporteth the perill he stood in, and the persecu- tion he suf- fered vnder <i>Decius</i> . He wrote of the martyrs at Alexandria	<i>Coracion</i> a Chiliaft was in open dispu- tation confuted by <i>Dionysius</i> bishop of Alexandria. <i>Euseb.</i> lib. 7. cap. 23.
246.	<i>Philip</i> was crowned Em- perour after <i>Gordianus</i> : he was the first Christian Em- perour, and raigned seuen yeares. <i>Euseb.</i> lib. 6. cap. 33. 38.		There was a Synod held at Rome in the time of <i>Fa- bianus</i> , where he together with 60. other bishops re- moued the schisme of <i>Nouatus</i> . <i>Sa- bed. Pantal.</i>					

Anno Domini.	The raigne of the Emperors.	The Fathers of the Church.	The Coun- cels.	The Bishops of Jerusa- lem.	The Bishops of Antioch.	The Bishops of Rome.	The Bishops of Alexandria.	The Hereticks.
254.	Decius was Emperour after Philips; he persecuted the church of God. and raigne not full two yeares. Euseb. lib. 6. cap. 38. lib. 7. cap. 1.	Cyprian Bi. of Carthage florished about this time. Hee erred in the rebaptizing of heretikes, and suffered martyrdom vnder Valerianus & Galienus. Euseb. lib. 7. ca. 3. ler. catalog. Metras and Quinta a woman were stoned to death. Apollonia a virgine, Iulianus, Cremon, Macar, Epimachus, Alexander and foure women burned. Sersapion had his neck broken. Amonarian a virgine, Mercuria and Dionysia beheaded. Elton, Ater and Jfidorus burned. Nemesis a martyr. Dioscorus, Ammon, Zenon, Ptolemaeus, Ingenius, Theophilus, confessors. Ischyron beaten to death with a cudgel. Cheremon Bi. of Nilus fled into the desert with his wife. Euseb. lib. 6. cap. 40. 41.	There was a synode held at Rome in the time of Cornelius, where Novatus the heretike was condemned. Euseb. lib. 6. cap. 42. Another synode was held at Antioch, where Eleasus, Bi. of Tarsis, Firmilianus Bi. of Capadocia, Theoclistus bishop of Palestina, and Dionysius Bi. of Alexandria, were present to the condemnation of Novatus. Euseb. lib. 6. cap. 45. There was a synode held at Carthage, which erred about the rebaptizing of heretikes, in the which Cyprian was chiefe. Euseb. lib. 7. cap. 3. Another at Iconium and Synadis, for receiuing of heretickes after repentance. Euseb. lib. 7. cap. 6.	Maxabmes was Bishop of Ierusalem after Alexander, Euseb. lib. 6. cap. 38. vn. till the raigne of Galus and Volusianus. Euseb. lib. 6. cap. 66.	Fabius was bish. of Antioch after Babylas, in the time of Decius. Euseb. lib. 6. cap. 38.	Cornelius was Bis of Rome in the time of Decius, hee condemned and excommunicated Novatus the heretike, and continued Bi. three yeares. Euseb. lib. 6. cap. 38. lib. 7. cap. 2.	vnto Fabius B. of Antioch: he wrote vn- to the heretike Novatus, vnto Hermammon, Steuen and Xistus Bishops of Rome, vnto Philemon minister of Rome: afterwards vnto Dionysius Bi. of Rome. He was persecuted vnder Valerianus the Emperour. He confuted the booke of Nepos the Chilist, and confounded in open disputation Coracion his disciple. He was Bi. of Alexandria 17. yeares, and died the 12. yeare of Galienus. Euseb. lib. 6. cap. 38. 34. 39. 40. 44. 45. lib. 7. cap. 1. 2. 4. 5. 9. 7. 10. 22. 23. 27.	Novatus a Priest of Rome fell from his order, and called his sect Catharous, that is Puritanes. He would not admit vnto the Church such as fell after repentance. He was condemned by sundry notable men and in sundry councils. Euseb. lib. 6. cap. 42. He abhorred second marriage. Epiph. hazel. 59. Cyprian did erre in rebaptizing of heretikes. Euseb. lib. 7. cap. 3. A whole council held at Carthage in the time of Cyprian did erre. Euseb. lib. 7. cap. 3. Angelici were heretickes which worshipped Angels. August. lib. de hazel. Apollolici were heretickes in Pisidia, which arrogantly so termed themselves, because they allowed not the company of married men, and such as had proper possessions: for the Catholicke Church hath (sayth Augustine) many such religious and cleargie men. August. lib. de hazel. Epiph. hazel. 61.
255.	Gallus was Emperour after Decius, and rained not full two yeares. Euseb. lib. 7. cap. 1. 9. Emilianus was Emperour three moneths after Gallus. Euseb. lib. 7. cap. 1. 9.							

<i>Anno Domini.</i>	<i>The raigne of the Emperors.</i>	<i>The Fathers of the Church.</i>	<i>The Coun- cels.</i>	<i>The Bishops of Jerusa- lem.</i>	<i>The Bishops of Antioch.</i>	<i>The Bishops of Rome.</i>	<i>The Bishops of Alexan- dria.</i>	<i>Heretikes.</i>
256.	<i>Valerianus</i> together with <i>Galiennus</i> his sonne, was created Emperour: he persecuted the Church of God. Not long after, his sonne <i>Galiennus</i> ruled alone, and restored peace vnto the christians. He continued Emperour fifteen yeares. <i>Euseb.</i> lib. 7. cap. 9. 12. 28.	<i>Priscus, Malchus, Alexander,</i> and a woman, were torne in peeces of wilde beasts. <i>Euseb.</i> lib. 7. cap. 11. <i>Marinus</i> beheaded. <i>Euseb.</i> lib. 7. cap. 14. <i>Asturius</i> a senator of Rome was a great fauor of the Christians. lib. 7. cap. 15. 16. <i>Agapius</i> b. of Caesarea in Palestina, <i>Pierius</i> a minister of Alexandria, <i>Melitus</i> bishop of Pontus flourished at one time. <i>Euseb.</i> lib. 7. cap. 5. <i>Malchion</i> in open disputation confuted <i>Samosatenus</i> the heretike at Antioch. <i>Euseb.</i> lib. 7. cap. 28.	There was a Synode held at Antioch about the 12. yeare of <i>Galiennus</i> , where <i>Samosatenus</i> was condemned. <i>Euseb.</i> lib. 7. cap. 26. 27.	<i>Hymeneus</i> was bishop of Ierusalem after <i>Megabanes</i> in the time of <i>Valerianus</i> . <i>Euseb.</i> lib. 7. cap. 13. and continued vntill the raigne of <i>Aurelianus</i> . <i>Epiph.</i> hær. rel. 56.	<i>Demetrianus</i> was b. of Antioch after <i>Fabius</i> , in the time of <i>Valerianus</i> . <i>Euseb.</i> lib. 7. cap. 13. <i>Paulus Samosatenus</i> the heretike succeeded <i>Demetrianus</i> . He was excommunicated & depriued by the second synod held at Antioch in the time of <i>Valerianus</i> . <i>Euseb.</i> lib. 7. cap. 26. 29.	<i>Steuens</i> was b. of Rome after <i>Lucius</i> , Anno Dom. 256. He reprehended <i>Cyprian</i> b. of Carthage, for rebaptizing of heretikes, and gouerned y church two yeares. <i>Euseb.</i> lib. 7. cap. 2. 3. 4. <i>Xystus</i> the second of that name, was bishop of Rome after <i>Steuens</i> , where he continued eleuen yeares. <i>Euseb.</i> lib. 7. ca. 4. 26. <i>Dionysius</i> was b. of Rome after <i>Xystus</i> An. Do. 255. & continued nine yeares. <i>Euseb.</i> lib. 7. cap. 26. 29.	<i>Maximimus</i> was bishop of Alexandria in the 12. yere of <i>Galiennus</i> , & continued 18. yeares. <i>Euseb.</i> lib. 7. cap. 10. 27. 31.	<i>Sabellius</i> of who the Sabellians have their appellation, saith <i>Augustin</i> , was the disciple of <i>Noctus</i> , and taught the like doctrine with <i>Noctus</i> , that the three persons in the Trinitie were one: but saith <i>Epiphanius</i> , they differed in that <i>Sabellius</i> sayd not the Father to haue suffered. The heresie of <i>Sabellius</i> began at Pentapolis in Ptolemais, and was impugned by <i>Dionysius</i> bishop of Alexandria, in the time of <i>Xystus</i> b. of Rome <i>Euseb.</i> lib. 7. cap. 5. He denied that there was a Trinitie. <i>Epiph.</i> hær. rel. 61. <i>August.</i> lib. de hær. <i>Paulus Samosatenus</i> b. of Antioch denied the diuinitie of the Sonne of God, <i>Euseb.</i> lib. 7. cap. 26. <i>Origeniani</i> were heretiks called after one <i>Origen</i> (not he that was the great clerke of Alexandria) they condemned mariage, yet liued they beastly: their manner was to haue among them religious women like Nunnes, whom they defiled, y ^e eried means to keepe them from swelling. <i>Epiph.</i> hær. rel. 63.
271.	<i>Claudius</i> was Emperour after <i>Valerianus</i> two yeares. <i>Euseb.</i> lib. 7. cap. 28. <i>Quintilius</i> was Emperour after <i>Claudius</i> 17. dayes. <i>Eutrop.</i> lib. 9.							
273.	<i>Aurelianus</i> was Emperour after <i>Quintilius</i> . In the beginning of his raigne he was well affected towards Christian Religion, so that the heretike <i>Samosatenus</i> was through his helpe banished the Church, but in the end he persecuted the church of God, & when		A second synod was held at Antioch vnder <i>Aurelianus</i> , where <i>Samosatenus</i> the heretike was condemned & depriued the church. <i>Euseb.</i> lib. 7. cap. 28. 29.	<i>Zambdas</i> b. of Ierusalem. <i>Euseb.</i> lib. 7. cap. 31.	<i>Domnus</i> the sonne of <i>Demetrius</i> was by the second synod held at Antioch appointed to succeed <i>Samosatenus</i> in the see of Antioch. <i>Euseb.</i> lib. 7. cap. 29.	<i>Felix</i> was b. of Rome after <i>Dionysius</i> , & continued 5. yeares. <i>Euseb.</i> lib. 7. cap. 29. 31.		

Anno Domini.	The raigne of the Emperours.	The Fathers of the Church.	The Councils.	The Bishops of Ierusalem.	The Bishops of Antioch.	The Bishops of Rome.	The Bishops of Alexandria.	The Heretikes.
	as he went about to subscribe vnto an edict against the Christians, the crampe tooke him so that he was not able to hold penne in hand. He raigned fixe yeares. <i>Euseb. lib. 7. cap. 28. 29.</i>							<i>Origenians</i> againe were heretikes which so called theselues, of <i>Origen</i> <i>Adamantius</i> the great clerke of Alexandria: they taught as <i>Epiphanius</i> (heres. 64.) that there was no resurrection, y ^e <i>Christ</i> was a creature, & the holy ghost alike: that the soules were first in heauen, & came downe into the bodies, as it were into prison: that in the end the diuels should be saued. <i>Epiphanius</i> , as I reade in <i>Socrates</i> (eccl. hist. lib. 6. cap. 11.) was become the enemy of <i>Origen</i> , through the spite & malice of <i>Theophilus</i> bishop of Alexandria. The diuell bare <i>Origen</i> a displeasure, he persecuted heretikes to father vpon him leud opinions. He complaineth himselfe in a certaine epistle, how y ^e heretikes corrupted his workes. <i>Pamphilus</i> Martyr the great friend & familiar of <i>Eusebius</i> , wrote an Apologie in his behalfe. <i>Eusebius</i> (lib. 6. cap. 3. 8. 20. 26) reporteth of the famous men that fauored <i>Origen</i> , <i>Socrates</i> (eccl. hist. lib. 6. cap. 12.) writeth in his commendation. <i>Athanasius</i> gave of him a notable testimonie. <i>Chrysostom</i> would in no wise be brought to condemne either <i>Origen</i> or his workes. <i>Socrates</i> lib. 6. cap. 11. 12. 13. <i>Buddas</i> otherwise called <i>Terebinthus</i> , was a litte before <i>Manes</i> the heretike: he taught about Babylon that he himselfe was borne of a virgine, that he was bred and brought vp in the mountaines. He wrote 4. bookes, one of mysteries, 2. intitled the gospel, 3. <i>Theaurus</i> , the 4. a summary. Through witchcraft he tooke his
From <i>Christ</i> vnto the end of <i>Aurelianus</i> the Emperour, whē <i>Manes</i> the heretike liued, there are 276. yeares. <i>Epiphanius</i> heres. 66.	<i>Tacitus</i> was Emperour fixe moneths. <i>Eutro. lib. 9. Euseb. chron.</i>	<i>Anatolius</i> b. of <i>Laodicea</i> florished vnder <i>Probus</i> and <i>Carus</i> . <i>Jerō. catalog.</i>			<i>Timens</i> was bishop of Antioch after <i>Domnus</i> . <i>Euseb. lib. 7. cap. 31.</i>			
279.	<i>Florianus</i> was Emperour 80. dayes. <i>Eutrop. lib. 9. Euseb. chron.</i>	<i>Probus</i> was Emperour 6. yeares. <i>Euseb. lib. 7. cap. 29.</i>		<i>Hermion</i> b. of Ierusalem, & the last before the persecution vnder <i>Diocletian</i> . <i>Euseb. lib. 7. ca. 31.</i>		<i>Eutychianus</i> was bishop of Rome scarce 10. moneths. <i>Euseb. lib. 7. cap. 31.</i>	<i>Theonas</i> was bishop of Alexandria after <i>Maximinus</i> and continued eleue yeares. <i>Euseb. lib. 7. cap. 31.</i>	
285.	<i>Carus</i> was Emperour scarce 3. yeares. <i>Euseb. lib. 7. cap. 29.</i>	The infinit number of martyrs which suffered in the persecutiō vnder <i>Diocletian</i> are to be seene throughout the 8. booke of <i>Eusebius</i> ecclesiasticall historie.		The sea of Ierusalem was alwayes honored, and the succession continued vnto the dayes of <i>Eusebius</i> himself. <i>Euseb. lib. 7. ca. 18.</i>	<i>Cyrillus</i> b. of Antioch. <i>Euseb. lib. 7. cap. 31.</i>	<i>Gaius</i> was b. of Rome Anno Dom. 283. 15 yeares. <i>Euseb. lib. 7. cap. 31.</i>		
287.	<i>Diocletian</i> was Emperour, and persecuted the Church of God. In the 19. yeare of his raigne he began to ouerthrow the churches, burne the Bibles, persecute the Christians. When he had raigned together with <i>Maximinianus</i> , who persecuted with him 20. yeares, he deposed himselfe voluntarily, and liued a priuate life. Fro that time vnto his end he pined & wasted away with diseases. But <i>Maximinianus</i> hanged himselfe. <i>Euseb. lib. 7. cap. 29. lib. 8. cap. 23. 14. 19. Socrates</i> lib. 1. cap. 2.		There was a Councell of 300. bishops called together at <i>Sinuessā</i> , where <i>Marcellinus</i> bishop of Rome was condemned for denying <i>Christ</i> , and sacrificing to Idols, tom. 1. concil.			<i>Marcellinus</i> was bishop of Rome about the 10. yeare of <i>Diocletian</i> , Anno Dom. 295. <i>Euseb. lib. 7. cap. 31.</i> He denied <i>Christ</i> , offered sacrifice vnto Idols in the persecution vnder <i>Diocletian</i> , and was condemned of 3. hundred bishops, 30. priests. Afterwards he repented him, and was martyred vnder <i>Diocletian</i> . Tom. 1. Concil.		
307.		<i>Arnobius</i> flourished in y ^e time of <i>Diocletian</i> . <i>Ierom. catalog.</i>			<i>Dorotheus</i> b. of Antioch. <i>Euseb. lib. 7. cap. 31.</i>			
					<i>Tyrannus</i> b. of Antioch. <i>Euseb. lib. 7. cap. 31.</i>			

Anno Domini.	The vaigne of the Emperors.	The Fathers of the Church.	The Councils.	The Bishops of Ierusalem.	The Bishops of Antioch.	The Bishops of Rome.	The Bishops of Alexandria.	The Heretikes.
310.	<i>Constantinus</i> and <i>Maximus</i> ruled the Empire after the deposition of <i>Diocletian</i> . <i>Constantius</i> dieth at Yorke in England, when he had ruled 16. yeares. Ann. Dom. 310. <i>Euseb.</i> lib. 8. ca. 14. & in chron.	<i>Lactantius</i> the disciple of <i>Arnobius</i> flourished in the time of <i>Diocletian</i> : in his olde age he was the master of <i>Crispus</i> the sonne of <i>Constantinus</i> . <i>Jerom.</i> <i>Pamphilus</i> martyr suffered vnder <i>Maximus</i> . <i>Jerom.</i>	A Council was held at Ancyra in Galatia in the time of <i>Vitalis</i> , where such as sacrificed were received with certaine conditions, and the Deacons that can not containe suffered to marrie. Tom. 1. Concil.			About this time <i>Licinia</i> an holie maide of Rome dying, made <i>Marcellus</i> bishop of that seae her heire and executor, gaue him all her great substance. From that time forth (saith <i>Polydor</i> lib. 1. de inuent. cap. vlt.) the Bishops of Rome were greatly enriched. <i>Marcellus</i> was bishop of Rome after <i>Marcellinus</i> a verie shorte while. Some take him for the former, & so it may be, for <i>Eusebius</i> made no mention of him. Yet in <i>Damas. Pont.</i> I find that he gouerned 5. yeares. <i>Eusebius</i> a Grecian was bishop of Rome after <i>Marcellus</i> one yeare and seuen moneths. <i>Euseb.</i> chron. Tom. 1. Concil.	<i>Peter</i> was bishop of Alexandria about the seuenth yeare of <i>Diocletian</i> , where he continued 12. yeares. He was beheaded & crowned a martyr in the persecution vnder <i>Diocletian</i> . <i>Euseb.</i> lib. 7. cap. 31. <i>Socrat.</i> lib. 1. cap. 3. <i>Achillas</i> was bishop of Alexandria after <i>Peter</i> . <i>Socrat.</i> lib. 1. cap. 3. <i>Alexander</i> was bishop of Alexandria after <i>Achillas</i> . By preaching of the Trinity somewhat curiously, hee gaue occasion to <i>Arius</i> one of his clergie, to fall from the faith. <i>Socrat.</i> lib. 1. cap. 3. He was at the Council of Nice.	flight into the aire to offer sacrifice, but the diuell threw him down and broke his necke, so that he died miserably. <i>Socrat.</i> lib. 1. cap. 17. <i>Manes</i> the heretike whereof the Manichees haue their appellation, had his original in Persia (as <i>Epiphanius</i> hazel. 66 writeth) about the 4. yeare of <i>Aurelianus</i> : he called himselfe <i>Christ</i> , & the comforter: he chose vnto himselfe 12. Apostles: he said that <i>Christ</i> was not truly born, but phantastically. <i>Euseb.</i> lib. 7. cap. 30. <i>Socrat.</i> lib. 1. cap. 17. Saith of him, that at the first he was called <i>Cubricus</i> , afterwarde changing his name, he went into Persia, found the books of <i>Buddas</i> , & published them in his owne name. He taught that there were manie Gods: that the Sunne was to be worshipped: that there was fatall destinie: that the soules went from one bodie into another. The king of Persia his sonne fell sick, <i>Manes</i> through forcerie took vpon him to cure him, & killed him. The king caused him to be clapt in prison but he brake prison, & fled into Metopotamia, was there taken, and flayed aliue, his skin filled with chaffe, and hanged at the gates of the cite. <i>Hecrax</i> taught in Egypt, that there was no resurrection: he abhorred mariage: he said the children that died before the yeares of discretion were damned: he thought that <i>Melchisedech</i> was y ^e holy Ghost. <i>Epiphanius</i> hazel. 67. <i>Meletius</i> b. of some cite in Egypt, sacrificed to the idols in time of the persecution vnder <i>Diocletian</i> , and was
311.	<i>Sudas</i> saith that From <i>Christ</i> vnto <i>Constantinus</i> <i>Magnus</i> there are 318. yeares: the which is true after <i>Eusebius</i> computatiō, if we take the time after the ouerthrowe of the tyrants, when he ruled alone.	<i>Constantinus Magnus</i> the sonne of <i>Constantius</i> , borne in Brittain, was there proclaimed Emperour after the decesse of his father. He maketh <i>Licinius</i> who married his sister his fellow Emperour. At the same time <i>Maxentius</i> plaid the tyrant at Rome, and <i>Maximinus</i> in the East. He saw in the ayre the signe of the crosse: he fully perswaded him selfe to fight against the tyrants, and in behalfe of Christian Religion.	There was a Council held at Neocæsarea, where among other things it was decreed, that none should bee made priest before he were 30. yeares old. Tom. 1. Concil. A Council was called by <i>Constantine</i> at Rome in the time of <i>Miltiades</i> , to reform the variance betweene <i>Cecilianus</i> b. of Carthage & his colleagues <i>Euseb.</i> lib. 10. ca. 5. <i>Constantine</i> called a Council at Orlean to remoue the dissension risen betweene Bishops. <i>Euseb.</i> lib. 10. cap. 5. <i>Alexander</i> b. of Alexandria called there a council of manie	<i>Macarius</i> was b. of Ierusalem after <i>Hermō</i> , he was themeanes with <i>Helena</i> that the crosse of <i>Christ</i> was found there: he was at the Council of Nice. <i>Constantine</i> the great wrote vnto him sundry epistles. <i>Socrat.</i> lib. 1. cap. 6. 9.	<i>Vitalis</i> was b. of Antioch after <i>Tyrannus</i> .	<i>Miltiades</i> was bishop of Rome after <i>Eusebius</i> in the time of <i>Constantine</i> the great anno Dom. 312. and continued 6. yeares. <i>Euseb.</i> chron. eccle. hist. lib. 10. cap. 5. <i>Siluester</i> was bishop of Rome after <i>Miltiades</i> anno Dom. 314. and continued 20. yeares. <i>Euseb.</i> chron. When <i>Constantine</i> offered him a golde scepter, he refused it, as a thing not fitte for the priestly function. <i>Sabel.</i>		

Ann ^o Domini.	The raigne of the Em- perours.	The Fathers of the Church.	The Councils.	The Bi- shops of Jerusa- lem.	The Bi- shops of Antioch.	The Bi- shops of Rome.	The Bishops of Alexan- dria.	Hereticks.
330.	He foyled <i>Maxentius</i> vpon the ri- uer <i>Tiberis</i> . <i>Licinius</i> ouercame <i>Maximi- nus</i> . They iointly pu- blished e- dicts in the behalf of the Christi- ans. In the end <i>Licini- us</i> rebelled against him <i>Constantinus</i> ouercame him, ruled alone, re- stored peace vnto the whole worlde, gaue mo- ney vnto the church, deliuered the bishops from pay- ing tax or tribute: he wrote vnto <i>Alexander</i> b. of Alex- andria, and to <i>Arius</i> the here- tike, exhor- ting the to vnity. Whe he was 65. yeares old he died, af- ter he had reigned 31 yeares. <i>Euse- bius</i> . lib. 8. cap. 14. 15. 16. lib. 9. cap. 9. 10. lib. 10. cap. 5. 6. 7. 8. 9. <i>Socrat.</i> lib. 1. cap. 2. 4. 26. He deferred his bap- tisme vnto his last end, purposing	of <i>Sirmis</i> scur- ged his bare sides, because he would not subscribe vnto their hereticall opiniōs. <i>Socrat.</i> lib. 1. cap. 4. 5. 9. lib. 2. cap. 26. <i>Paphnutius</i> b. of the vpper The- bais had one of his eyes pulled out in the time of persecution. <i>Constantine</i> was wont to kisse y empty place. he was present at the Councell of Nice, and tur- ned the whole assembly from separating ma- ried priests frō their wiues. <i>Soc- rat.</i> lib. 1. ca. 5. 8. <i>Spiridion</i> a man of great fame in those dayes was at the Councell of Nice, though hee were a bi- shop, yet kept he sheepe in the fields. <i>Athanasius</i> be- ing a yong man was at the Cou- cell of Nice: he looke more of him in the co- lumne of the bishops of Alex- andria. <i>Eusebius Pam- philus</i> bishop of Caesarea in Pa- lestina, wrote the Ecclesiasti- call historie frō the birth of <i>Christ</i> vnto the raigne of <i>Con- stantine</i> the great. He was at the coucell of Nice, wrote the Ni- cene creed, sent it to Caesarea, condēned <i>Arius</i> with his owne	bishops, where hee condemned <i>Arius</i> , and accu- sed his heresie, writing vnto the Bishops thro- roughout Chri- stendome what opinions hee held. <i>Socrat.</i> lib. 1. cap. 3. A general coun- cell was called at Nice in Bi- thynia of 318. bi- shops by <i>Constā- tinus Magnus</i> , as <i>Nicephorus</i> saith, the 20. yeare of <i>Constantine</i> , An. Domini 328. Some say 326. Some other 324. in the time of <i>Siluester</i> b. of Rome, where they cōdemned <i>Arius</i> , debated the controuersie of Easter, layed downe the forme of faith commōly called the Nicene Creed, ratified the clause of one substance, and wrote vnto the church of A- lexandria, that they had depo- sed <i>Arius</i> . <i>Socrat.</i> lib. 1. cap. 5. 6. There was at Rome in the time of <i>Siluester</i> a Councell of 277. Bishops, which ratified the Nicene cou- cell, & condem- ned <i>Arius</i> , <i>Photi- nus</i> , & <i>Sabellius</i> . tom. 1. Concil. In the time of <i>Constantine</i> (saith <i>Marianus Scotus</i>) <i>Helen</i> his mo- ther writeth vn- to him, that he should renōūce <i>Christ</i> , & become	<i>Philogonius</i> was b. of Antioch af- ter <i>Vitalis</i> , and died a martyr. <i>Ni- cephor</i> .			<i>Athanasius</i> was b. of Alexandria after <i>Alex- ander</i> and the brea- king vp of the Nicene Councell. Being a heathen boy, he played the part of a Christian Bishop in a certen play which pro- gnostica- ted, that he woulde proue a no- table man: being dea- con, he wēt to the council of Nice, and disputed a- gainst the <i>Arians</i> . <i>Soc- rat.</i> lib. 1. cap. 5. 11. Being Bi- shop, the <i>Arians</i> fals- ly accused him of bri- berie and treason, y he sent of his clergie into Mare- otes, which beate the altar with their feet, ouerthrew y Lords ta- ble, brake the holie cup, & bur-	deposed by <i>Peter</i> bishop of Alexandria. He rayled at <i>Peter</i> after his death: he reuiled <i>Achillas</i> , last of all, he fell to backbi- ting of <i>Alexander</i> , and to take part with the <i>Arians</i> : the true church was cal- led the Catholik church, but he called his church the church of martyrs. The Councell of Nice condemned him, & took from him all authoritie that belonged to a Bi- shop: and thereupon the Meletians were diuided from the Church. <i>Socrat.</i> lib. 1. cap. 3. 6. <i>Epiphan.</i> haeret. 68. <i>Arius</i> borne in Lybia yet a priest of Alexan- dria, hearing <i>Alexander</i> the Bishoppe intreating curiously of the Trinity, thought verily that hee maintained the opinion of <i>Sabellius</i> , set himselfe against the Bishop, and sayd, that the sonne of God had a beginning of effence, that there was a time when he was not. Hee sayd that God was not alwayes a Father: that the Sonne was not from euerlasting, but had his beginning of no- thing. Being called be- fore the Emperour, he would subscribe vnto the Nicene council, and swear too. His deceit was to carrie in his bo- some his hereticall opi- nion written in a peece of paper; and when he came to the booke, he would sweare that hee thought as he had writ- ten, meaning in his bo- some. His end was la- mentable, for comming from the Emperour af- ter the oath he had ta- ken with great pompe through the streete of Constantinople, he was taken with a suddaine feare, and withall he felt a laske, immediatly he asked of them where

Anno Do- mini.	The raigne of the Em- perors.	The Fathers of the Church.	The Coun- cels.	The Bishops of Ierusa- lem.	The Bi- shops of Antioch.	The Bishops of Rome.	The Bishops of Alexan- dria.	The Heretikes.
336.	fully to haue it in Iordaine, where <i>Christ</i> was baptized. It was <i>Eu- sebius</i> b. of Nicome- dia, as <i>Eu- sebius</i> , <i>Je- rom</i> and <i>So- crates</i> doe write, that baptized him, not- withstan- ding all the trauell that Cardinall <i>Pooletooke</i> to proue the contra- ry. The do- nation that is fathered vpon him is but a meere fa- ble, in the iudgement of the best writers.	hand, yet was he thought to be an Arian; and to cleare him of the suspicion, <i>Socra- tes</i> wrote an A- pologie in his behalf, which is to be seene in his historie. <i>Constan- tine</i> had him in great reuerence. Because of his fa- miliaritie with <i>Pamphilus</i> the martyr, he was called <i>Eusebius</i> <i>Pamphilus</i> . He wrote many no- table books, and died in the time of <i>Constantine</i> the yonger. <i>Socrat.</i> lib. 1. cap. 1. 5. 18. lib. 2. cap. 3. 17. <i>Jerom.</i> catalog. <i>Fruementius</i> was made bishop by <i>Athanasius</i> , and sent to conuert the Indians. <i>So- crat.</i> lib. 1. cap. 15. <i>Eusebius Emise- nus</i> a godly bi- shop was a great clerke, and a pro- found Philoso- pher in the dayes of <i>Constantine</i> . <i>So- crat.</i> lib. 1. cap. 18. lib. 2. cap. 6. <i>Alexander</i> Bi- shop of <i>Constan- tinople</i> a godly father, set him- selfe against <i>A- rius</i> : he trusted not to the quirks of Logicke, but to the power of <i>Christ</i> : he locked himselfe in the church, & prayed thus vnto God: I beseech thee (O Lord) if the opi- nion of <i>Arius</i> be true, that I my selfe may neuer see the end of this disputation; but if the faith which I	a Iewe. To trie the truth, <i>Helen</i> brought with her 120. Iewes: and <i>Constantine</i> brought <i>Siluester</i> bish. of Rome, with 24. other bishops: they di- sputed of <i>Christ</i> : in the ende the Iewes were ouer throwne. Tom. 1. Concil. <i>Siluester</i> called at Rome 284. bishops, in the presence of <i>Con- stantine</i> and <i>He- len</i> his mother, where they layd downe Canons for the govern- ment of the cler- gie. Tom. 1. Co- cil. A Councel held at Antioch depo- sed <i>Eustathius</i> b. of Antioch, for maintaining the heresie of <i>Sabel- lius</i> . <i>Socrat.</i> lib. 1. cap. 18. A Councel held at <i>Eliberis</i> in Spain in the time of <i>Constantine</i> , decreed that the vsurer should be excommunica- ted: that tapers should not burn in the day time in church-yards: y women should not frequent Vi- gils: that images should be bani- shed the church: that nothing should be pain- ted on the wal to be worshipped: that euerie one should commu- nicate thrise in the yeare. Tom. 1. Concil. The first Cou- cell of <i>Arelate</i> decreed with o-				ned the Bi- ble: they ac- cused him of murther & magick. And to an- swer vnto those cri- mes he was cōstrained to come to the Coun- cell helde at Tyrus, where he was depo- sed. <i>Socrat.</i> lib. 1. ca. 20. They ac- cused him at <i>Constā- tinople</i> be- fore the Emperour, that hee should say he would stay the ca- riage of corn from <i>Alexandria</i> to <i>Constan- tinople</i> : for the which <i>Constanti- nus magnus</i> banished him into <i>Treure</i> a Citie of <i>France</i> . lib. 1. cap. 23. <i>Constantine</i> the yonger called him home from exile. lib. 2. cap. 2. The councell of <i>Antioch</i> charged him that he tooke the bishoprick after his exile, with- out the warrant of a Councel: they depo- sed him, & chose <i>Eu-</i>	there was any house of office, thither he went and voided his guts: as manie as went by, were wont to point at the place with the finger, and say, In yonder iakes died <i>Arius</i> the heretick. <i>Socrat.</i> lib. 1. cap. 3. 25. <i>Epiphan.</i> hazel. 68. 69. <i>Acesius</i> a <i>Nouatian</i> bishop was of <i>Constantine</i> called to the Councell of <i>Nice</i> , to render an account of his opinion <i>Socrat.</i> lib. 1. cap. 7. <i>Marcellus</i> b. of <i>Ancyra</i> in <i>Galatia</i> , taught the heresie of <i>Paulus Samu- asenus</i> , that <i>Christ</i> was but bare man: the bi- shops in the councell of <i>Constantinople</i> depo- sed him, and <i>Eusebius</i> <i>Pamphilus</i> cōfuted him in three bookes. <i>Socrat.</i> lib. 1. cap. 24. & c. <i>Audius</i> was a schisma- ticke, a man of an hote spirite: he rebuked the clergie men to their fa- ces for their disordered life; and being coun- celled to deale modest- ly, nay chastized, he de- uided himselfe from the Church, and fell to rai- sing of priuate conuen- ticles. He kept Easter with the Iewes. <i>Epiph.</i> hazel. 70. <i>Eusebius</i> of <i>Nicomedia</i> not only in <i>Arius</i> time, but also after his death, maintained the heresie of <i>Arius</i> , together with <i>Macedonius</i> bishop of <i>Constantinople</i> , <i>Theog- nis</i> bishop of <i>Nice</i> , <i>Ma- rius</i> bishop of <i>Chalcedo</i> , <i>Theodorus</i> bishop of <i>He- raclea</i> , <i>Vrsacius</i> <i>Valen-</i> & c. <i>Socrat.</i> lib. 2. cap. 2. 9. 15.

<i>Anno Domini.</i>	<i>The raigne of the Emperours.</i>	<i>The Fathers of the Church.</i>	<i>The Councils.</i>	<i>The Bishops of Jerusalem.</i>	<i>The Bishops of Antioch.</i>	<i>The Bishops of Rome.</i>	<i>The Bishops of Alexandria.</i>	<i>Hereticks.</i>
		hold bee true, that <i>Arius</i> may receue due punishment for his blasphemous opinion: which in deede fell out, as it is to be seene in <i>Arius</i> end. <i>Alexander</i> was 118. yeres old when he died. <i>Socrat.</i> lib. 1. cap. 25. lib. 2. cap. 4.	ther things, that Easter should be kept at one certain time. Tom. 1. concil. A Councell of Arian bishops met at Tyrus, and deposed <i>Athanasius</i> , but <i>Constantine</i> remoued the to consecrate the temple lately built at Ierusalem, and called the afterwards to Constantinople in his presence to determine <i>Athanasius</i> causes. <i>Socrat.</i> lib. 1. cap. 20. 22.	<i>Eulalius</i> an Arian was bishop of Antioch after <i>Eustathius</i> . <i>Nicephor.</i>		<i>Iulius Emisemus</i> : when he refused it, they chose <i>Gregorius</i> an Arian, who was brought thither with armed soldiers: so that <i>Athanasius</i> fled away to saue his life. Afterwardes they disliked him, and placed <i>Georgius</i> in his roome, who had a miserable end, lib. 3. ca. 5. 6. 7. 8. 10. lib. 3. cap. 2. He went to <i>Iulius</i> bishop of Rome, & came to enioy his bishopricke by vertue of his letters. lib. 2. ca. 11. Again the Arians accused him to y Emperour, that he had taken the corne which the Emperor gaue to the poore, and sold it to his owne vse: so that he was faine the second time to flie vnto <i>Iulius</i> bishop of Rome, where he continued one yere & six moneths, vntil the coucel of Sardice where he was restored to his bishopricke. lib. 2. cap. 13. 16. But <i>Constantinus</i> being an Arian, bani-		
340:	<i>Constantinus</i> the yonger being made Cæsar the 10. yere of his fathers raigne: <i>Constantinus</i> being made Cæsar the 20. yere of his fathers raigne, and <i>Constantinus</i> being made Emperour the 30. yere of his fathers raigne succeeded their father after his deceasse, & deuided the empire amog the. <i>Constantinus</i> enioied it but a little while: for he was slaine by the soul-	<i>Rheticus</i> a learned writer flourished in France about this time. <i>Ierom</i> catalog.	There was a Councell held at Cæsarea in Cappadocia where <i>Eulalius</i> bishop of that sea condemned his owne sonne <i>Eustathius</i> bishop of Sebastia in Armenia for manie crimes. <i>Socrat.</i> lib. 2. ca. 33. The Councell of Gangra condemned the hereticall opinions of <i>Eustathius</i> , allowing the mariage of priests. <i>Socrat.</i> lib. 2. ca. 33. Tom. 1. Concil. A Councell held at Carthage decreed, there should be no rebaptizing, that clergie me should not meddle with temporall affaires. Tom. 1. Concil. <i>Iulius</i> held a prouinciall synod at Rome, where he condemned <i>Arius</i> & satisfied the Nicene Creed. Tom. 1. Concil.	<i>Euphromius</i> an Arian was bishop of Antioch after <i>Eulalius</i> . <i>Socrat.</i> lib. 1. ca. 18.			<i>Eustathius</i> bishop of Sebastia in Armenia went in such attire as was not decent for a priest. He forbad Mariage: made lawes of fasting: he parted married couples asunder: he caused such as refrained the churches to rayse conuenticles at home: he tooke seruants from their maisters vnder colour of religion: he commanded his followers to weare the Philosophers habite: he caused the womē to be shauen: he forbad the accustomed fasting dayes, and commanded they should fast on the Sunday: he detested the prayers of married men: he abhorred the offering & communion of the married priest, not remembering that his owne father was a priest & bishop of Cæsarea in Cappadocia. He was first condemned of his owne father in a councell held at Cæsarea, afterwards by the Councell of Gangra: last of all at Constantinople. <i>Socrat.</i> lib. 2. cap. 33.	

Anno Domini.	The raigne of the Emperors.	The Fathers of the Church.	The Councils.	The Bishops of Ierusalem.	The Bishops of Antioch.	The Bishops of Rome.	The Bishops of Alexandria.	The Heretikes.
350.	diers of his brother <i>Constantius</i> when he sought to inuade his brother <i>Constantius</i> dominions. <i>Constantius</i> not long after was slaine by <i>Magnentius</i> the tyrant. These two were godly Emperours, but <i>Constantius</i> was an Arian. In the end <i>Constantius</i> died, being five and fortie yeares old. He reigned 38. yeares, 13. with his father <i>Constantine</i> the great, and 25. after his fathers death. <i>Socrat.</i> lib. 1. cap. 25. 26. lib. 2. cap. 3. 20. 27. <i>Ierō.</i> chronic.	<i>Maximus</i> b. of Treuere in Fraunce entertained honorably <i>Athanasius</i> b. of Alexandria being exiled into France. <i>Ier.</i> chron.	A Councell of Arian Bishops met at Antioch the first yeare after <i>Constantius</i> decaise, where they deposed <i>Athanasius</i> , & endeavored to abrogate the Nicene Creed. <i>Socrat.</i> li. 2. ca. 5. 6. 7. The bishops of the East called a councell together, layd down their Creed with long expositions, and sent it to the West churches by three Bishops. <i>Socrat.</i> lib. 2. ca. 15. A Councell held at Colein in Germanie, condemned <i>Euphrata</i> the Bishop for denying that <i>Christ</i> was god tom. 1. Concil. A generall Councell was summoned at Sardice by <i>Constantius</i> & <i>Constantius</i> the Emperours, for the hearing of <i>Athanasius</i> b. of Alexandria & <i>Paulus</i> b. of Constantinople, whom the Arians had exiled. The Councell restored them, deposed their accusers, condēned the Arians, and confirmed the Nicene Creed. <i>Socrat.</i> lib. 2. cap. 16. A Councell summoned at Ierusalē by <i>Maximus</i> b. of that sea, where he received <i>Athanasius</i> vnto the communion, & ratified the Nicene Creed. <i>Socrat.</i> lib. 2. ca. 19. A Councell called together at Alexandria by <i>Athanasius</i> , where the actes of the coūcell of Sardice & of Ierusalē were confirmed. <i>Socrat.</i> lib. 2. cap. 21.	<i>Cyrillus</i> an Arian was chosen b. of Ierusalem after the deposition of <i>Maximus</i> : he was deposed for certe hainous crimes, and would not come and purge himself. <i>Socrat.</i> lib. 2. ca. 30. 31. 32.	<i>Placitus</i> an Arian was b. of Antioch. <i>Socrat.</i> lib. 2. cap. 5. 6. 7.	<i>Liberius</i> was b. of Rome after <i>Julius</i> . An. Do. 351 and continued 17. yeares: he was banished by <i>Constantius</i> the Arian Emperour, yet restored againe. <i>Socrat.</i> lib. 2. ca. 27. 29. <i>Damas.</i> in pontif. tom. 1. concil. <i>Ierō</i> in chronic. & catalog. eccl. script. in fortunatiano. <i>Ant.</i> chro. part. 2. tit. 9. cap. 4. § 5. do say, that he yeelded to the Arians, subscribed vnto their heresie, and recovered his bishoprike again. <i>Ant.</i> saith, he exhorted others to cōstancy but did not perseuere himselfe,	nished him againe, so that <i>Constantius</i> his brother threatened him with warres, and constrained him to do it. <i>Socrat.</i> li. 2. ca. 18. after 5. death of <i>Constantius</i> , <i>Constantius</i> exiled him again. <i>Socrat.</i> lib. 2. ca. 21. After the death of <i>Constantius</i> he came to Alexandria but he was faine to flie in the time of <i>Julian</i> Apostata. lib. 3. cap. 4. 12. He came home in 5. time of <i>Iulianus</i> , and fled away in the time of <i>Valens</i> the Arian: he was bishop sixe and fortie yeares, and died Anno Dom. 375. <i>Socrat.</i> lib. 4. cap. 12. 26.	<i>Macedonius</i> at the first being an Arian, and deposed by <i>Acacius</i> sect, could not quiet himself, but fell from the Arians into another heresie. He denied the godhead of the holy Ghost, terming him the seruant and the drudge of the Father, & of the Sonne. This opinion, they say, <i>Marathonius</i> bishop of Nicomedia taught before him. These heretikes are called <i>Pneumatomachoi</i> . <i>Socrat.</i> lib. 2. cap. 25. <i>Epiph.</i> hær. 73. <i>Euphrata</i> b. of Coleine denied that <i>Christ</i> was God: he was condemned in a Councell held at Coleine. Tom. 1. Concil. <i>Aetius</i> the maister of <i>Eunomius</i> the heretike, was made deacon by <i>Leontius</i> the Arian bishop of Antioch: yet saith <i>Epiphanius</i> , by <i>Georgius</i> the Arian b. of Alexandria. He was an Arian, yet fell he from them, because they received <i>Arius</i> into the communion after his fayned recantation. He was counted a great Logician, and called an Atheist for reuiling the ancient Fathers. He was excommunicated, yet would he seeme of his owne accord to leaue the Church. He taught that the substance of the Father and of the Sonne were not like one the other. <i>Socrat.</i> lib. 2. cap. 28. lib. 3. cap. 8. The heretikes of this opinion were called <i>Anomoiōi</i> . <i>Epiph.</i> hær. 76. <i>Eunomius</i> b. of Cyzicum, & the scribe of <i>Aetius</i> , said, that God had no more knowledge the man. He termed <i>Aetius</i> the man of God, and rebaptized all that came to him in the name of the vncreated God, in the name of the Sonne crea-

Anno Do- mini.	The rai- gne of the Em- perors.	The Fa- thers of the Church.	The Councils.	The Bishops of Ierusa- lem.	The Bishops of Antioch.	The Bishops of Rome.	The Bi- shops of Alexan- dria.	The Heretikes.
355.		<i>Didymus Alexandrinus</i> a notable clerke, was in his youth time troubled with sore eyes, and became blind. He left behind him many notable works. <i>Anthony</i> the monke came out of the desert into Alexandria & comforted him. <i>Socrat.</i> lib. 4. cap. 20.	A Councell held at Antioch decreed, that such as were present at service, should communicate, otherwise depart. tom. 1. concil. A Councell held at Sirmium in the time of <i>Constantinus</i> condemed <i>Photinus</i> bishop of that sea, which maintained the heresie of <i>Sabellius</i> & <i>Paulus Samosatenus</i> . This Councell was of Arians: they scourged among them <i>Ofius</i> b. of Corduba in Spaine, & made him subscribe vnto Arianisme. <i>Socr.</i> lib. 2. cap. 24. 26. A generall Councell was summoned to meet at Millan, where the East & West churches brawled about <i>Athanasius</i> , and dissolued the Councell agreeing vpon nothing. <i>Constantinus</i> seeing the countries were far asunder, commanded the East churches to meet at Nicomedia in Bithynia, and the West at Ariminum in Italie. <i>Socrat.</i> lib. 2. cap. 29. The Council of Ariminu condemned the Arians. <i>Socrat.</i> lib. 2. ca. 29. A Councell of Arian b. met at Nice in Thracia, where in steed of Nice in Bithynia, they bleared the eyes of the godly with the sound of the Nicene Creed. <i>Socrat.</i> lib. 2. cap. 29. A Councell was held at Seleucia in Isauria, where the Arias were condemned. <i>Socrat.</i> li. 2. ca. 31. A Councell of fiftie Ariā bishops was called at Constantinople, where they cōdemned the Nicene Creed <i>Eustathius</i> bishop of Sebastia in Armenia, and <i>Cyrl</i> b. of Ierusalem. <i>Socra.</i> lib. 2. cap. 32.	<i>Hilarinus</i> .	<i>Leontius</i> an Arian succeeded <i>Steuem</i> : he gelded himselfe to auoid the suspition of a woman whose company he kept. Wherefore he was by <i>Constantinus</i> made bishop of Antioch. <i>Socrat.</i> lib. 2. cap. 21. <i>Eudoxius</i> b. of Germanicia in Syria crept through wiles into the bishopricke of Antioch after the decease of <i>Leontius</i> : but the Councell of godly bishops held at Seleucia deposed him. Afterwards he got to be bishop of Constantinople. <i>Socrat.</i> lib. 2. cap. 29. 32. 33. <i>Anianus</i> was by the Councell of Seleucia made b. of Antioch after they had deposed <i>Eudoxius</i> the Ariā: but the Arians exiled him immediatly. <i>Socrat.</i> lib. 2. cap. 32.	<i>Felix</i> was b. of Rome by the cōmandemēt of <i>Constantinus</i> , & the procuremēt of the Arians one yeare while <i>Liberius</i> was in exile. He was an Arian, as <i>Socrates</i> writeth, lib. 2. cap. 29. <i>Ierom</i> in chron. and <i>Ruff.</i> lib. 1. cap. 22. yet <i>Antoninus</i> sayth he was a godly man.	ted, and in the name of the sanctifying Spirit created of the created Some. <i>Socrat.</i> lib. 4. cap. 7. <i>Theodor.</i> lib. 2. cap. 29. <i>Epiphanius</i> hazel. 76. <i>Photinus</i> b. of Sirmium maintained the heresie of <i>Sabellius</i> & <i>P Samosatenus</i> , that <i>Christ</i> was not Cod before <i>Mari</i> bare him. He sayd the word was at the beginning with the Father, but not the Sōne. <i>Socr.</i> lib. 2. ca. 24. <i>Epiphanius</i> hazel. 71. <i>Aerius</i> an Arian heretike condemned <i>saith Augustine</i> , the prayer for the dead, which <i>Epiphanius</i> doth call the cōmemoration for the dead. He abhorred the prescribed fasting daies: he sayd, that a bishop was not better then a priest, contēning therein the Canon of the church. <i>August.</i> lib. de hazel. 8. <i>Epiphanius</i> hazel. 75. <i>Lucifer</i> b. of Sardinia fell from the Church vpon a stomacke: he beleueed, <i>saith Augustine</i> , that the soule came by transfusion, to wit, by powring out from the one into the other. Moreover they say, that the soule is of the flesh, and the substance of the flesh. <i>Socrat.</i> lib. 3. cap. 7. <i>August.</i> de hazel. <i>Theodor.</i> lib. 3. cap. 5. <i>Audeus</i> the heretike liued in Caelosyria in the time of <i>Constantinus</i> , as <i>Ierom</i> saith in chron. He thought that God had the shape of man, misconstruing the saying Let vs make man after our image, &c. <i>Theodor.</i> lib. 4. cap. 10. These heretikes in the time of <i>Chrysostome</i> were called <i>Anthropomorphits</i> . <i>Donatus</i> of whom the Donatistes haue their original, was in the time of <i>Constantinus</i> . There was an other of the same	
363.				<i>Cyrrillus</i> who was about deposed, recovered his bishoprick again. <i>Socrat.</i> lib. 2. cap. 35.				
364.								

Anno Domini.	The raigne of the Emperours.	The Fathers of the Church.	The Councils.	The Bishops of Ierusalem.	The Bishops of Antioch.	The Bishops of Rome.	The Bishops of Alexandria.	The Heretikes.
			A Councell of Ariens met at Antioch, and confirmed the blasphemie of Arius. They were called <i>Anomoi</i> and <i>E-xecutio</i> . <i>Socrat.</i> lib. 2.		<i>Meletius</i> is chosen bishop of Antioch after <i>Eudoxius</i> , but <i>Constatius</i> depoled him for maintaining the Nicene creede against the Ariens. <i>Socrat.</i> lib. 2. cap. 34.		name immediately after he fell through contention from the church at Carthage, and taught through Aphrike, that as many as came vnto him were to be rebaptized: that the sonne was inferior to the Father, & the holy Ghost inferior to the Son. <i>Ierom</i> chron. <i>August.</i> lib. de heres.	
365.	<i>Julian</i> succeeded <i>Constantius</i> in the empire: hee heard at Constantinople <i>Macedonius</i> the Eunuch, <i>Nicocles</i> the Laconian, and <i>Ecebolius</i> the Sophist. <i>Constantius</i> fearing hee would fall from Christian Religion into heathenish idolatrie, sent him to <i>Nicomedia</i> , charging him not to tread in the schoole of <i>Libinius</i> , yet by stealth hee resorted vnto him, and read his heathenish doctrine. When the Emperour suspected his disposition, <i>Julian</i> shaued himselfe, and became a Reader in a certaine Church; yet after the Emperours death, and the obtaining of the Empire, hee became an Apostate, hee banished the Christians out of his court, and entertayned in steede of them Philosophers and coniuers. Not long after (being the third yeare of his raigne) hee was slaine in a battell which hee gaue the Persians: an arrow	<i>Macedonius</i> , <i>Theodulus</i> , and <i>Tatianus</i> were broyled to death in the time of <i>Julian</i> . <i>Socrat.</i> lib. 3. cap. 13.	A Councell held at Alexandria by <i>Athanasius</i> after his returne from exile, in the time of <i>Julian</i> , where the <i>Arians</i> , <i>Apollinarians</i> and <i>Macedonians</i> were condemned. <i>Socrat.</i> lib. 3. ca 5. A councell held at Lampfacum 7. yeares after the councell of Seleucia, where the <i>Arians</i> were condemned. <i>Socrat.</i> lib. 4. ca 2. 4.		<i>Euzoius</i> the Arian was by the Emperour made Bishop of Antioch after the deposition of <i>Meletius</i> . <i>Socrat.</i> lib. 2. cap. 34.		<i>Appollinaris</i> the father and the sonne of one name fell from the faith vpon a stomack at Laodicea in Syria: they taught that <i>Christ</i> tooke a bodie but no soule; againe, seeing that was absurd, they layd he had no reasonable soule. <i>Socrat.</i> lib. 2. cap. 36. <i>Ruff.</i> lib. 1. cap. 20.	
		<i>Theodorus</i> was sore tormented. <i>Socrat.</i> lib. 3. cap. 18.	The Meletians assembled at Antioch, where they layde downe the <i>Macedonian</i> opinion of the sonne of God, iump between the <i>Arians</i> and the true Christians, where		<i>Dorotheus</i> , <i>Paulinus</i> and <i>Eugenius</i> being godly men were chosen by the people, yet not suffred to continue.		<i>Dimetius</i> were heretikes of <i>Appollinaris</i> opinion, so called because they denied the third part, to wit the reasonable soule in <i>Christ</i> : some of them sayd that his bodie was coessentiall with his diuinitie: some other of them denied he had any soule at all: some againe of them sayd that he tooke no flesh of the virgine, but that the word became flesh. <i>Epiph.</i> here. 76. 77.	
		<i>Artemius</i> a noble man beheaded for the faith. <i>Theodor.</i> lib. 3. cap. 18.	A Councell of Bishops in Sicilia condemned the <i>Arians</i> . <i>Socrat.</i> lib. 4. cap. 11.		<i>Dorotheus</i> tooke possession of the bishopricke the second time, and continued there a good while. <i>Democh.</i> <i>Socrat.</i> lib. 4. cap. 38.		<i>Macellianus</i> were idle Monkes whom the diuell had possessed, they layd that the bodie of <i>Christ</i> in the Sacrament did neither good, neither harme: they layd baptism was to no purpose. <i>Leonius</i> B. of <i>Alexandria</i> drave the thecues out of their dennes, the wolves from among the sheep, and set their monasteries on fire. <i>Theodor.</i> lib. 4. cap. 11. These heretikes were called also <i>Euchita</i> , so called because of their continuall praying. It is a wonder (sayeth <i>Augustine</i>) to heare what a number of prayers they runne	

Anno Domini	The raigne of the Emperours.	The Fathers of the Church.	The Counsels.	The Bishops of Ierusalem.	The Bishops of Antioch.	The Bishops of Rome.	The Bishops of Alexandria.	The Hereticks.
	was shot at him, which pierced him in the ribbes, and gaue him his death wound. Some say it was one of his owne seruants, some other, that it was a fugitiue Persian, some other say that it was a diuell, some doe write that hee tooke the dart out of his side, threw it all bloudie into the ayre, and cryed, O Galilean (meaning Christ) thou hast ouercome. <i>Socrat. lib. 3. cap. 1. 9. 10. 18. Socrumen. lib. 6. cap. 2. Theodor. lib. 3. cap. 25.</i>	<i>Basilus</i> Bishop of Caesarea in Cappadocia florished about this time. When <i>Valens</i> the Emperour sent for him out of Caesarea into Antioch he behaued himselfe very stoutly in the defence of the truth. <i>Socrat. lib. 4. cap. 21.</i>	they proued themselves new-trans. <i>Ier. chron. Socrat. lib. 3. cap. 8.</i> A Councell at Laodicea, anno Domini 368. decreed, that the laitie should not chuse the Priest: that lessons should be read in the Church between certain Plalmes: that Seruice should be morning and euening: that the Gospell should be read with other Scriptures on the Sunday: that Lent should religiously be obserued without marrying & solemnizing the feasts of martirs: that Christians should not dance at bride-houes; &c. tom. 1. cone.					ouer (much like vnto the late mumbling of prayers vpon beader) where Christ said, Pray alwayes; Saint <i>Paule</i> , Pray without intermission, which is deuoutly to be taken for every day, they do it too much; and therefore (sayth <i>Augustine</i>) to be numbred among hereticks. They say when the soule is purged, that a sow with her pigges is secne to come out of mans mouth, and that a visibie fire entreteth in, which burneth not. These <i>Euchits</i> did think that it appertained not vnto the Monks to get their liuing with the sweate of their browes but to liue idly. <i>Epiphanius</i> saith, that when <i>Luppicianus</i> the Prator executed some of them for their leudnesse, they called themselves <i>Martyrianos</i> . Some of them thought that it was their dutie to worship the diuell, lest he should hurt them, these were called <i>Sataniani</i> . If ye called any of them Christ, a Patriarch, a Prophet, or an Angell, he would answer that he was so. They slept like swine, men and women all in one heape. <i>August. lib. de hazel. Epiphani. hazel. 86.</i> These <i>Massilians</i> were condemned in the generall councell held at Ephesus in the time of <i>Theodosius iunior</i> . <i>Cyrill. lib. Apologet.</i>
367.	<i>Julian</i> . Hee raigned no longer then seuen moneths but he died. <i>Socrat. lib. 3. cap. 19. 20. 22.</i>							
	<i>Valentinianus</i> , one whom sometime <i>Iulian</i> banished his court, succeeded <i>Julianus</i> in the Empire, he ioyned with him his brother <i>Valens</i> : <i>Valentinianus</i> was a true Christian, but <i>Valens</i> an Arian: the one persecuted the Church, the other persecuted the Christians. <i>Valentinianus</i> dyed Anno Domini 380. after hee had liued foure and fiftie yeares and raigned thirteene.	<i>Gregorie</i> Nazianzen the master of Saint <i>Ierom</i> , liued in the time of <i>Valens</i> , and dyed in the raigne of <i>Theodosius Magnus</i> . <i>Socrat. lib. 4. cap. 21. Jerom catalog. eccles. script.</i>	A Councell of Nouatians met at Pazum, and decreed contrary to the Nicene council, that the feast of Easter should be kept alike with the Iewes. <i>Socrat. lib. 4. cap. 23.</i>					
368.	after hee had liued foure and fiftie yeares and raigned thirteene.		A Councell of Macedonians met at Antioch, & condemned y Nicene council with the clause of one substance. <i>Socrat. lib. 5. c. 4.</i>					
	<i>Valens</i> his brother raigned three yeares after him, and departed this life. <i>Socrat. lib. 4. cap. 1. 26. 31.</i>	<i>Ambrose</i> Bi. of Myllaine being Lieutenant of the Prouince, was chosen to gouerne the Church by the vniforme consent of the people, and confirmed by <i>Valentinianus</i> . <i>Jerome</i> suspended his iudgement of him because he liued in his time. <i>Socrat. li. 4. ca. 25.</i>	A council of 50 Bishops called at Rome by <i>Damasus</i> , where <i>Arius</i> , <i>Eunomius</i> , <i>Macedonius</i> , <i>Photinus</i> , <i>Hebion</i> , and their disciples were condemned; where also the holy					
					<i>Melitus</i> came the second time to be Bishop of Antioch.			
						<i>Damasus</i> was bish. of Rome an. Dom. 369. after <i>Libertius</i> , where hee continued eigh- teen yeares. <i>Socrat. lib. 4. cap. 17. 24. lib. 6. cap. 9. lib. 7. cap. 9. Jerom chron.</i>		
							<i>Peter</i> was Bishop of Alexandria after <i>Athenasius</i> , anno Dom. 375. The <i>Arians</i> by authority from the Emperour clapt him in prison, and chose <i>Lactius</i> in his roome. <i>Peter</i> got out of prison & fled vnto <i>Damasus</i> Bishop of Rome. <i>Socrat. lib. 4. cap. 16. 17.</i>	

Anno Domini.	The raigne of the Emperors.	The Fathers of the Church.	The Counsels.	The Bishops of Ierusalem.	The Bishops of Antioch.	The Bishops of Rome.	The Bishops of Alexandria.	The Heretikes.
383.	<p>Gratianus together with <i>Valentinianus</i> the younger succeeded <i>Valentinianus</i> and <i>Valens</i> in the Empire. <i>Gratianus</i> chose <i>Theodosius Magnus</i> a noble man of Spaine to gouerne the Empire. These three ruling at one time, were godly Emperours. <i>Gratianus</i> was flaine by <i>Maximus</i> the Brittain, whē he had liued foure and</p>	<p>Four score priests were put in a ship, and burned quicke, by the comāndement of <i>Valens</i> the Arian Emperour. <i>Socr.</i> lib. 4. cap. 13. <i>Ammonius</i> a religious man cut off his eare and fled away, because he would not be bishop. <i>Socr.</i> lib. 4. ca. 18.</p> <p><i>Euagrius</i> a religious man fled away, because he wold not be bishop. <i>Socr.</i> lib. 4. cap. 18.</p> <p><i>Ierom</i> y learned writer whose workes are famous throughout the world, florished about this time. <i>Ierome</i> catalog. <i>Ab Tritem.</i></p> <p><i>Ruffinus</i> priest of Aquileia, one that was at great variance with <i>Ierō</i>, wrote manie notable volumes: he was a great translator of Greeke writers. <i>Gennad.</i> catalog.</p> <p><i>Augustine</i> b. of Hippo in Africke, wrote sundrie excellent bookes. <i>Gennadius</i> suspecteth his opiniō touching the resurrection of vntimely births. <i>Gennad.</i> catal.</p>	<p>Ghost was said to be of one substance with the Father and the Sonne. tom. 1. concil.</p> <p>A Councell was called at Illyrium by <i>Valentinianus</i> where the truth in the blessed Trinity was confessed. <i>Theod.</i> lib. 4. ca. 7. 8. 9</p> <p>A Councell held at Rome by <i>Damasus</i> and <i>Peter</i> b. of Alexandria, where the heretic of <i>Apolinarius</i> was condemned. <i>Ruff.</i> lib. 2. cap. 2.</p> <p>A Councell held at Aquileia condemned <i>Palladius</i> and <i>Secundianus</i> the Arians. tom. 1. concil.</p>	<p><i>Praxillus</i> <i>Theodoret.</i> lib. 5. cap. 38.</p>	<p><i>Flavianus</i> was chosen bishop of Antioch, & continued to the time of <i>Arcadius</i>. <i>Socr.</i> lib. 6. cap. 1. <i>Ruff.</i> lib. 2. cap. 27.</p>	<p><i>Lucius</i> an Arian ouer the Arians. <i>Socr.</i> lib. 4. cap. 16.</p> <p><i>Timothe</i> a godly man succeeded <i>Peter</i> in the church of Alexandria. <i>Socr.</i> lib. 5. cap. 3. 8.</p>	<p><i>Antidicomarianite</i> were heretikes which impugned the virginite of <i>Marie</i>, saying, that after the birth of <i>Christ</i>, <i>Ioseph</i> did know her. <i>August.</i> lib. de heres. <i>Epiph.</i> heres. 78.</p> <p><i>Collyridiani</i> were heretikes which worshipped the Virgine <i>Marie</i>. <i>Epiphanius</i> in discoursing of this heresie, inueyeth against images, and worshipping of Saints & Angels. <i>Heres.</i> 78. 79.</p> <p><i>Macangismonia</i> were heretikes which sayd, that the Sonne was in the Father as a lesser vessel in a greater. <i>August.</i> lib. de heres.</p> <p><i>Marinus</i> the Arian thought that the Father was a father whē there was no sonne. Such as were of this opinion were called <i>Psathyriani</i>: the reason why is to be seene in <i>Socrates</i>, lib. 5. cap. 22.</p> <p><i>Eutichus</i> an Eunomia baptized not in trinitie, but in the death of <i>Christ</i>. <i>Socr.</i> lib. 5. c. 23.</p> <p><i>Seluciani</i>, or <i>Hermiani</i> of one <i>Selucus</i>, taught that the substance whereof the world was made, was not made of God, but was coeternal w God: that God maketh not the soule, but Angels of fire and spirit: that euill is sometimes of God, and sometimes of the thing it selfe: that <i>Christ</i> sitteth not in the flesh at the right hand of the Father, but hath his seate in the Sonne; that there was no visible paradise: that Baptisme is not to be receiued by water: that there shall be no resurrectio, but the dayly generation of children. <i>August.</i> lib. de heres.</p>	

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Anno Domini.	The raigne of the Emperors.	The Fathers of the Church.	The Councils.	The Bishops of Ierusalem.	The Bishops of Antioch.	The Bishops of Rome.	The Bishops of Alexandria.	The Heretikes.
	twenty years, and raigned fiftene. <i>Valentinianus</i> was stifled to death. <i>Theodosius</i> the Emperor who of al the other was most famous throughout the world, fel sicke and died when he had liued 60. yeares, and raigned 16. <i>Socrat. lib. 5. cap. 2. li. 24. 25.</i>	<i>Nectarius</i> a man of noble linage and profound learning, was chosen bish. of Constantinople by a hundred & fifty bishops. <i>Socrat. lib. 5. cap. 8.</i> This <i>Nectarius</i> banished confession and the shruing Priest out of y church, and so did o-ther Bishops, because that a certaine Deacon abused at Constantinople a graue matron vnder colour of confession. <i>Socrat. lib. 5. cap. 19.</i>	A Councell of a hundred and fiftie byshops met at Constantinople by the commandement of <i>Theodosius magnus</i> where they confirmed the faith of the Nicen councell, deuided Patriarchships, decreed that no bishop should meddle with any thing out of his owne diocesse, and chose <i>Nectarius</i> b. of Constantinople. <i>Socrat. lib. 5. cap. 8.</i>			<i>Siricius</i> was b. of Rome after <i>Damasus</i> anno Dom. 383. & continued 15. yeares. <i>Prosp. chron. Socrat. lib. 7. cap. 9.</i> This b. of Rome was the first which decreed, that priestes should not marry. <i>Grac. Polidor.</i>		<i>Proclianites</i> deny that <i>Christ</i> came in the flesh. <i>August.</i> <i>Patricianus</i> said, that mans flesh was not made of God, but of the diuell, so that some dispatched themselves to cast off the flesh <i>August.</i> <i>Anthropomorphite</i> were Monks inhabiting the deserts of Egypt, which thought, that God the Father had a body & was like man, these liued in the time of <i>Chrysostome</i> , an. Dom. 402. They had their originall of one <i>Audeus</i> mentioned before in the time of <i>Constantinus</i> , <i>Socrat. li. 6. ca. 7.</i> Hereupon it rose, that God the Father hath bene painted like an old man with a gray beard.
399.	<i>Arcadius</i> and <i>Honorius</i> the sons of <i>Theodosius Magnus</i> succeeded their father, the one in the East, the other in the West. When that <i>Arcadius</i> had raigned 13. yeares with his father <i>Theodosius Magnus</i> , & 14. after his decease, he died leauing behind him his son <i>Theodosius iunior</i> of the age of eight yeares to succeed him in the East, <i>Honorius</i> continued neuerthelesse in the West. <i>Socrat. lib. 6. cap. 1. 2. li. 7. ca. 1.</i>	<i>John Chrysostome</i> was bishop of Constantinople after <i>Nectarius</i> anno Dom. 401 his linage and education is laid downe at large by <i>Socrates</i> . He made Anthems in the Church of Constantinople. There was great variance betweene him and <i>Epiphanius</i> , b. of Cyprus. It was <i>Theophilus</i> b. of Alexandria, that set them by the eares. He made a Sermon against all women, and was therefore by the procurement of the emperesse deposed, the people made such ado, that he was called home again, yet was he exiled afterwards and died in banishment. an. Do. 412. <i>Socrat. li. 6. ca. 2. 3. 9. 14.</i>	A Councell held at <i>Valentia</i> in France decreed in the time of <i>Siricius</i> b. of Rome, that Priestes shold not marie. <i>Hidor</i> in concil. The first coucell held at <i>Toledo</i> in Spaine in the time of <i>Arcadius</i> decreed, that Priestes shold marie. tom. 1. conc. A Councell held at <i>Burdeux</i> in <i>Gascogne</i> condemned <i>Priscillianus</i> the Spaniard for his hereticall opinion. <i>Prosp. chron.</i> There was a Councell held at <i>Chalcedon</i> where <i>Chrysostome</i> was		<i>Porphyrius</i> was b. of Antioch after <i>Flavianus</i> . <i>Socrat. lib. 7. cap. 9.</i>	<i>Anastasiu</i> was b. of Rome after <i>Siricius</i> . an. Do. 401. & gouerned three yeares. <i>Prosp. chron. Socrat. lib. 7. cap. 9.</i>	<i>Theophilus</i> was bish. of Alexandria after <i>Timothe</i> , for feare of his life he yeelded vnto the heresie of the <i>Anthropomorphites</i> against which he wrote a notable booke, as <i>Gennadius</i> reporteth of him It was he that made <i>Chrysostome</i> & <i>Epiphanius</i> deadly foes, he was a spitefull man all his life time, & in the end died of a lethe. <i>Socrat. li. 9. ca. 1. 7. 9. li. 7. cap. 7.</i> <i>Gennad. catal. vit. illustr.</i>	<i>Ascite</i> of <i>Antioch</i> a bottell, gadded about the countrie with a bottell, bibbing thereof and saying, That they were the new bottells whereof the Gospell spake, filled with new wine. <i>Augustine lib. de haerel.</i> <i>Aquarij</i> were heretikes which offered water in the Sacrament instead of wine. <i>August. lib. de haerel.</i> <i>Priscillianus</i> a Spaniard maintained the opinion of <i>Gnostici</i> , <i>Manicheus</i> , and <i>Sabellius</i> : being condemned by the Councell of <i>Burdeux</i> he appealed vnto <i>Maximus</i> the usurping Emperour, who found him an heretike and beheaded him. <i>Prosp. chron.</i> He sayd the soule was of one substance with God, and came down from heauen to endure voluntarie conflicts. He sayd, that mans actions were gouerned by the
401.					<i>Alexander</i> was b. of Antioch after <i>Porphyrius</i> . <i>Socrat. lib. 7. ca. 9.</i>			

Anno Domini	The raigne of the Em- perors.	The Fathers of the Church.	The Councils.	The Bishops of Jerusalem.	The Bishops of Antioch.	The Bishops of Rome.	The Bi- shops of Alexan- dria.	The Heretikes.
404.		<p>Epiphanius b. of Cyprus florished in the time of Arcadius. He was at deadly enmitie with Chrysostome: the worker of all that mischief was Theophilus bishop of Alexandria. He came from Constantia in Cyprus, to Constantinople, celebrated the Communion, gaue Orders without the licence of John the Bishop, therein to gratifie Theophilus.</p> <p>At his farewell from Constantinople he said thus vnto Chrysostome: I hope thou shalt neuer die a Bishop.</p> <p>Chrysostome said vnto Epiphanius againe: and I hope thou shalt neuer come aliue into thy country. The truth is, it fell out so to both: Epiphanius dyed by the way, & Chrysostome in exile. Socrat. lib. 6. cap. 9. 11. 13. Theotimus b. of Scythia reprehended Epiphanius for condemning rashly the bookes of Origen. Socrat. lib. 6. cap. 11.</p> <p>Effrem Syrus liued about this time. His bookes were thought so notable, that they were read in the Church. Jerom. catalog.</p>	<p>condemned of spite, and for no other crime. Socr. lib. 6. cap. 14.</p> <p>A Council was called at Cyprus by Epiphanius, where through the spite of Theophilus b. of Alexandria the bookes of Origen were condemned. Socrat. lib. 6. ca. 9.</p> <p>Theophilus called a Council at Alexandria, and condemned of malice he bare vnto certaine Monks, the books of Origen. Socrat. lib. 6. cap. 9.</p> <p>A Council held at Carthage, called the 2. decreed, that priests should not marrie. tom. 1. concil.</p> <p>Another council held at Carthage called the third, decreed, that the cleargie in their yeares of discretion should either marrie, or vow chastitie, that the chiefe Bishop should not be called the prince of priests, or highest priest, but onely the Bishop of the chiefe sea. tom. 1. concil.</p> <p>A Coucel held at Hippo, Anno Dom. 417. decreed, that Bishops and Priests should looke well vnto their owne children: that no Bishop shold appeale ouer sea: that the bishop of the head sea shold not be called the chiefe priest: that no Scripture be read in y church but canonical. tom. 1. concil.</p>	<p>Iunenalis b. of Ierusalem after Praxillus, he was at the Council of Ephesus, and condemned Nestorius the heretike. ann. 435. Socrat. lib. 7. cap. 3.</p> <p>he was also at the council of Chalcedo, in the time of Martinianus. Euagry. lib. 2. cap. 4.</p>	<p>Theodotus was b. of Antioch after Alexander. Theodor. lib. 5. cap. 38.</p>	<p>Innocentius was b. of Rome after Anastasius An. Dom. 404. where he continued 15. yeares. Prosp. chron. Socrat. lib. 7. cap. 9.</p> <p>This Innocentius wrote vnto Chrysostome and to the cleargie of Constantinople. Socr. lib. 8. cap. 26.</p>	<p>starres. He condemned the eating of flesh, he parted married couples referring the creation of the flesh, not to God, but to wicked Angels. He allowed of the Scriptures called Apocrypha. Vnto euerie of his followers he said: <i>Iura, peniura, secretum prodere noli.</i> August. lib. de haref.</p> <p>Pelagius a Brittain & a monk of Bangor, wrote notable bookes as Gemadius said, before he fell into heretic: his heresies were these: that man without the grace of God was able to fulfill all the commandements of God: that man had free will: that the grace of God was given vnto vs according to our merits: that the iust haue no sinne in this life: that children haue no originall sinne: that Adam shold haue died if he had not sinned. August. lib. de haref. Polidor.</p> <p>Coluthiani were heretikes which said, that the euill which is so called in respect of vs, to wit, the euill of punishment, crosse, and vexation, proceeded not from God. August.</p> <p>Jovinianus a monk, taught with the Stoickes, that all sins were equall: that man had no sinne after baptism: that fasting was to no purpose, that Marie was no virgine when she was deliuered. August. lib. de hær.</p> <p>Heluidius said, that Marie was a Virgine when Christ was born, yet afterwards to haue borne the brethren of Christ. August. Gemad. catalog. vir illustr.</p>	

Anno Domini.	The rainge of the Emperours.	The Fathers of the Church.	The Councils.	The Bishops of Ierusalem.	The Bishops of Antioch.	The Bishops of Rome.	The Bishops of Alexandria.	The Hereticks.
412.	<i>Theodosius</i> minor the sonne of <i>Arcadius</i> , being left of the age of 8. years, succeeded his father in the Eastern Empire. Though he were left yong yet gouerned he the empire wisely by the means of <i>Anthemius</i> a politick man: his vertues and manner of liuing are set forth at large in <i>Socrates</i> historie. When that <i>Honorius</i> was slaine in the battell betweene the Romanes & the Persians, he proclaimed <i>Valentinianus</i> the younger Emperor of Rome, and gaue him <i>Eudoxia</i> his daughter to mariage, but he was slaine by the souldiers of <i>Aetius</i> . <i>Theodosius</i> in his life time detested all heretikes, and made a lawe, wherein he condemned <i>Nestorius</i> . He reigned 38. yeares and then died. Anno Dom. 450. <i>Socrat</i> lib. 7. ca. 1. 22. 23. 24. 43. <i>Euagr.</i> lib. 1. cap. 12. 22.	<i>Orosius</i> a Spaniard & a learned historiographer flourished about this time, <i>Genad.</i> He wrote vnto <i>Augustine</i> , & <i>August.</i> he vnto him againe. <i>Primasius</i> a b. of Africke, and the discip. of <i>S. August.</i> wrote vpon holy Scripture. <i>Gesner.</i> <i>Iohannes Cassianus</i> the deacon of <i>Chrysostome</i> liued about this time <i>Genad.</i> <i>Acacius</i> b. of Amida was famous for his godly acts in the daies of <i>Theodosius</i> the younger. He pitied the Persia captiues which the Romaines had takē, & lamented to see them perishe for want of food. He called his cleargie & said thus vnto them: Our Lord hath no need either of portingers or of cups: for he neither eateth nor drinketh, &c. He perswaded them so, that he sold the treasure, releued the prisoners, and redeemed the captiues. <i>Socrat</i> lib. 7. cap. 21. <i>Isidorus</i> a Pelagian, was of great fame in the daies of <i>Cyrill</i> , and wrote a book vnto him. <i>Euag.</i> li. 1. ca. 15.	The 4. and 5. council of Carthage laid downe the election and office of Clergie in 2. tom. 1. concil. The Councell held at Taurinū at the foot of y ^e Alpes, was held for the reformation of the clergy tom. 1. concil. The council of Malta condemned the <i>Pelagians</i> & <i>Donatists</i> , & concluded that all men were sinners, that the grace of God was giue to the fulfilling of the law, that infants were to be baptized. to. 1. cōc. A councell held at Telene in the time of <i>Zosimus</i> thrust vpon the cleargie vowed chastitie, which <i>Siricius</i> had first commaunded. tom. 1. concil. The 6. councell of Carthage ratified the canons of the Nicene council, tom. 1. concil. The 7. councell of Carthage laid down what kind of mē were fit to beare witness against the clergy. to. 1. cōc. A councell was held in Africke, where all the prouinces came together in the time of <i>Bonifacius</i> & <i>Celestinus</i> b. of Rome, where they condemned <i>Pelagius</i> , & decreed, that no bishop should be called the	<i>John</i> was b. of Antioch after <i>Theodotus</i> : he was at great variance with <i>Cyrill</i> b. of Alexandria, but they were immediately reconciled: he was at the councell of Ephesus, and condemned <i>Nestorius</i> . <i>Socrat</i> lib. 7. cap. 23. <i>Euagr.</i> lib. 1. cap. 5. 6. <i>Genad.</i> catalog.		<i>Zosimus</i> was b. of Rome after <i>Innocentius</i> . Anno Dom. 418. and continued two yeares <i>Prosp.</i> chro. <i>Socrat</i> lib. 7. cap. 11. <i>Bonifacius</i> was b. of Rome after <i>Zosimus</i> three yeares & nine moneths. <i>Soc.</i> lib. 7. cap. 11. <i>Celestinus</i> was bishop of Rome after <i>Bonifacius</i> . Anno Dom. 425. & continued 9. yeares <i>Socrat</i> lib. 7. cap. 11. <i>Prosp.</i> chro. This <i>Celestinus</i> sent <i>Palladius</i> to be bishop of the Scots. In the time of <i>Celestinus</i> saith <i>Socrates</i> , the bishop of Rome passing the bounds of his priestly order, presumed to challenge vnto himselfe secular power and authoritie. lib. 7. cap. 11.	<i>Cyrillus</i> succeeded <i>Theophilus</i> in the see of Alexandria, and withal he challenged to himselfe more authoritie then euer any other bishop had before him. From that time forth besides the ouersight & rule of his cleargie and ecclesiasticall affaires, the bishop of Alexandria tooke also the gouernment of temporall matters. He banished all the Iewes out of Alexandria for murdering of the Christians, he condemned <i>Nestorius</i> in the councell of Ephesus. <i>Socrat</i> lib. 7. cap. 7. 13 33.	<i>Rhetorius</i> was of a wonderfull vaine opinion. He thought that all heretikes walked a right and maintained the truth. <i>August.</i> lib. de haref. <i>Patriciani</i> were heretikes which thought, that the neather parts of mans bodie were made not by God, but by the diuell, & therefore yeelded all those parts vnto all beastly life. Some called these men <i>Venusianus</i> . <i>August.</i> <i>Tertullianus</i> were heretikes which denied second mariages, and said, that the soules of wicked men became diuels after their departure out of this life, and that the soule is continued by going from one into another as much as to say, by carnall descent and succession. <i>August.</i> <i>Nestorius</i> the hereticke, by birth a Germane, yet priest of Antioch, was sent for by <i>Theodosius</i> to Constantinople, and there made bishop. For his crueltie he was called a firebrād, he brought from Antioch a priest in his coparie, whose name was <i>Anastasius</i> , which taught in the Church that <i>Mari</i> was not to be called the mother of God, whome he defended, & auoided, as <i>Socrates</i> saith, this clause, the mother or bearing of God as a bugge or fraying ghost: yet he proceeded in spite, & being called to the councell of Ephesus, he denied that <i>Christ</i> was God, and seeing that there rose great stirre thereof, he seemed to repent, but the councell deposed and

Anno Domini.	The raigne of the Emperours.	The Faibers of the Church.	The Counsels.	The Bishops of Ierusalem.	The Bishops of Antioch.	The Bishops of Rome.	The Bishops of Alexandria.	The Heretikes.
434.		<i>Syneſius</i> b. of Cyrene an eloquent man and a profound Philoſopher flouriſhed in the time of <i>Theodoſius</i> . <i>Euag.</i> lib. 1. cap. 15.	head of all priests, that no appeale ſhould be made out of Africke to any other biſhop, &c. to. 1. conc. A general counsell called at Ephesus, Ann. Dom. 434. (<i>Proſper</i> , chro.) of 200. biſhops where <i>Neflorius</i> the heretike was condemned, <i>Socrat.</i> lib. 7. cap. 33. <i>Euag.</i> li. 1. ca. 4. A Council was held at Rhegiu for the redreſſe of eccleſiaſtical matters. tom. 1. concil.			<i>Celeſtinus</i> ſent <i>Patrick</i> a Brittain borne into Ireland, who preached there 40. yeares. <i>Func.</i> chro.		banished him vnto Oatis, God winked not at his impietie, but plagued him diuersly from aboue, his tounge was eaten vp of wormes, and so he died. <i>Socrat.</i> lib. 7. ca. 22. 13. 19. <i>Euag.</i> lib. 1. ca. 23. 7.
435.	In the raigne of this <i>Theodoſius</i> the Brittaines ſent for the Saxons out of Germanie to aſſiſt them againſt the Scots and Picts. <i>Vortiger</i> the King entertained them reasoned with them of their faith, found them Painims, that they worshipped Saturne, Iupiter, and Mercury whome they called Woden, and in the honour of him Wodenſday, that is, Wedneſday. They worshipped also Venus, whome they called Frea, thereof cometh Friday. These Saxons when they together with the Brittaines had foiled the Scots and Picts, traiterously fell upon their owne maiſters the Brittaines, and draue them to the mountaines, and called them after their countrey language Walſhmen, that is, Strangers. <i>Flor. histor.</i> <i>Funcius.</i> <i>Polydor. Virgil.</i> <i>Beda</i> lib. de temporum ratione.	<i>Prudentius</i> & <i>Sedulius</i> christiā Poets liued about this time <i>Gennad.</i> catal. <i>Proſper Aquitanicus</i> one that wrote many notable tractes, whose sentences are to be ſeene among <i>Augustines</i> works, flouriſhed in the raigne of <i>Theodoſius</i> . He wrote also a notable chronography. <i>Gennad.</i> <i>Symeon</i> a religious man in the time of <i>Domnus</i> b. of Antioch was the author of a strange kind of life. He liued many yeares in a pillar. He was knowne to be a godly man. <i>Euag.</i> lib. 1. cap. 12. lib. 2. cap. 10. <i>Socrates</i> <i>Scholasticus</i> which continued in ſeuē bookes the eccleſiaſtical hiſtorie of <i>Eusebius</i> <i>Pamphilus</i> from <i>Constantinus Magnus</i> vnto the better part of <i>Theodoſius junior</i> his raigne, was about this time of great fame throughout all Greece.	<i>Symeon</i> a religious man in the time of <i>Domnus</i> b. of Antioch was the author of a strange kind of life. He liued many yeares in a pillar. He was knowne to be a godly man. <i>Euag.</i> lib. 1. cap. 12. lib. 2. cap. 10. <i>Socrates</i> <i>Scholasticus</i> which continued in ſeuē bookes the eccleſiaſtical hiſtorie of <i>Eusebius</i> <i>Pamphilus</i> from <i>Constantinus Magnus</i> vnto the better part of <i>Theodoſius junior</i> his raigne, was about this time of great fame throughout all Greece.	A Council was called at Rome by <i>Valentinianus</i> the yonger, where <i>Sixtus</i> the b. purged himself of certaine crimes that were laid to his charge. <i>Sixtus</i> called a counsell at Rome to examine the doings of <i>Polychronius</i> b. of Ierusalem. tom. 1. concil. The coſicell of Agathadecreed that none ſhould be made priest, afore he were 30. yeares old, that y cleargie ſhould weare ſuch attire as became their profeſſion, with many other coſtitutiōs. tom. 1. conc. The 1. & 2. counsell held at Orange decreed among other things, that ſuch as fled to ſanctuaries ſhould be aided: cōdē-	I find tom. 1. concil. That in the time of <i>Sixtus</i> b. of Rome, there was one <i>Polychronius</i> b. of Ierusalem a very ſhort while, and depoſed in a counsell held at Rome for Simonie and extortion: but other writers make no mention of him, and ſay that from <i>Theodoſius</i> to <i>Martianus</i> the Emperour, <i>Iuuenalis</i> was b. of Ierusalem.	<i>Sixtus</i> the third was biſhop of Rome after <i>Celeſtinus</i> , Anno Dom. 435. and continued 8. yeares. <i>Proſp.</i> chr. One <i>Bassus</i> laid diuers crimes to his charge, so that he called a counsell & purged himselfe. tom. 1. cōcil. <i>Gennad.</i> catalog.		<i>Abelites</i> were heretikes about Hippo in Africke, ſo called of <i>Abel</i> the ſonne of Adam: wiues they abhorred, yet liued they not without. Men and women vnder colour of chaſtitye liued in one houſe, and to be their heire they would alwaies adopt one or other of their neighbours children. <i>August.</i> A ſect of heretikes, the firſt authory name is not knowne, ſaid, that after the reſurrection this world ſhould not be changed, but remaine ſtill as it doth, contrarie to the Scripture, which ſaith, there ſhall be a new heauen and a new earth. <i>Aug.</i> Another ſect went alwaies barefoote, not for the affliction of the bodie, but becauſe they vnderſtood fondly certaines places of the Scripture. <i>August.</i> Another ſect would neuer eate meate with men. They tooke the holy Ghoſt for a creature. <i>August.</i> Another heretike ſaid, that the diuinitie of <i>Chriſt</i> ſorrowed, when his naked bodie was nailed to the tree. <i>August.</i> Another there was which ſaid, that God was of three parts, the Father, the Sonne, and the holy Ghoſt, calling them all not absolute perſons, but parts of one. <i>August.</i>

Anno Domini	The raigne of the Emperors.	The Fathers of the Church.	The Councils.	The Bishops of Jerusalem.	The Bishops of Antioch.	The Bishops of Rome.	The Bishops of Alexandria.	The Heretikes.
		<i>Theodore</i> b. of Cyrus wrote about this time the Ecclesiasticall historie comprising a hundred and five yeares. <i>Socrumenus</i> wrote the Ecclesiasticall historie from <i>Constantinus Magnus</i> vnto the raigne of <i>Theodosius iunior</i> . <i>Maximus</i> b. of Taurinum one that wrote many notable tractes liued about this time. <i>Genad.</i> catalog.	ned Free-will & grace of merits tom. 1. concil. The 1. and 2. Councils held at Vasio, in the time of <i>Theodosius</i> decreed, that in such Churches where Preachers were not, Deacons should reade Homilies. tom. 1. concil. A Council held at Carpetoraſte decreed, that the Bishop should not poule the parishes. tom. 1. concil. The 3. Council of Arelate decreed, that no Deacon should be made before he were 25. yere old, no Priest before 30. yeares tom. 1. concil. A prouinciall Council was held at Constantinople, where <i>Eutyches</i> was condemned. <i>Euag.</i> lib. 1. cap. 9. An hereticall Council held at Ephesus, where by the meanes of <i>Dioscorus</i> b. of Alexandria, <i>Eutyches</i> the heretike was restored <i>Euag.</i> lib. 1. cap. 10. A Council of 630. Bishops was held at Chalcedon by the commaundement of <i>Martianus</i> , where <i>Dioscorus</i> b. of Alexandria was deposed, <i>Nestorius</i> , <i>Eutyches</i> , & <i>Macedonius</i> condemned. <i>Euag.</i> lib. 2. ca. 2. 4. 10.			<i>Leo</i> was b. of Rome after <i>Sixtus</i> Anno Do. 443. where he continued 21. yeares. <i>Proſper.</i> chron. <i>Palmer.</i> <i>Euag.</i> lib. 1. ca. 10. He died in the time of the Emperour <i>Leo</i> and <i>Maſorianus</i> . <i>Genad.</i> catalog.	<i>Dioscorus</i> was b. of Alexandria after <i>Cyrill</i> , he was of <i>Nestorius</i> opinion, and deposed by the Council of Constantinople. He was also of <i>Eutyches</i> opinion, and deposed by the Council of Chalcedon. <i>Euag.</i> lib. 1. cap. 10. lib. 2. cap. 5. <i>Proterius</i> was b. of Alexandria after the Council had deposed <i>Dioscorus</i> , he was a godly man, yet a soldier ran him through with a naked sword vpon Easter day, and the sedition persons after his death burned him to ashes. <i>Euag.</i> lib. 2. cap. 5. 8.	some Heretikes said that the water was not made by God, but was alwaies coeternall with him. <i>August.</i> Some said, that the bodie and not the soule was the image of God. <i>August.</i> Others said, that the soules of wicked men were turned into diuels, and to every sort of beasts correspondent to their merits. <i>August.</i> Some said, that when <i>Christ</i> went to hel, all the vnfaithfull beleueed and were deliuered. <i>August.</i> Other say, that <i>Christ</i> was alwaies with the Father, but not alwaies a Sonne. <i>August.</i> <i>Eutyches</i> maintained the opinions of <i>Nestorius</i> , and said that our Lord consisted of two natures, before the diuinitie was coupled with the humanitie, but after the vnitie of them to be of one nature, and that the bodie of <i>Christ</i> was not of one substance with ours. The council of Constantinople deposed him, but hee appealed vnto <i>Theodosius</i> , and procured the Council of Ephesus to be summoned, where <i>Dioscorus</i> the Heretike restored him. <i>Euag.</i> lib. 1. cap. 9. This <i>Eutyches</i> being condemned in the Council of Chalcedon brake out into these words. This is the faith that I was baptized in, this is the faith which I haue lea-
443.				<i>Maximus</i> was b. of Antioch after <i>Domnus</i> , he was at the Council of Chalcedon <i>Euag.</i> lib. 2. cap. 4.				
450.	<i>Martianus</i> a Thracian succeeded <i>Theodosius iunior</i> in the eastern Empire. He was one that behaved himselfe vertuously towards God & man. He reigned 7. yeares and then dyed. <i>Euag.</i> lib. 1. cap. 22. li. 2. ca. 18.	<i>Genadius</i> a learned Writer, the author of the Catalogue of famous men which is found among <i>Ieromes</i> workes, flourished about this time		<i>Theodosius</i> was by the idle Monkes made b. of Ierusalem in the absence of <i>Iulianus</i> , but <i>Martianus</i> the Emperour deposed him, and restored the other. <i>Euag.</i> lib. 2. cap. 5. lib. 3. cap. 6.				

Anno Do- mini.	The raigue of the Emperors.	The Fathers of the Church.	The Councils.	The Bi- shops of Ierusa- lem.	The Bishops of Antioch.	The Bishops of Rome.	The Bishops of Alexandria.	The Heretikes.
458.	<p><i>Maximus</i> in his time was Emperor of Rome after <i>Valentinianus</i> death 70. daies, but <i>Genzerichus</i> king of the Vādals took Rome, toare <i>Maximus</i> in peeces, threw his carkeffe into Tibris, & went back to Carthage. <i>Auitus</i> was Emperor after <i>Maximus</i> eight months.</p> <p><i>Maiorianus</i> was Empe- ror of Rome in the end of <i>Martianus</i>, & the begining of <i>Leo</i>, where he reigned 4. years. But <i>Severus</i> dispat- ched him & tooke his roome him- selfe. <i>Euag.</i> lib. 2. cap. 7.</p> <p><i>Palmer. chr.</i></p> <p><i>Leo</i> was Empe- ror in the East after <i>Martianus</i>. He wrote vnto <i>Anatolius</i> b. of Constantinople for to examine the sturre risen at Alexandria about the mur- thering of <i>Proterius</i>, & the ele- ction of <i>Timotheus</i>. He gouer- ned 17. years & deposed himself placing in his roome <i>Leo</i> the sonne of his daughter <i>Ariadne</i> and of <i>Zeno</i>. but this yon- ger <i>Leo</i> died im- mediatly & <i>Zeno</i></p>	<p><i>Johannes Da- masceus</i> a learned writer wrote against the Arians. <i>Pantal.</i></p> <p><i>Anatolius</i> b. of Constanti- nople flourish- ed in the dayes of <i>Leo</i>. <i>Euag.</i></p> <p><i>Paulinus</i> b. of Nola in I- talie was of great fame about this time, he gaue all his sub- stance to re- decme cap- tiues & poore prisoners. <i>Palmer. chro- nic.</i></p>	<p>A counsell held at Venice about this time de- creed, that no cleargie men shold wander fro one dioceffe to another with out dimissarie letters: that they should not be at wedding din- ners, daunces, & hearing of wan- ton sonnets: that throughout the same prouince, they obserue one maner of diuine seruice. tom. 2. concil.</p> <p>A counsell was called at Tours in Fraunce for the reformation of Ecclesiastical matters. tom. 2. concil.</p> <p>A counsell held at Rome in the time of <i>Hilarius</i> confirmed the Nicen Creed, that such as had canonically im- pediments were not to be made Priests. tom. 2. concil.</p>		<p><i>Martyrius</i> b. of An- tioch. <i>Ni- cep.</i> <i>Theodoret.</i> collect.</p> <p><i>Julianus</i> b. of Antioch <i>Nicephor.</i> <i>Theodoret.</i> collect.</p>	<p><i>Hilarius</i> was b. of Rome after <i>Leo</i>. An. Dom. 464. & continued 6. years. <i>Palmer. chron.</i> <i>Anton. chron.</i></p>	<p><i>Timotheus</i> <i>Æ- lurus</i> a Monk was by the se- ditionous per- sons made b. of Alexandria while <i>Proterius</i> liued, he was of <i>Apollina- rius</i> opiniō & immediatly deposed by <i>Leo</i>. <i>Euag.</i> lib. 2. cap. 8. 11. he went about the Monkes lodgings in the night time & cried like a spirit, that they should chuse <i>Timotheus</i> <i>Æ- lurus</i> to their bishop, mean- ing himselfe <i>Theod.</i> collect.</p> <p><i>Timotheus</i> <i>Ba- silicus</i>, other- wise called <i>Salustiolus</i> was b. of Alexandria after the exile of his prede- cessor. <i>Euag.</i> lib. 2. cap. 11. but he was banished not long after.</p>	<p>ned of the fathers and in this faith will I die. tom. 2. concil.</p> <p><i>Dioscorus</i> b. of Alexandria was an Euty- chian. <i>Euag.</i></p> <p><i>Timotheus</i> an he- reticall bishop,</p> <p><i>Acrephali</i> were a confuse multi- tude of Heretikes without a head which reuiled the counsell of Chal- cedon, and said that <i>Christ</i> had but one nature. <i>Palmer. chron.</i></p>

Anno Do- mini.	The raigne of the Emperors.	The Fathers of the Church.	The Councels.	The Bishops of Ierusa- lem.	The Bishops of Antioch.	The Bishops of Rome.	The Bishops of Alexandria.	The Heretikes.	
458. Arthur king of Brittaine, a noble & vali- ant Prince, is said about this time to be of great fame throughout the west parts of the world. Af- ter Aurelius Ambrosius, & Vterpendrago, He quited him- selfe of the Sa- xons. He sub- dued Ireland and the Iles of Orkades, also Holland, and Gutland. He ouerranue all Fraunce. He slew at Augusto- Dunum Luci- us a Consull, and Generall of the Romaine armie. He de- termined to see Rome, but hea- ring of the treasō of Mor- dred, he haste- ned home, slew Mordred, and there tooke his deaths wound. He lyeth bur- ied at Glasen- burie. Flor. bist.	his father ruled the empire alone. <i>Euag.</i> lib. 2. cap. 8. 9. 17. Seuerus was Empe- rour of the west, and abode at Ra- uenna after Ma- ximus foure yeares. <i>Palmer.</i> chron. Anthemius was sent from Leo to be Emperour of Rome, where he continued fife yeares. <i>Euag.</i> lib. 2. cap. 16. Olymprius was Emperor 7. mo- neths. Glycerius was Emperour fife yeares, whome Nepos deposed. Nepos was Em- peror of Rome 56. dayes, whom Orestes deposed. Orestes made Au- gustus his son Emperor. Augustulus the sonne of Orestes, raigned one yeare, he was the last Emperour of Rome of the thou- sand and three hundred yeares since the raigne of Romulus. Through sedition and ciuil wars it fell out that the Empire came to nought. Many raigned in the west of equall authoritie. Odoacer that succeeded Augustulus, would not call himselfe Emperour but King. There was no Emperour of the West the space of 330. yeares afore the yeare of our Lord eight hundred, when Carolus Magnus king of Fraunce was by Leo the third of that name, b. of Rome crowned Emperour. From that time the Emperours of the West, were called the Emperors of Ger- manie. <i>Euag.</i> lib. 2. cap. 16. <i>Matth.</i> <i>Palmer.</i> chron.			Anastasi- us was b. of Ierusalem after Inue- nalis. One as it is re- ported, that sub- scribed vn- to the con- demnation of the col- cell of Chalcedon for feare of Basiliscus. <i>Euag.</i> lib. 3. cap. 5.	Basilus b. of Antioch. <i>E- uag.</i> lib. 2. cap. 10.				
475. Zeno succeeded Leo in the Empire, a wic- ked and a beastly li- uer. Basiliscus the ty- rant ouercame him, became Emperour 2. yeares, and pro- claymed his sonne	Letus a lear- ned man, was burned by Honorius the Arian. <i>Anton.</i> chron.			Stemon b. of Antioch after the depositiō of Peter: but the Antiochi- as dispatched him with a cruell death. <i>Euag.</i> lib. 3. cap. 10.	Peter Enap- heus b. of An- tioch. He was an heretike & condemned the counsell of Chalcedō. He was after- wards depo- sed by Zeno the Emperour. <i>Euag.</i> lib. 3. cap. 5. 8.	Simplicius was b. of Rome af- ter Hilarius Ann. Dom. 470. where he conti- nued 15. yeares: he wrote vnto Zeno the Emperor, and Zeno vnto him again to ou- erthrowing John b. of Anti- och that was depo- sed. <i>Palmer.</i> chronic. <i>Euag.</i> lib. 3. cap. 15.	Timotheus A- lexandrus was sal- led from ex- ile, where he had bene 18. yeares by Ba- siliscus the ty- rant, and re- stored to the sea of Alexan- dria. He ac- cused the counsell of Chalcedon. Zeno purposed to persecute him, but see- ing that he was an old man, he let him alone, & shortly after he died. <i>Euag.</i> lib. 3. cap. 4. 6. 11.	Petrus Mog- gus was made b. of Antioch after the de- cease of Ti- motheus. A- lexandrus, but Zeno was offended with it, and thrust him out. <i>Euag.</i> lib. 3. cap. 11.	Peter Enapheus b. of Antioch was an Eury- chian, he accus- ed the counsell of Chalcedon, troubled all A- gypt, and set the religious men by the eares. <i>E- uag.</i> lib. 3. ca. 16. 17. 22. Idle Monks within the pro- uince of Alexā- dria, fell to the heresie of Eury- chian, and to remile the col- cel of Chalce- don. <i>Euag.</i> lib. 3. cap. 17.

Anno Domini.	The raigne of the Emperors.	The Fathers of the Church.	The Councils.	The Bishops of Ierusalem.	The Bishops of Antioch.	The Bishops of Rome.	The Bishops of Alexandria.	The Heretikes.
485.	Marcus Caesar. This Basiliscus sent letters euery where, and condemned in them the counsell of Chalcedon. But he was faine by reason of the schisme that arose therof at Constantinople to call in his letters, and not long after Zeno came with great power, and ouerthrew him, slue him, his wife and children. This Zeno raigned 17. yeares, and died of the falling sicknes. <i>Euag. lib. 2. cap. 17. lib. 3. cap. 1. 3. 4. 7. 8. 29.</i>	Dionysia with Maioricens her sonne suffred infinite torments for the faith in Christ. <i>Anton. chron. Fulgentius florished about this time. Palmer. chron. Hefychius wrote a learned Commentarie vpon Leuiticus. Conrad. Lycost.</i>	A counsell held at Tarraco in Spaine in the time of Felix, laid downe certaine Canons for the reformation of the clergie. tom. 2. concil. All the bishops of Africk came together by the commaundement of Honoricus the Arian, where his heresie was confirmed, and 444. godly bishops exiled. <i>Anton. chron. part. 2. tit. 11.</i>	Martyrius was bishop of Ierusalem after Anastasius. <i>Euag. lib. 3. cap. 16.</i>	Calandio was b. of Antioch after the death of Stephen: he accused both the letters of Basiliscus and of Timotheus. <i>Euag. lib. 3. cap. 10. Petrus Cnaphens after the decease of Calandio was restored vnto the bishopricke. Euag. lib. 3. cap. 16. Palladius was b. of Antioch after Peter. Euag. lib. 3. cap. 23.</i>	Felix the 2. of that name was b. of Rome after Simplicius anno 485. where he continued 9. yeares. <i>Euag. lib. 3. cap. 18. 19. 20. Anton. chron.</i>	Timotheus Basiliscus is by Zeno called from exile, & restored to his bishopricke. <i>Euag. lib. 3. cap. 17. Iohn succeeded Timotheus, he made sute in his predecessor's dayes, that the Emperour would graunt him the nominating of the next incumbent, & swore he would not take it himselfe: whē the sea was void, he gaue the electors monie, forgot his oath, and became bishop himselfe, therefore the Emperour deposed him. <i>Euag. lib. 3. cap. 12.</i></i>	Honoricus king of the Vandals, was an Arian, & exiled 334. bishops Honor. catalog heret. But laith Anton. chron. He exiled of the clergie and laitie, to the number of 4975. persons. <i>Euag. lib. 4. ca. 14.</i> The East churches were wonderfully infected, and at great dissentio about the heresies of Nestorius Eutyches, and Dioscorus. <i>Euag. lib. 3. cap. 31.</i>
From the raigne of Augustus (in the 42. yeare of whose Emperie Christ was borne) vnto the death of Zeno, and the creation of Anastasius there are 532. yeares, and seuen moneths: from the raigne of Diocletian 207. yeares, and seauen moneths: from the raigne of Alexander Magnus king of Macedonia 832. yeares and seauen moneths: from the building of Rome, and the kingdome of Romulus 1052. yeares and seuen moneths: from the destruction of Troy 1686. yeares and 7. moneths. <i>Euag. lib. 3. cap. 29.</i>								
491.	Anastasius succeeded Zeno in the Empire He tooke not onely the Empire after him, but also his wife. Whē he saw the great sedition that raigned in the church he called the people together, and told them he would be Emperour no longer, but the people seeing this, quieted themselves, requested him to continue their Emperour, so he did and died shortly after when he had raigned 27. yeares, three moneths, and three dayes. <i>Euag. lib. 3. cap. 29. 44.</i>	Egeppus a great Diuine, florished about this time. <i>Sabel.</i>	A Synod of 70. b. was called together at Rome by Gelasius, where the Canonically Scriptures were rescued from such as were Apocrypha. tom. 2. concil. A synod met at Epauis & decreed, that no cleargie man should either hunt or haue: that throughout the prouince such diuine seruice as the Metropolitane liked of, should be retained, to a. concil.	Salustius was b. of Ierusalem after Martyrius. <i>Euag. lib. 3. ca. 36.</i>	Flavianus was b. of Antioch after Palladius, but Anastasius the Emperour deposed him for sedition. <i>Euag. lib. 3. cap. 23. 30. 31.</i>	Gelasius was b. of Rome after Felix. Anno Do. 394. where he continued 4. yeares, tom. 2. concil.	Petrus Mogus is againe restored by Zeno, vpon condition that he will renounce his heresie. <i>Euag. lib. 3. cap. 12.</i>	The monks of Constantinople were heretikes of Eutyches opinion. <i>Euag. lib. 3. cap. 31.</i> Certaine Maniches were found at Rome in the time of Gelasius: they were banished & their bookes burnt to ashes. <i>Palmer. chron.</i> The monks of Syria were heretikes, came in a heate to Antioch, made there an insurrection, so that a great number of the in stead of earth were buried in the river Orontes. <i>Euag. li. 3. ca. 31.</i>

Anno Domini.	The raigue of the Emperors.	The Fathers of the Church.	The Councils.	The Bishops of Ierusalem.	The Bishops of Antioch.	The Bishops of Rome.	The Bishops of Alexandria.	The Heretikes.
	some do write of him, that he should commaund not a Trinitie, but a quaternitie to be worshipped, and therefore was smittē with a thunderbolt, and so died. P. diac. blond.	Remigius a bishop of Fraunce flourished about this time. <i>Vola.</i>	A councell held at Rauenna in presēce of Theodoricus debated the schisme that rose about the election of a b. of Rome, and chose Symachus <i>Palmer. chron.</i> Sixe synods were held at Rome in the time of Symach. touching the election of a b. of Rome, and the preferuation of Church goods. tom. 2. concil. A councell held at Ilerda in Spaine, decreed that such as slue the child in the wombe with potions & simperfaues shold be banished the Communion the space of 7. yeares, that clergie men being defamed shold purge theselues tom. 2. concil. A councell held at Valentia in Spaine decreed that the Gospell should be read after the Epistle tom. 2. concil. A councell held at Aurelia in the time of Hormisdas decreed, that Lent should be solemnely kept before Easter, the Rogation weeke with the Ember dayes about the ascensio. tom. 2. c. 6. A councell held at Gerunda in Spain decreed, that euery prouince shold obserue one order of diuine seruice	Helias was b. of Ierusalem after Salustius <i>Euag. lib. 4. cap. 36.</i>	Seuerus was b. of Antioch after the deposition of Flavianus. Before he was priest he was a counsellor & pleaded law at Berytus: after he was made Bishop he fel into the heresie of Eutyches. <i>Euag. lib. 3. cap. 33. 34</i>	Symachus was b. of Rome after Anastasius 15. yeares to 2. concil.	John succeeded Athanasius. <i>Euag. lib. 3. cap. 23.</i>	Olympius an Arian bishop as he bained himselfe at Carthage, and blasphemed the blessed Trinitie, was suddenly smitten frō heauen with 3. scorie darts and burned quicke. <i>Palmer. chron.</i> Seuerus bishop of Antioch was of Eutyches opinion. Justinus the Emperor in the 1. yere of his raigue caused his rount to be pulled out of his mouth, because he reuiled the councell of Chalcedon, & preached railing sermons. <i>Euag. lib. 4. cap. 4.</i> Deuterius an Arian b. of Constantinople as he baptized one Barbas he vled this forme: I baptize Barbas in the name of the Father, through the Sonne, in the holy Ghost. <i>Throd. collect.</i>
519.	Iustinus a Thracian succeeded Anastasius, he fauored the cōcell of Chalcedon. He dispatched through wiles a great number of tyrants whom he suspected. Whē he had raigned 8. yeares, nine moneths, and three dayes, he proclaimed Justinianus his fellow Emperour, raigned with him foure moneths, thē died. <i>Euagr. lib. 4. cap. 1. 2. 3. 9.</i>	Brigida a maide, whose reuelations are at this day extāt, flourished about this time <i>Palm. chron.</i>	A councell held at Valentia in Spaine decreed that the Gospell should be read after the Epistle tom. 2. concil. A councell held at Aurelia in the time of Hormisdas decreed, that Lent should be solemnely kept before Easter, the Rogation weeke with the Ember dayes about the ascensio. tom. 2. c. 6. A councell held at Gerunda in Spain decreed, that euery prouince shold obserue one order of diuine seruice	Petrus b. of Ierusalem after Helias. <i>Euag. lib. 4. cap. 36.</i> the generall cōcell held at Constantinople wrote vnto him what they had done. tom. 2. concil.	Paulus was b. of Antioch after Seuerus. <i>Euag. lib. 4. cap. 4.</i> Euphrasius succeeded Paulus, he died in the earthquake which was at Antioch the 7. yere of Iustinus. <i>Euag. lib. 4. cap. 4. 5.</i>	Hormisdas was b. of Rome after Symachus anno Dom. 516. where he continued 9. yeares. <i>Anto. chro.</i>	John succeeded the former Iohn. <i>Euag. lib. 3. ca. 23.</i>	<i>Benedictus the first founder of the order commonly called S. Benedict dyed, saith Volaterr. li. 21. Anno Dom. 518 He was the first and the only deuiser of a seuerall trade of life with in the first 600. yeares after Christ: and because he presumed to inuent a new way which at the godly Fathers before him neuer thought of I laid him here down for a schismaticke: & couched him in the catalogue of heretikes.</i>

Anno Domini.	The raigne of the Emperours.	The Fathers of the Church.	The Councils.	The Bishops of Ierusalem.	The Bishops of Antioch.	The Bishops of Rome.	The Bishops of Alexandria.	The Heretikes.
525.			that baptism should be ministred only at Easter & Whitsontide and at other times if necessitie so required: that the Lords prayer should be said at morning & evening prayer to a concil.		Euphremius a noble man succeeded Euphrasius in the bishoprick of Antioch. <i>Eug. lib. 4. cap. 6.</i>	John was b. of Rome after Hormisdas. anno Dom. 525. and continued there 2. yeares and 10. moneths. <i>Palm. chron.</i>		Monothelites were heretikes which denied, that Christ had 2. wills, a diuine and humane. <i>Volater. lib. 17.</i> Theodora the wife of Iustinianus the Emperour, was of Eutyches opinion. <i>Eugr. lib. 4. cap. 10.</i>
528.	Iustinianus succeeded Iulianus in the empire. He was courteous, cruell, & carelesse of that which was good. The Emperesse his wife fauored the hereticall opinion of Eutyches. He himselfe fell vnto a blasphemous opinion, which is to be scene in the catalogue of the heretikes, he reigned 38. yeares, 8. moneths, died and went straight down to hell, as <i>Eugr. lib. 4. ca. 9. 10. 19. 31. 38. 40. lib. 5. cap. 1.</i>	Priscianus the great Grammarian lived in the dayes of Iustinian. <i>Palmer. chron.</i>	A Councel held at Cæsaraugusta accursed such as receiued the Sacrament & eate it not in the church. tom. 2. concil. The 2. councell held at Toledo decreed, that all what soener the cleargie held <i>de iure</i> should returne vnto the Church after their decease. to a concil. In the time of Iohn 2. b. of Rome. A general councel was called at Constantinople in the 27. yeare of Iustinianus the Emperour, & in the time of Vigilius b. of Rome where they condemed the heresies of Anthimus b. of Constantinople, Seuerus b. of Antioch, Peter (Napheis), Theodorus and Zonaras: they allowed the 4. former general councels: decreed that Marie should be called the mother of God & condemned Origen. tom. 2. concil. <i>Eugr. lib. 4. cap. 37.</i> A 2. and 3. councell held at Aurelia laid downe many godly decrees. to a concil.			Felix 4. was b. of Rome after Iohn, and continued 4. yeares. <i>Anton. chron.</i> Bonifacius 2. was b. of Rome after Felix 2. yeares. <i>Anton. chron. tom. 2. concil.</i> John 2. was b. of Rome after Bonifacius 2. yeares. to a concil. Agapetus was b. of Rome after Iohn 2. one yeare. <i>Anton. chron.</i> Siluerius was b. of Rome after Agapetus one yeare. to a concil. Vigilius was b. of Rome after Siluerius anno Dom. 539. where he continued 18. yeares. <i>Palm. chron. Anton. chron. Eugr. lib. 4. cap. 37.</i> Pelagius was b. of Rome after Vigilius, anno Dom. 557. where he continued 11. yeares. to a concil.	Zoilus was b. of Alexandria after Theodosius. <i>Eugr. lib. 4. ca. 11.</i>	Justinianus the Emperour wrote an Edict, but God bereaued him of his life, afore he published it, where he affirmed, that the bodie of Christ was not subiect to corruption: that it was yoide of the naturall affections which appertaine thereunto: that he eate before the passion as he did after his resurrection: that his most holy bodie was nothing changed for all the framing thereof in the mothers womb, and for all the natural and voluntarie affections. <i>Eugr. lib. 4. ca. 38.</i> This is that Iustinian whose lawes are so much made of throughout the world. Anthimus b. of Constantinople was of Eutyches the heretikes opinion, and therefore deposed by Iustinian & condemned in the generall Councell of Constantinople. <i>Eugr. lib. 4. cap. 9. 11.</i> Andreas an Italian went about the countrey leading in his hand a blind red dog, told mens fortunes, but he brought them into great misfortune, by deceiuing them with hereticall fables. <i>Eutrop. Ab. V. l. p. 10.</i>
557.		Menas Patriarch of Constantinople flourished about this time. to a concil.	The councel of Auergne was held in the time of Vigilius, tom. 2. concil.	Macarius was b. of Ierusalem after Peter he was deposed for here sic. <i>Eugr. lib. 4. ca. 36.</i>			Apollinaris was b. of Alexandria after Zoilus. <i>Eugr. lib. 4. ca. 36.</i>	

Anno Domini	The raignt of the Emperors.	The Fa-thers of Church.	The Councils.	The Bishops of Ierusalem.	The Bishops of Antioch.	The Bishops of Rome.	The Bishops of Alexandria.	The He-reticks.
566.	<i>Justinus</i> the second of that name succeeded <i>Iustinianus</i> in the Empire. He liued wantonly, fared deliciously, sold benefices vnto ignorant priests. He craftily compassed the death of <i>Iustinus</i> his cousine. In the end he fell into a frenzie, vttered lamentable speeches, and bequeathed the Empire vnto <i>Tiberius</i> . he raigned twelue yeares and tenne moneths. <i>Euag. lib. 5. cap. 1. 2. 3. 7. 8. 11. 13. 23.</i>		The 4. & 5. Councils of Aurelia were called together in the time of <i>Pelagius</i> the first. tom. 2. Concil. A 2. Countell held at Tours in Fraunce. tom. 2. Concil. A Countell called at Paris touching Church goods. tom. 2. Concil. A Couñcel was called at Hispalis in Spaine, touching the Church goods in the time of <i>Pelagius</i> the second. tom. 2. Concil.	<i>Eustochius</i> b. of Ierusalem. <i>Euagr. lib. 4. cap. 32.</i>		<i>Iohn</i> the third was bishop of Rome after <i>Pelagius</i> , and continued twelue yeares. tom. 2. Concil. <i>Benedictus</i> was bishop of Rome after <i>Iohn</i> the third, anno Dom. 576, where he continued 4. yeares. tom. 2. Concil. <i>Palm. chro.</i> <i>Pelagius</i> the second was b. of Rome after <i>Benedictus</i> , & continued tenne yeares. tom. 2. concil.	<i>Iohn</i> succeeded <i>Apollinaris</i> in the see of Alexandria. <i>Euag. lib. 5. ca. 16.</i>	
577.	<i>Tiberius</i> became Emperour after that <i>Iustinus</i> the second fell into frenzie. He was a godly man: he raigned seuen yeares and eleuen moneths. <i>Euagr. lib. 5. cap. 11. 13. 23.</i>		The third Countell of Toledo condemned the Arian heresie tom. 2. Concil. The 1. and 2 Synods called at Liös for the remouing of schisme raised in the Church. tom. 2. Concil.			<i>Gregorius</i> was b. of Rome after <i>Pelagius</i> , anno Dom. 590. and continued 13. yeares. tom. 2. concil. He sent <i>Austin</i> into England, to conuert the Saxons that were painims to the faith. <i>Flor. histor.</i>	<i>Eulogius</i> succeeded <i>Iohn</i> in the bishoprick of Alexandria, who, as <i>Cicero</i> reports, continued 25. yeares. <i>Euagr. lib. 5. cap. 16.</i>	
583.	<i>Mauricius</i> the Emperour succeeded <i>Tiberius</i> in the Empire.		The 1. and 2. Synods called at Mariscona, reformed ecclesiasticall matters. tom. 2. Concil.	<i>Iohn</i> b. of Ierusalem. <i>Euagr. lib. 5. cap. 16.</i>	<i>Gregorius</i> b. of Antioch after the deposition of <i>Anastasiu</i> . <i>Euagr. lib. 5. cap. 6.</i>			
595.	12. <i>Mauricy.</i>							

Hitherto (gentle Reader) haue I runne ouer in this Chronographie the principall things which are to be considered within the first sixe hundred yeares after Christ, as farre forth as these Authors, whose histories I translated, haue continued their times. *Euagrius* the last of these Historiographers ended the twelfth yeare of *Mauricius* the Emperour, and there I rest with him, leauing the times following (which are wonderfully corrupted) to such as are disposed to discourse of them. This trauell haue I taken, that the truth of the purest age after Christ might appeare, and the state of the most auncient Churches might be knowne of such as in these dayes seeke to overthrow the state, bring the religion to contempt, the Christians to a lawlesse securitie, hoping that by the view of orderly discipline, things which be amisse may be redressed accordingly. I wish thee health, knowledge of the truth, feare of God, faith to beleue in him, thy soules health, & saluation in the end.

Farewell.

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Laus Deo.

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